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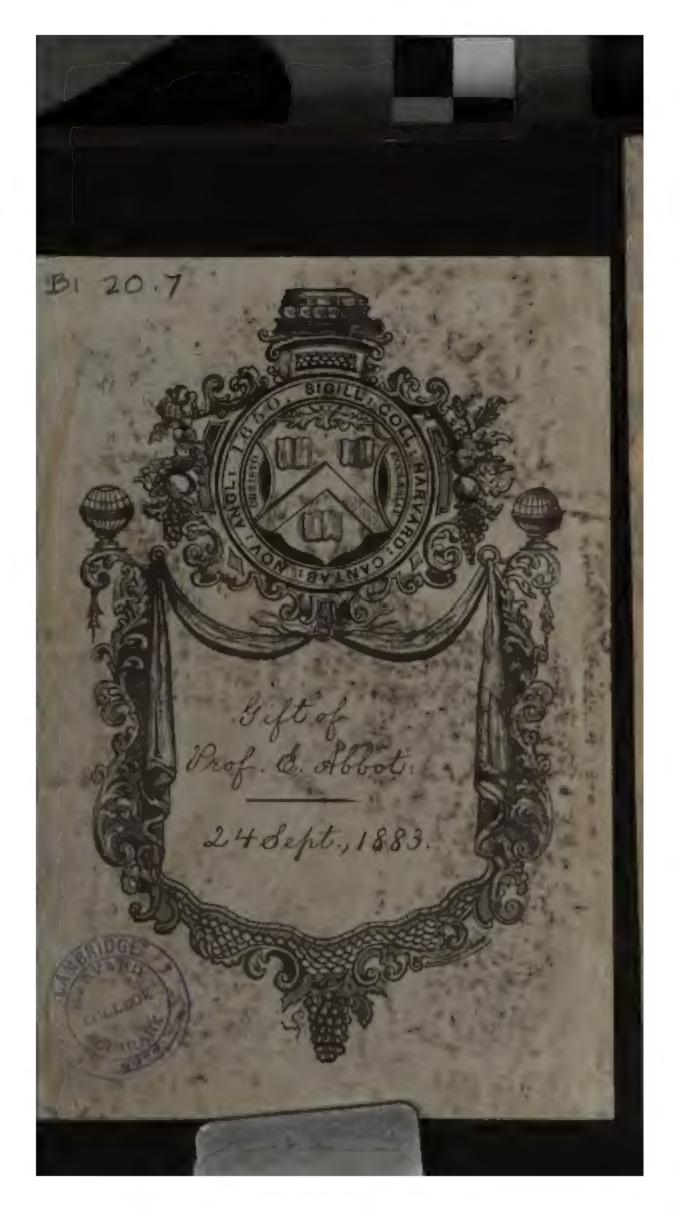
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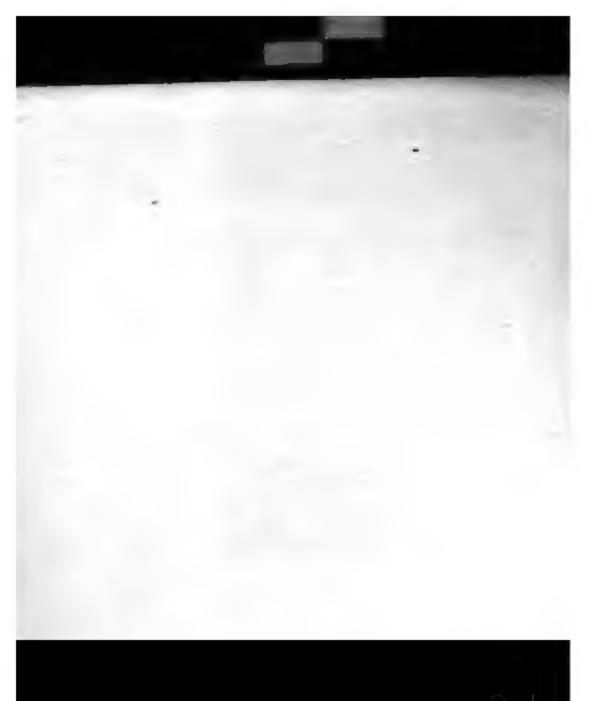
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With the Compliments of The Inther.

September, 1883.

A COMPANION

TU

THE GREEK TESTAMENT

AND

THE ENGLISH VERSION

BY

PHILIP SCHAFF, D.D.

WITH FACSIMILE ILLUSTRATIONS OF

MSS. AND STANDARD EDITIONS OF THE NEW TESTAMENT

·· NEW YORK

HARPER & BROTHERS, FRANKLIN SQUARE

1883

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TO THE

MEMBERS OF THE AMERICAN REVISION COMMITTEE

IN REMEMBRANCE OF TEN YEARS OF HARMONIOUS CO-OPERATION

Dedicated

BY THE AUTHOR



PREFACE.

A Manual of Textual Criticism of the Greek Testament and its application to the English Version is a desideratum of our literature, and meets a demand which has been greatly stimulated and widely extended by the appearance of the new Revision.

This book has grown out of my studies in connection with the Revision Committee, and was prepared at the request of several fellow-Revisers and friends whose learning and judgment I highly esteem. It embodies the substance (thoroughly revised) of my Introduction to the American edition of Westcott and Hort's Greek Testament, and several additional chapters, besides important contributions from Bishop Lee, Professor Abbot, Dr. Hall, and Professor Warfield, which are acknowledged in the proper place. The last chapter contains a brief history and explanatory vindication of the joint work of the two Revision Companies, and fairly expresses, I believe, their general views on all essential points, with a preference for the American renderings where they differ from the English. An official report of the American Committee will appear after the revision of the Old Testament is completed.

I feel under special obligation to Dr. Ezra Abbot, of Cambridge, who has kindly aided me in correcting the proofs as they passed through the press, and suggested numerous improvements. In the department of textual criticism and

microscopic accuracy, this modest and conscientious scholar is facile princeps in America, with scarcely a superior in Europe. Every member of the American Revision Committee will readily assent to this cordial tribute.

The publishers deserve my thanks for their liberality in incurring the great expense of fac-simile illustrations of manuscripts and standard editions of the Greek Testament. Some of the former and all of the latter are entirely new, and add much to the interest of the book.

The extraordinary increase of biblical study, even among laymen, since the Revision of 1881, is one of the most encouraging signs of the times, and of true progress. The New Testament is the greatest literary treasure of Christendom, and worthy of all the labor and study that can be bestowed upon it to make it clearer and dearer to the mind and heart of men.

I dedicate this book to my brother-Revisers as a memo-



TABLE OF CONTENTS.

CHAPTER FIRST.

THE LANGUAGE OF THE NEW TESTAMENT.	AGE
Literature	1
Three Elect Languages	4
SPREAD OF THE GREEK LANGUAGE	в
THE JEWS AND THE GREEK LANGUAGE	8
CHRIST AND THE GREEK LANGUAGE	12
THE APOSTLES AND THE GREEK LANGUAGE	16
THE GREEK AND THE ENGLISH	17
THE MACEDONIAN DIALECT	19
THE HELLENISTIC DIALECT	22
THE SEPTUAGINT	23
THE Apostolic Greek	25
Hebraisms	27
Latinisms	35
NUMBER AND VALUE OF FOREIGN WORDS	38
THE CHRISTIAN ELEMENT	39
Peculiarities of Style	43
Matthew	46
Mark	`51
Lckr	54
Paul	62
John	66
THE APOCALYPSE	75
Printer Value of the Language of the Cores Tratables	Q. I

TABLE OF CONTENTS.

CHAPTER SECOND.

	MANUSCRIPTS OF THE NEW TESTAMENT.	PAGE
Ln	PERATURE ON THE SOURCES OF THE TEXT AND ON TEXTUAL CRIT-	
- 1	ictsm,,	82
Sor	DRCES OF THE TEXT	85
\mathbf{F}_{A}	CHIMILES OF MANCSCRIPTS	91
GE	NEGAL CHARACTER OF MANUSCRIPTS	93
A	Unctal Manuscruts	98
	1. PRIMARY UNCIALS	102
	CODEX SINAPPICES	103
	" ALEXANDRINGS,	111
	" VATICANUS	113
	" Ернкари	120
	" Вед.к	122
	2. Secondary Uncials	124
B.	Censive Manuscripts	133
		120

TABLE OF CONTENTS.	ix
ÆTHIOPIC VERSION	PAGE 159
Gothic Version	
Armenian Version	163
CHAPTER FOURTH.	
PATRISTIC QUOTATIONS.	
VALUE OF PATRISTIC QUOTATIONS	164
GREEK FATHERS	
LATIN FATHERS	
CHAPTER FIFTIL	
TEXTUAL CRITICISM.	
NATURE AND OBJECT OF TEXTUAL CRITICISM	171
ORIGIN OF VARIATIONS	
NUMBER OF VARIATIONS	176
VALUE OF VARIATIONS	177
CLASSES OF VARIATIONS	183
1. Omissions	183
2. Additions	183
3. Substitutions	193
CRITICAL RULES	202
APPLICATION OF THE RULES	208
THE GENEALOGICAL METHOD	208
CHAPTER SIXTH.	
HISTORY OF THE PRINTED TEXT.	
PRELIMINARY REMARKS	225
I THE PERIOD OF THE TEXTUS RECEPTUS: FROM ERASMUS AND	
STEPHENS TO BENGEL AND WETSTEIN.—A.D. 1516-1750	
THE TEXTUS RECEPTUS	
Erasmus	
COMPLETENSIAN POLYGLOT	
Colinæus	286
Stephens	230

.

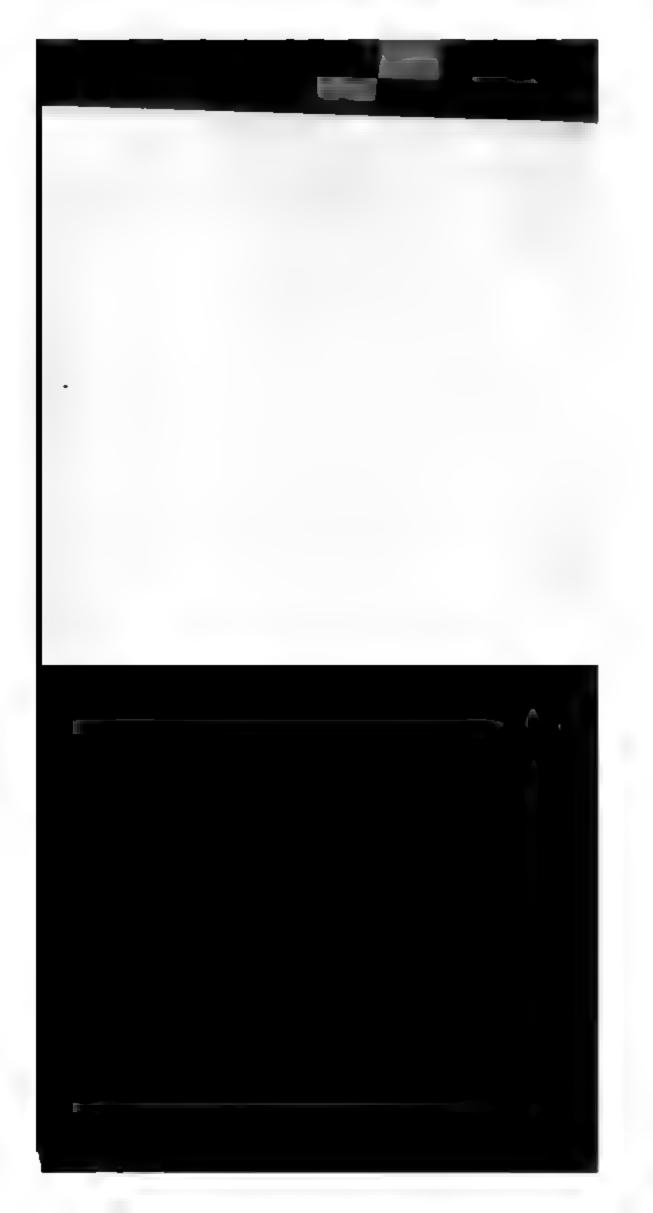
TABLE OF CONTENTS.

x	TABLE	OF	CONTENTS.	
			* *	i Gill
Beza			2 2	37
Enzevins				40
Walton's Poly	GLOT	+ =		41
Mita				44
BESTLEY			2	45
BENGEL			2	46
WETSTEIN,			2	47
II, SECOND PERIOD:	TRANSITI	ON P	NOM THE TEXTUS RECEPTES TO	
THE UNCIAL TEXT	, Гком	Gmi	BBACH TO LACHMANN A.D.	
1770-1880				49
GRIESBACH			2	50
			2	59
Schotz				53
III. THIRD PERIOD:	THE RES	TORA:	TION OF THE PRIMITIVE TEXT.	
• • • • • • • • • • • • • • • • • • • •			RF TO WESTCOTT AND HORT	
A.D. 1820-81			20	54
				54
Tischi spoar		***		57
Theriti Alabah				14

CHAPTER EIGHTH.	
THE REVISED VERSION.	PAGE
Literature	
ACTION OF THE CONVOCATION OF CANTERBURY	
ORGANIZATION AND RULES OF THE BRITISH COMMITTEE	
Work of the British Committee	
AMERICAN CO-OPERATION	391
CONSTITUTION OF THE AMERICAN COMMITTEE	396
RELATION OF THE AMERICAN AND ENGLISH COMMITTEES AND	
AGREEMENT WITH THE UNIVERSITY PRESSES	398
PCBLICATION	403
RECEPTION, CRITICISM, AND PROSPECT	411
MERITS OF THE REVISION AS COMPARED WITH THE OLD VERSION	417
THE GREEK TEXT OF THE REVISED VERSION	420
SELECT LIST OF TEXTUAL CHANGES	428
SELECT LIST OF IMPROVED RENDERINGS	434
THE ENGLISH STYLE OF THE REVISED VERSION	455
Archaisms	459
New Words	462
Improvements in Rhythm	464
GRAMMATICAL IRREGULARITIES	465
Infelicities	466
Inconsistencies	468
NEEDLESS VARIATIONS	474
THE AMERICAN PART IN THE JOINT WORK	478
THE AMERICAN APPENDIX	482
THE PUBLIC VERDICT	490
APPENDIX I.—LIST OF PRINTED EDITIONS OF THE GREEN NEW	
Testament	497
APPENDIX II.—FAC-SIMILES OF STANDARD EDITIONS OF THE GREEK	
Testament	525
APPENDIX III —LIST OF ENGLISH AND AMERICAN REVISERS	571
APPENDIX IVLIST OF AMERICAN CHANGES ADOPTED BY THE	
English Committee	579
APPENDIX V.—ADOPTION OF THE REVISION BY THE BAPTISTS	
Alphabetical Index	
INDEX OF SCRIPTURE PASSAGES EXPLAINED	613

TABLE OF CONTENTS.

xi



CHAPTER FIRST.

THE LANGUAGE OF THE NEW TESTAMENT.

Literature.

I. CRITICAL EDITIONS OF THE GREEK TESTAMENT.

By Lachmann (1842-50, 2 vols.); Tischendorf (ed. octava critica major, 1864-72, 2 vols., with a vol. of Prolegomena by Gregory and Abbot, 1883); Tregelles (1857-79); Westcott and Hort (1881, with a separate vol. of Introduction and Appendix, Cambridge and New York, Harpers' ed., from English plates).

Lachmann laid the foundation for the ancient uncial instead of the mediaval cursive text; Tischendorf and Tregelles enlarged and sifted the critical apparatus; Westcott and Hort restored the cleanest text from the oldest attainable sources. All substantially agree in principle and in results.

Bilingual editions: Novum Testamentum Grace et Germanice, by Oskar von Gebhardt. Lips. 1881. (Tischendorf's last text with the readings of Tregelles, Westcott and Hort, and the revised version of Luther.)

The Greek-English New Testament, being Westcott and Hort's Greek Text and the Revised English Version of 1881. New York (Harper and Brothers), 1882.

II. GRAMMARS OF THE GREEK TESTAMENT.

G. B. Winer (Professor in Leipsic, d. 1858): Grammar of New-Testament Greek (Grammatik des neutest. Sprachgebrauchs), Leipsic, 1822; 6th ed. 1855; 7th ed. by G. Lünemann, 1867. American "revised and authorized" translation from the seventh edition, by Prof. J. H. Thayer (of Andover Theological Seminary), Audover, 1869 (728 pages). English translation by Rev. W. F. Moulton (Principal of The Leys School, Cambridge), with valuable additions and full indexes, Edinb. 1870; 2d ed. 1877 (848 pages).

Winer's work is a masterpiece of classical and Biblical learning. It marked an epoch in New-Test. philology by checking the unbridled license of rationalistic exegesis, and applying the principles and results

of classical philology to the Greek of the New Test. Earlier translations by Stuart and Robinson (Andover, 1825), by Agness and Ebbeke (1840), and by Masson (Edinb, and Phila, 1859). All these are now superseded by Moulton and Thayer,

ALEXANDER BUTTMANN: Grammatik des neutest. Sprachgebrauchs, Berho, 1859. A Grammar of the New-Testament Greek, translated by J. H. Thanen. Andover, 1873 (474 pages).

The German original was an appendix to the 20th ed. of Philippe Buttmann's (his father's) Griechwiche Grammatik. Prof. Thayer given in the translation references to the Grammars of Hantry, Choshy, Donathson, and Jelly, and the Goodwin's Greek Monde and Tonas.

8. Cum, Statut vez. Grundzuge der neutestamentlichen Gracität nach den besten Quellen für Studicende der Theologie und Philologie. Gressen, 1861 (436 pages – Unleitung zur Kenntniss der neutest, Grundsprache. Exfurt, 1863 (267 pages).

Thomas Surious Green: A Treatise on the Grammar of the New Testament, London, 1842, New ed. 1862 (244 pages).

SAMERI G. GREEN. Handbook to the Grammar of the Greek Testament of together with a complete Vocabulary, and an Frammation of the Chaf New-Testament Synonyms. London publ. by the Religious Tract Society), revised ed. 1880. The Grammar contains 422 pages, the Vocabulary 180 pages. Intended for students who have not studied the classical Greek, and well adapted for the purpose.

III. DICTIONALIES,

C. I. W. GRIMM (Professor in Jenn): Lexicon Gravo-Latinum in Libron Navi Testamenti. Ad. 2da emendata et aueta. Lapsur, 1879. Based upon the Clara Navi Test mucht Philologica of Cur. G. Wilks. (d. 1856).

An English translation with many improvements by Prof. J. H. Tharne, of Andover, Mass., will be published by the Harpers in New York (1883?).

S. C. Schinistz: Griechisch-deutsches Wörterbuch zum Neuen Test. Giessen, 1851; S.I ed. 1868 (426 pages).

HRRIMANN CREMICE: Biblioch-theologisches Worterbuch der neutest, Gräschät. Gothn, 1806; 2d ed. mproved, 1872; 8d ed. 1882. English translation, under the title Inblico-Theological Laxicon of New Testament Greek, by William Urwick. Edinb. 1872; 2d ed. 1878.

Edward Roberson Professor in the Union Theological Seminary, New York, d. 1863) A Greek and English Lexicon of the New Testament. Revised ed. New York (Harpers), 1850. At first a translation of Walls

Clavis (1825), then an independent work (1836). So far the best Lexicon in the English language, but in need of a thorough revision, especially as regards textual criticism.

IV. CONCORDANCES.

CAR. HERM. BRUDER: Ταμιεῖον τῶν τῆς καινῆς διαθήκης λέξεων, sire Concordantiæ omnium vocum N. T. Græci, ed. ster. Lips. 1842; 8d ed. 1867, reprinted 1876. Indispensable. Based on the work of Erasmus Science (also spelled Schmidt in his preface, Prof. at Wittenberg, d. 1636), first published at Wittenberg, 1638, and again with a new preface by Ern. Salom. Cyprian, Gotha and Leipa. 1717.

GEORGE V. WIGRAM: The Englishman's Greek Concordance of the New Testament, London (James Walton), 1844; 5th ed. 1868. The Greek words are given in alphabetical order with the English Version (King James's). Reprinted, New York (Harpers), 1848.

CHARLES F. HUDSON: A Critical Greek and English Concordance of the New Testament, revised and completed by EZRA ABBOT. Boston, 1870; 7th ed. Boston and London, 1882. Very useful, but requiring adaptation to the Revision of 1881.

V. SPECIAL TREATISES.

DOMINICUS DIODATI (a lawyer in Naples): Exercitatio de Christo Graece loquente. Neapoli, 1767; republished by Dr. Dobbin (Prof. of Trinity College, Dublin), London, 1843.

G. BERN. DE ROSSI (professor of Oriental languages in Parma): Della lingua propria di Cristo e degli Ebrei nazionali della Palestina. Parma, 1772. Against Diodati.

HEIN. F. PFANNKUCHE (d. 1888): On the Prevalence of the Aramæan Language in Palestine in the Age of Christ and the Apostles (in Eichhorn's "Allg. Bibliothek," viii. 865–480), 1797. Based on De Rossi, and translated from the German by Dr. E. Robinson, with introductory art., in the "Biblical Repository" (Andover, Mass.), vol. i. 809–363 (1881). Still valuable.

Joh. Leonh. Hug (R. Cath., d. 1846): Zustand der Landessprache in Palästina als Matthäus sein Evangelium schrieb, in his Einleitung in die Schriften des N. T., ii. 30-56; 3d ed. Stuttgart, 1826 (a 4th ed. appeared 1847). Translated by Dr. E. Robinson in "Biblical Repository," Andover, 1831, i. 530-551. He agrees with Hug in maintaining that the Greek and Aramsean languages were both current in l'alestine at the time of Christ and the Apostles.

G. von Zezschwitz: Profungräcität und biblischer Sprachgeist. Leipne, 1859.

ALEXANDER ROBERTS: Discussions on the Gospels. London, 1862; 2d ed. 1863. Ropews the opinion of Diodati.

WILLIAM HENRY GUILLEMARD. Hebruions in the Greek Testament, Cambridge, 1879. This contains the text of the Gospel of Matthew (which appeared first in 1875 as the beginning of a Hebrantic edition of the Greek Test.) and extracts from the other books.

See also JAMES HADLEY, art. Language of the New Test., in Hackett and Abbot's ed. of Smith's "Diet. of the Bible," in 1590. B. F. Wastcott, art. Hellemet, ibid. ii. 1039; art. New Test., ibid. iv. 2139. Etc. Revise, art. Hellemetisches Idiom, in Herzog's "Real-Encyklop," v. 741 (new ed. 1879). Fr. Driffestin, Ueber die palästimsche Volkssprache, in "Daheim" for 1874, No. 27.

THREE ELECT LANGUAGES.

ΓΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

כשום תַּנְצְרָי טֶלֶּךְ תַּנְתוּדים

JESUS NAZARENUS REX JUDÆORUM.

There are three elect nations of antiquity—the Jews, the Greeks, and the Romans; three elect cities—Jerusalem, Athens, and Rome; and three elect languages—the Hebrew, the Greek, and the Latin.

These three agencies worked together for the introduction of the Christian religion and for the spread of Christian civilization. The threefold inscription on the Cross, which is recorded with slight variations by all evangelists, proclaimed, in the name of the representative of the Roman empire, the universal destination of the Gospel. What was written in bitter irony proved to be a true oracle

¹ John xix, 19 and the parallel passages,

of heathenism; as Caiaphas, the high-priest, uttered an involuntary prophecy in the name of hostile Judaism when he said of Jesus; "It is expedient that one man should die for the people, and that

the whole nation perish not."

"In that inscription of Pilate," says an able historian," "there seems to be an unconscious prophecy of the future destiny of the world. From that Cross, and through the channel of the Hebrew, Greek, and Latin languages, have radiated all the influences which have made modern civilization the precious inheritance it is. That Cross was set up at the point of confluence of those three great civilizations of antiquity which have ever since profoundly affected the life, public and private, of the people of Western Europe. The Hebraic monotheistic conception of the Deity, the Greek universal reason, and the Roman power, and especially its language, have been the great secondary means of the propagation in that portion of the world of Christian civilization. In the West, Roman law, Roman Christianity, and Roman power went together into the most remote regions, and won their triumphs on the same fields and by the use of the same Latin language. By means of this Latin language Roman civilization was presented to the minds of the barbarians as including many things outside the domain of force, and conquered them, when force failed, by appeals to their reason and their hearts. It was the Latin

¹ John xi. 50, 51,

^a Dr. Charles J. Stille (late Provost of the University of Pennsylvania), in Studies on Medianal University (Philadelphia, 1882), p. 39.

language in the service of the Church, and in the administration of the law of the empire, which taught the barbarians in what the true power and glory of Rome and the perpetuity of her system consisted; and thus was made an important step in their preparation for the reception of that civilization of which the Roman language was the vehicle, as the Roman organization was the motive force."

The Hebrew is the language of religion, the Greek the language of culture, the Latin the language of law and empire. The oldest revelations of God to one nation are recorded in Hebrew; but the last revelation to all nations is recorded in Greek, to be reproduced in the course of time in all the languages of the earth.

SPREAD OF THE GREEK LANGUAGE.

There is a remarkable providence in the general spread of this rich and noble tongue throughout the civilized world before the advent of our Saviour; first by the conquests of Alexander, the greatest of Greeks, and afterwards by Julius Cæsar, the greatest of Romans—both of them unconscious forerunners of Christ.

The Greek was spoken in Greece, in the islands of the Egean Sea, in Asia Minor, in Egypt, Syria, Sicily, and Southern Italy.

It was at the same time the medium of international intercourse in the whole Roman empire, which stretched from the Libyan Desert to the banks of the Rhine, and from the river Euphrates to the Straits of Gibraltar, and embraced the civil-

ized world, with a population of about one hundred and twenty millions of souls. It was the language of government, law, diplomacy, literature, and trade. It occupied the position and exerted the influence of the Latin in the Middle Ages, of the French in the eighteenth century, and of the English in the nineteenth. In Paul's language the term "Hellen," or Greek, is synonymous with "the civilized world," as distinct from the barbarians, and with "Gentiles," as distinct from the Jews.'

Even in the capital of the Roman empire the Greek was the favorite language at the imperial court among literary men, artists, lovers, and trades-The Greeks and Greek-speaking Orientals were the most intelligent and most enterprising people among the middle classes. The Latin classics were but successful imitators of Greek poets, historians, philosophers, and orators. Paul, a Roman citizen, wrote his Epistle to the Romans in Greek, and the names of the converts mentioned in the sixteenth chapter are mostly Greek. The early bishops and divines of Rome were Greeks by descent or education, or both. Pope Cornelius addressed the churches in the Hellenic language in the middle of the third century. The Apostles' Creed, even in the Roman form, was originally composed in Greek. The Roman liturgy (ascribed to Clement of Rome) The inscriptions in the oldest catawas Greek. combs, and the epitaphs of the popes down to the middle of the third century, are Greek. The early

¹ Rom. i. 14, "Ελληνες καὶ βάρβαροι; ver. 16, Ίουδαῖος καὶ "Ελλην.

fathers of the Western Church—Clemens Romanus, Hermas, Gajus, Irenæns, Hippolytus — wrote in Greek. The old Latin version of the Bible was not made for Italy (although improperly called "Itala"), but for the provinces, especially for North Africa. It was not till the close of the second century that Christian theology assumed a Latin dress in the writings of the African Minutius Felix and Tertullian, and even Tertullian hesitated a while whether he should not rather write in Greek.

THE JEWS AND THE GREEK LANGUAGE.

The Jews of the Dispersion were all more or less familiar with Greek, and hence called *Hellenists*, in distinction from the "Hebrews" in Palestine and from the "Hellenes," or native Greeks." They were very numerous in all the cities of the empire, especially in Alexandria, Antioch, and Rome, and en-

On the use of the Greek language in imperial Rome, see Friedlander, Sittengesch. Roms, i. 142, 481 (4th ed.). Caspan, Quellen zur tresch, des Tanfogudols (with reference to the Roman Creed), in. 267-466. Lightfoot, Com, on I hitippians, p. 20; De Rossi, Roma Softeran, n. 27 sqq. ton the Catacomb of St. Callistus), Renan, Marc-Aurel, p. 404 sqq. Renan says that even after the Latin language prevailed Greek letters were often employed, and that the only Latin Church in the middle of the second century was the Church of North Africa. On the origin of the Latin Bible, see the editions and discussions of Vercellone, Reusch, Reusch, E. Ranke, and especially Ziegler, Die lat. Bibelubersetzungen von Hieronymus, München, 1879.

^{*}Eλληνιστης. Acts vi. 1; xi. 20, etc., must not be confounded with "Eλλην. comp. Acts xiv. 1; xvin. 4; Rom. i. 14, 16, ii. 9, 10; Gal. iii. 28, etc. It is from iλληνιζω, to Hellemze, i. e. to speak the Greek language and to mutate Greek manners; as we use the term " to Romanize" of those who lean to the Roman Church.

joyed, since the time of Julius Cæsar, who favored them as a wise and liberal statesman, special protection for the exercise of their religion. In Rome itself they numbered from twenty to thirty thousand souls, had seven synagogues and three cemeteries (with Greek and a few Latin inscriptions). were mostly descendants of slaves and captives of Pompey, Cassius, and Antony. They occupied a special quarter (the Fourteenth Region) beyond the Tiber. They were the same people then as they are now in all countries: they carried on their little trades in old clothes, broken glass, sulphur matches; they observed their peculiar customs; they emerged occasionally from poverty and filth to wealth and honor, as bankers, physicians, and astrologers; and they attracted the mingled wonder, contempt, and ridicule of the Roman historians and satirists. while heathen Rome only survives in the memory of history and the shapeless ruins of her temples, theatres, and triumphal arches, that despised race still lives: a burning bush which is never consumed, an imperishable monument of a history of thousands. of years—a history of divine revelations and blessings, of human disobedience and ingratitude, of honor and disgrace, of happiness and misery, of cruel persecution and martyrdom; a race without country, scattered among enemies, yet unalterable in its creed, alone in its recollections and hopes, miraculously preserved for some important action in the concluding chapter of the history of Christianity.

As the Hellenists spoke Greek, we need not wonder that not only the Epistle to the Romans, but even the Epistle to the Hebrews and the Epistle of James "to the twelve tribes which are of the Dis-

persion," were written in that language.

Even in Palestine and among the strict Hebrews who preferred their native Aramaic, the Greek language was extensively known and spoken, especially on the western sea-coast, in Galilee, and Decapolis. Gaza, Askalon, Cæsarea Stratonis, Gadara, Hippos, Seythopolis (Bethshan), Sebaste, Cæsarea Philippi (Paneas) were Greek cities in which the Greek was spoken exclusively or predominantly. northern part of Galilee, owing to its mixed population, was called Galilee of the Gentiles (Isa. ix. 1; Matt. iv. 15). Palestine was, to a large extent, a bilingual country, like some of the Swiss cantons, Alsace, Lorraine, Belgium, Holland, Posen, Wales, Eastern Canada, the German counties of Pennsylvania, and other border regions in modern times. Many Jews had Greek names, as the seven deacons of the congregation at Jerusalem."

This city was the stronghold of the Jewish faith and language, of prejudice and bigotry, but could not resist altogether the influence of the age. The Herodian family had foreign tastes and habits. Jerusalem had over four hundred synagogues, and was inhabited and visited by Jews and proselytes

Acts vi. 5 Stephen, Philip. Procherus, Nicanor, Timor. Parmenas, and Nicolas. They may have been Hellenists, and elected in deference to the complaints of the Greenan Jews, but they resided in Jerusalem.

¹ This religious lagotry denounced all foreign learning as dangerous, Rabbi Eliezer said. "He who teaches his son Greek is like one who eats park."

"from every nation under heaven." The number of Jews present at the Passover, according to Josephus, sometimes exceeded two millions. The Greek translation of the Old Testament was as much used as the Hebrew or Aramaic original. The Jewish Apocrypha were written in Greek (though some of them first in Hebrew). The two principal Jewish scholars of the first century, Philo and Josephus, wrote their works in Greek.

¹ Acts ii. 5. The Jerusalem Talmud gives four hundred and eighty as the number of synagogues. See Lightfoot on Acts vi. 9.

² Josephus mentions even three millions as being present in Jerusalem under Cestius Gallus at the Passover, A.D. 65 (Bell. Jud. ii. 14, 8). He also states (vi. 9, 8) that the number of paschal lambs slain at this Passover, as reported to Nero, was 256,500, which, allowing no more than ten persons to each lamb, would give us 2,565,000 as the number of persons present. He gives the number 2,700,200, which comes nearer his former statement, and includes all others who could not partake of the sacrifice.

³ Josephus, who was born and educated in Jerusalem, wrote his history of the Jewish War first in Hebrew, "for the barbarians in the interior;" afterwards in Greek, for "those under Roman dominion" (Bell. Jud. procem. 1). He concludes his Antiquities (xx. 11, § 2) with the following passage, which is characteristic of his vanity, and shows the proud contempt of the Jews for foreign languages at that time: "Now, after having completed the work, I venture to say that no other person, whether he were a Jew or a foreigner, had he ever so great an inclination to do it, could so accurately (άκριβῶς) deliver this history to the Greeks. For shoes of my own nation freely acknowledge that I far exceed them in learning belonging to Jews; I have also taken a great deal of pains to acquire the learning of the Greeks, and understand the elements of the Greek language, although, on account of the habitual use of the paternal tongue, I cannot pronounce Greek with sufficient accuracy (appi/suar). For with us those are not encouraged who learn the languages of many mations, and so adorn their discourses with the smoothness of their periods; because this sort of accomplishment is regarded as common, not only to all sorts of freemen, but to as many of the servants as are inclined to learn them. But we give those only the testimony of being wise men

From these facts, as well as from the numerous Greek names of persons and places, Greek coins and inscriptions, we may safely infer that during the first two centuries of our era the higher classes in Palestine, especially in Samaria (Sebaste), were quite familiar with the Greek language, and that the people generally had a partial knowledge of it sufficient for practical intercourse and commerce.

CHRIST AND THE GREEK LANGUAGE.

There are two extreme views on the language used by our Lord. The one is that he spoke only the Hebrew vernacular; the other, that he spoke Greek only, or more than Hebrew. The natural view, which accords best with the facts already stated, is that he used both languages—the vernacular Aramaic in ordinary intercourse with his disciples and the Jewish people, the Greek occasionally when dealing with strangers and Gentiles.

who are fully acquainted with our laws, and are able to explain the sacred books."

¹ For a thorough discussion of this subject, with references to Josephus, Cicero, Seneca, Pliny, Strabo, Appian, Ihodorus, and other authorities, see Hug, Einleit, in die Sche, des N. Test. (3d ed. 1826), ii 30-60, translated by Robinson, "Bibl. Repository," Andover, 1831, p. 530-551. Schurer, in his Neutestamenti, Zeitgesch., p. 376-385, comes to the same conclusion.

² So De Rossi (who wrote against Diodati), Pfannkuche, Mill, Michaelis, Marsh, Kumill, and others.

¹ So Isaac Vossius, Diodati, Alex, Roberts, S. G. Green. The last states (Grammar of the Gr. Test, p. 168): "It was the Greek of the Septuagint, in all probability, our Lord and his apostles generally spoke. The dislect of Galilea was not a corrupt Hebrew, but a provincial Greek."

^{*} So Hug, Binterim, Wiseman (Horm Syridem, Rom. 1828, 1, 69 sqq.), Credner, Bleck, Reuss, Thiersch, Robinson (Le. p. 316), Westcott, Hadley,

Christ was born in Judæa, but grew up in Nazareth, and spent thirty years of his private life and the greater part of his public ministry in Galilee. All his apostles—with the exception of the traitor -were Galilæans, and could be known by their pro-"Thy speech bewrayeth thee," said the nunciation. servants of the high-priest in Jerusalem to Peter when he denied his connection with "Jesus the Galilæan." The woman of Samaria recognized our Lord by his speech and dress as a Jew, and the proud rulers contemptuously called him a Galilæan. As he became like us in all things, sin only excepted, we have no reason to exempt him from those innocent limitations which are inseparable from race and nationality. He spoke, therefore, in all probability the vernacular Aramaic, or Syro-Chaldaic, with the provincialisms and the pronunciation of Galilee.3

Delitzsch. See the older literature on the subject in Hase, Leben Jesu, p. 72 (5th ed.), and Reuss, Gesch. der heil. Schr. N. Test. i. 30 (5th ed.).

¹ Matt. xxvi. 78, ἡ λαλιά σου δῆλόν σε ποιεί; Mark xiv. 70; Luke xxii. 59. See Wetstein, in loc., for examples of various provincial dialects of Hebrew or Aramaic. The Galileans (like the Samaritans) confounded the gutturals K, J, I, and used I for W. The Babylonian Talmud says that they paid no attention to the correctness of speech. The word for thunder, ragesh, in Boanerges (Mark iii. 17), and Rabbūni (Mark x. 51; John xx. 16) for Rabbūni, or Ribboni, are said to be Galilean provincialisms. See Grimm, s. v., and Keim, Gesch. Jesu von Naz. iii. 560 note.

² John iv. 9; vii. 52; Luke xxiii. 6.

Pros. Delitzsch, who is excellent authority on the languages of the Bible and Jewish usages at the time of Christ, says, in an essay in the "Daheim" (as quoted by Böhl, Die Altest. Citate im N. T. p. 543): "Der Herr hatte auch schlechthin nur ihm eigenthümliche Worte und Wendungen, wie wenn er besonders seierliche Aussprüche mit amen, amena (bei Johannes: Wahrlich, wahrlich, ich sage) zu beginnen psiegte, wesshalb er in der Apokalypse als der treue und wahrhastige Zeuge, 'der Amen' genannt

The Evangelists have preserved a few examples of the speech of our Lord, and these isolated sounds from his lips still re-echo in all languages. He raised the daughter of Jairus with the words: Talitha cumi ("Damsel, arise"). He opened the ears of the deaf man with Ephphatha ("Be opened"). He exclaimed on the Cross, in the language of the 22d Psalm: Eli, Eli, lama subachthani? ("My God, my God, why hast Thou forsaken met"). He addressed Paul on the way to Damaseus in the Hebrew tongue, which reached the quick of his sensibilities: "Shaid, Shaid,

serrd (iss. 14). Aber shiver Grundlage nach war seine Sprache die seines Volkes und Landes. Irax Christenthum ist ein galdausches Gewächs. Schon die Namen, the new filteren, verrathen es; der Name Thomas ut greechisch-aramäisch, der Name Simon ist eigenthundich pulastimisch-aramaisch, und der Name Magdalona stammt aus Magdala in der schonen Landschaft um galilitischen Meere. Ja, wir alle reden, auch ohne es en wissen, in aramäischen, in pulastmischen Worten. Wenn wir Jesus als Messius bekennen, wenn wer des Herry Mahl das neutestamentliche Passa nennen, wenn wer 34 Gott mit dem kindlichen Abba beten, so sind dies die aramain hen Worte MOSCHICHA, PARCHA, ARBA, und wenn wir den Numen Jesu aussprechen und mit dem Mariaruf Rabbt at ihm zu Füssen fallen, so sind dies pulästimsch-gelduische Formen. Mit dem Friedensgrusse Stimbant LECHON ! begrunnte auch wich der Auferstandene seine Jünger, und mit einem Zurufe in theser Sprache Schaft, Schaft, LBMA REDAFF JATHY? (Soul, Saul, wurum verfolgst Du nach?) brachte der Erhöhete den Sanlus von Damisk zur Bestimming (Apg. XXVI, 14). Wie Saulus Worte harte, ohne eine Gestalt zu sehen, zu müszen auch wir zufrieden sein, uns den Klung und der Aut semer Rids naher gebracht zu haben -Fr relbst bleibt über die Montuchkeis der Beschattung erhaben, meht nur seine Herrlichkeitsgestalt, auch sehm scene har hisgestalt blendet uns, dass wir die Augen abwenden neussen, namlich die Ihn sandich fürsten wollenden Augen - wie werden Ihn einst sehen von Angewicht, wher due as its litest by such our er schowen mit Angen des teleubens."

Mark v. 41 (Takeda korp in Westcott and Hort).

Mark vit 34. Eppada is a Greek corrupt transliteration of Ethpha-thah, the Syriae imperative Libpael.

^{*} Matt. xxvn. 46. Mark (xv. 84) gives the Aramaic form, Eloi, Eloi,

why persecutest thou me?" In the sacred heart-domain of religion the mother-tongue is always more effective than any acquired speech. Paul himself, when he wished to gain a more favorable hearing from the excited populace at Jerusalem, appealed to them in their native Hebrew.

At the same time we cannot suppose that Jesus was ignorant of a language which was familiar to the educated classes even in the interior of Palestine, and in which his own disciples, the unlearned fishermen of Galilee, preached and wrote. And, if he understood Greek, he must have spoken it on all proper occasions, as when he conversed with foreigners, with the Syro-Phænician woman, with the heathen centurion, with the Greeks who called on him shortly before his passion, and especially at the tribunal of Pontius Pilate and King Herod. No interpreter is mentioned, and a Roman governor liable to be recalled at any time was not likely to acquire the knowledge of a difficult provincial language when he could get along with Greek.

¹ Acts xxvi. 14, Σαούλ, Σαούλ. In all other passages the Greek form Σαῦλος is given; see ix. 1, etc.

Acts xxi. 40; xxii. 2. Josephus did the same in the name of Titus, as his interpreter, during the siege. Comp. Bell. Jud. v. 9, § 2; vi. 2, § 1, 5; vi. 6, § 2. From these examples it appears that the common people either knew no Greek, or at all events not as well as Aramaic.

Who is called γυνή 'Ελληνίς, Mark vii. 26.

⁴ Matt. viii. 5.

^{*} John xii. 20. They are called "Hellenes" ("Ελληνες), not Hellenists (Ελληνισταί) or Grecian Jews, and were probably proselytes of the gate, or heathers leaning to the Jewish religion.

⁶ The provincial governors gave judgment in Latin or Greek. Cicero, Crassus, and Mucianus used Greek in Greece and Asia. The Greek was

THE APOSTLES AND THE GREEK LANGUAGE.

As to the apostles, they grew up with a knowledge of both languages, although, of course, the Hebrew was more natural to them. Whatever may have been the pentecostal gift of tongues, they needed no miraculous endowment with a knowledge of Greek.' They acquired and used it like other people of their age and nation. They learned the Hebrew at home and in the synagogue; the Greek on the street and from living intercourse with Gentiles. They had no book knowledge of Greek, and cared only for its practical use. As Galilmans, they were brought into frequent contact with heathen neighbors. Matthew, from his former occupation as a tax-gatherer, would naturally be a homo bilinguis. Paul was of Hebrew parentage, and brought up in Jerusalem at the feet of Gamaliel, so that he could call himself "a Hebrew of the Hebrews;" yet he was not only a master of the Greek language as applied to Christian truths, but had also, perhaps from his early youth, as a native of Tarsus, which was famous for Greek schools. some knowledge of secular Greek literature, as his quotations from three poets show."

the court-language of the proconsuls of Asia and Syria. The procurators of Palestine would not make an exception. See Hug. L.c.

^{*} Eastlins, who as hishop (and probably a native) of Casarea, was well acquained with Palestine, declares (Dem. Frang. lib. iii.) that the apostles, before the resurrection of Christ, knew only their vernacular Syriac language. But this was merely his private opinion, and he himself wrote all his books in Greek.

³ Aratas, Acts xvn. 28, Menander, 1 Cor. xv. 35; and Epimenidee, Tit. t. 12. See my Church History, revised ed. (1882), i. 285 sqq.

The most conclusive proof of the familiarity of the apostles and evangelists with Greek is the fact that they composed the Gospels and Epistles in that: language, and that they quote the Old Testament, usually from the current Greek version.

THE GREEK AND THE ENGLISH.

Thus the language of a little peninsula, by its beauty and elasticity, vigor and grace, the wealth of its literature, and the providential course of events, had become at the time of Christ the language of the civilized world, and conquered even the conquering Romans. The noblest mission of this noblest of tongues was accomplished when it became the organ of the everlasting gospel of the Saviour of mankind. This fact secures to the Greek for all time to come a superiority over all the languages of the earth, and the first claim on the attention of the biblical scholar.

Next to the Greek, no language has a nobler and grander mission for the extension of Christianity and Christian civilization than the English. It has already spread much farther than the Greek or Latin ever did. From its island home in the Northern Sea it has gone forth to lands and continents unknown to the apostles, fathers, and reformers. It carries with it the energy and enterprise of the Saxon race, the treasures of the richest literature, the love of home and freedom, and a profound reverence for the Bible. It is predestinated and adapted by its composition and history to become more and more the cosmopolitan language of modern times.

"Among all the modern languages," says a distinguished German philologist, "none has, by giving up and confounding all the laws of sound, and by cutting off nearly all the inflections, acquired greater strength and vigor than the English. Its fulness of free middle sounds, which cannot be taught, but only learned, is the cause of an essential force of expression such as perhaps never stood at the command of any other language of men. Its entire, highly intellectual, and wonderfully happy structure and development are the result of a surprisingly intimate marriage of the two noblest languages in modern Europe—the Germanic and the Romance; the former, as is well known, supplying in far larger proportion the material groundwork, the latter the intellectual conceptions. As to wealth, intellectuality, and closeness of structure, none of all the living languages can be compared with it. In truth the English language, which by no mere accident has produced and upborne the greatest and most commanding poet of modern times as distinguished from the ancient classics - I can, of course, only mean Shakespeare - may with full propriety be called a world-language; and, like the English people, it seems destined hereafter to prevail even more extensively than at present in all the ends of the earth."

The English language is now the chief organ for the spread of the Word of God. This has been strikingly illustrated during the past year by the

Jacob Grimm, L'eber den Ursprung der Sprache (Berlin, 1852), p. 50.

extraordinary success of the Revised Version of the New Testament, prepared by two co-operative committees, in England and the United States. than a million of copies were ordered from the British University presses before the day of publication (May 17, 1881), and more than twenty reprints of different sizes and prices appeared in the United States before the close of the year, so that within a few months nearly three millions of copies were sold. This fact stands alone in the history of literature, and furnishes the best proof that the old book which we call the New Testament is more popular and powerful than ever, no matter what infidels may say to the contrary. Among the two freest and most progressive nations of the earth the Bible is revered as the gnardian angel of public and private virtue, the pillar of freedom and civilization, the sacred ark of every household, the written conscience of every soul.

THE MACEDONIAN DIALECT.

The Greek language has come down to us, like the old Teutonic language, in a number of dialects and sub-dialects. The literature is chiefly deposited in four: 1. The Æolic dialect, known from inscriptions and grammarians, and from remains of Alcæus, Sappho, and Erinna. 2. The Doric, rough but vigorous, immortalized by the odes of Pindar and the idyls of Theocritus. 3. The Ionic, soft and elastic, in which Homer sang the Iliad and Odyssey, and Herodotus told his history. 4. The Attic dialect differs little from the Ionic, unites energy and dignity with grace and melody, and is

represented by the largest literature, the tragedies of Æschylus, Sophocles, Enripides, the comedies of Aristophanes, the histories of Thucydides and Xenophon, the philosophical dialogues of Plato, and the orations of Demosthenes.

The Attic dialect, owing to its literary wealth and the military conquests of Alexander the Great, the pupil of Aristotle, came to be the common spoken and written language not only in Greece proper, but over the Macedonian provinces of Syria and Egypt. By its diffusion it lost much of its peculiar stamp, and absorbed a number of foreign words and inflections, especially from the Orient. But what it lost in purity it gained in popularity. It was emancipated from the trammels of nationality and intellectual aristocracy, and became cosmopolitan. It grew less artistic, but more useful.

In this modified form, the Attic Greek received the name of the Macedonian or Alexandrian, and also the Common or Hellenic language (ή κοινή διάλεκτος or Έλληνική διάλεκτος). It was used by Aristotle, who connects the classic Attic with the Hellenic, Polybius, Plutarch, Diodorus Siculus, Dio Cassius, Dionysius of Halicarnassus, Ælian, Herodian, Arrian, and Lucian.

Examples of new words: άγαθουργείν, αίχμαλωτιζειν, άντιλυτρον, αποκαραίσκειν, ελλογειν, είκαιρείν, είκαιοκριαια, νυχθημερον, όλιγο-

³ On the Greek dislects, compare the large work of Abrens, De Greece Longues Dialectu (1839, 1843, 2 vols.). Metry, Specimens of Greek Dialectu (Oxford, 1875), the well-known grammurs of Prof. G. Cartins of Leipzig, and Kahner; and Gustav Meyer, Greek Grammatik, Leipzig, 1880), the introduction and the literature there indicated. Also Wilkins, in "Encycl. Brit." xi. 131-185.

πιστος, οἰκοδεσπότης, πεποίθησις. From Egypt: πάπυρος, πυραμίς, βάϊον. From Persia: ἄγγαρος, γάζα, μάγοι, παράδεισος, τιάρα. From the Latin: κῆνσος, κουστωδία, λεγιών. From the Semitic: ἀρραβών, ζιζάνιον, ῥαββεί. The Alexandrians had also a special orthography; they exchanged letters—as αι and ει, ε and η, γ and κ—and they retained the μ before ψ and φθ (as in λήμψομαι). See Moulton's Winer, p. 53. These peculiarities are found in the best MSS. of the LXX. and Greek Testament, and have been introduced into the text by Lachmann and the recent critical editors.

Professor Immer (Hermeneutics of the N. T. p. 125) gives the following description of the distinctive characteristics of the Macedonian Greek: " Besides the Atticisms, Ionicisms, Doricisms, and Æolicisms, the διάλεκτος κοινή shows still the following peculiarities: (a.) Words that occur seldom or only in poetical discourse in the old Greek now become more common, and pass over into plain prose, as, e. g., μεσονύκτιον, θεοστυγής, βρίγω, to moisten, έσθω for έσθίω, and others. (b.) Words in use receive another form, as ανάθεμα for ανάθημα, γενέσια for γενέθλια, ἐκπαλαί for παλαί, χθές for έχθές, εκεσία for εκετεία, μισθαποδοσία for μισθοδοσία, μονύφθαλμος for έτερύφθαλμος, νουθεσία for νουθέτησις, όπτασία for ύψις, ή ύρκομοσία for τὰ ὁρκ., ὁ πλησίον for ὑ πέλας, ποταπός for ποδαπός, etc. Especially frequent become verbal forms in $-i\zeta\omega$, in $-\omega$ pure instead of in -μι (e. g. ὀμνύω instead of ὅμνυμι), formed from the perfect, as στήκω, substantives in -µa. (c.) Words entirely new, mostly words formed through composition, make their appearance, as άντίλυτρον, άλεκτοροφωνία, άποκεφαλίζω, άγαθοποιέω, αίχμαλωτεύω, νυχθήμερον, σιτομέτριον, et «l. (d.) Words long familiar and current receive new meanings, as άνακλίνειν and άναπίπτειν, to recline at table; άποκριβηναι, to answer; άποτάσσεσθαι, to take leave; δαίμων οτ δαιμόνιον, evil spirit; εύχαριστεῖν, to thank; ξύλον, tree; παρακαλείν, to pray; στέγειν, to endure, to bear up; φθάνειν, to come, to arrive; χρηματίζειν, to be called; ψωμίζειν, to eat, to nourish, et al. In a grammatical point of view the following may be observed: (a.) Inflections of nouns and verbs occur which at an earlier period were either entirely unknown or peculiar to a single dialect; e.g. the Doricism αφέωνται for αφείνται, the Æolic optative ending in -εια, the ending of the second person of the present and future passive and middle in -et instead of in -y, etc. (b.) Infrequency of the use of the dual, as, e. g., δύσι instead of δυοίν. (c.) Infrequency of the employment of the optative (in the Johannean writings it does not occur at all). (d.) The construing of certain verbs with other cases, especially with the accusative, as έπιθυμείν τι instead of τινός, φοβείσθαι άπό instead of ὑπό

and accusative, et al. (e.) The weakening of iva in the formulæ Sixwira, keywira, akrogiva, and many others. (f.) Use of the subjunctive instead of the optative after pretentes, etc. A still greater degradation of the language fluds place in the construction of iva with the indicative, and not with the future only, but even with the present indicative, of acverth the gentive, the confounding of the cases and tenses, etc. The latter peculiarities do not occur, however, in authors of Greek nationality, nor in educated authors." (The translation is by Albert H. Newman, Andover, 1877.)

THE HELLENISTIC DIALECT.

The Hellenic dialect assumed a strongly Hebraizing character among the Grecian Jews or Hellenists, and as spoken by them it is called the Hellenistic dialect. It was especially current in Alexandria, where all nationalities mingled and adopted the Greek as their medium of commercial and social intercourse. This city, soon after its foundation by Alexander the Great (B.C. 332), became the chief seat of learning next to Athens, and the birthplace of the language of the New Testament. Immense libraries were collected under the Ptolemies, and every important work of dying Egypt and Oriental learning was translated into Greek.

The literature of the Hellenistic dialect is all of Jewish origin, and intimately connected with religion. It embraces the Septuagint and the Jewish Apocrypha, which are incorporated in the Septuagint, and passed from it into the Latin Vulgate. Philo (B.C. 20 to A.D. 40) and Josephus (A.D. 38-103), who were well acquainted with Greek literature, aimed at a pure style, which would commend their theological and historical writings to scholars of classical taste; but, after all, they could not conceal

the Hebrew spirit and coloring. The Hellenistic writings express Jewish ideas in Greek words, and carried the religion of the East to the nations of the West.

THE SEPTUAGINT.

The Septuagint version of the Old Testament Scriptures was gradually made by Jewish scholars in Alexandria during the reign of Ptolemy II., B.C. 285-247, and has survived the ravages of the Moslem conquerors. It laid the foundation for the Hellenistic idiom. It made the Greek the vehicle of Hebrew thought. It became the accepted Bible of the Jews of the dispersion, spread the influence of their religion among the Gentiles, and prepared the way for the introduction of Christianity. Thus an "altar was erected to Jehovah" not only "in the midst of the land of Egypt," as the prophet foretold, but all over the Roman empire.

The Septuagint is the basis of the Christian Greek. It is a remarkable fact, not yet sufficiently explained, that the great majority of the direct citations of the Old Testament in the New, which amount to about 280,2 are taken from the Septuagint, or at all events agree better with it than with the Hebrew original.

Compare on this subject, David McCalman Turpie, The Old Testament in the New (Lond. 1868); Ed. Böhl, Die A. T. lichen Citate im N. T. (Wien,

¹ Isa. xix. 19, 20, 25.

² James Scott (Principles of New Testament Quotation, Edinb. 1875, p. 17 sq.) says: "The whole number of repeated citations amounts to 290. Seventeen only of the twenty-seven books of the New Testament contain quotations from the Old. The single citations may be estimated at 226, and their whole number by repetition at 284."

1878), and his Forschungen much einer Volksbibel zur Zeit Jesu und deres Zusammenhang mit der Septunginta-Uebersetzung (ibid. 1873). These two scholars have very carefully examined all the quotations. Turple states the result (p. 266 sqq) in five tables as follows:

A. 53 quotations agree with the original Hebrew and with the Septuaguit (correctly rendered).

B. 10 quotations agree with the Hebrew against the Septingint (which is here incorrect).

C. 76 quotations differ from the Hebrew and from the Septuagint (which has correctly rendered the passages).

D. 37 quotations differ from the Hebrew and agree with the Septungint.

E. 99 quotations differ both from the Hebrew and the Septingint, which also differ from each other.

Bold does not sum up his results, but goes carefully over the same number of passages, gaving the New Testament quotation, the Hebrew original, and the Septuagint Version, with learned notes. He advances the novel theory that Christ and the apostles quoted from a popular Aramaic Rible (Volksbibel) which he thinks was in common use at that time in Palestine, and which was substantially the Septuagint Version, or based on it. " Die Septunginta Vebersetzung ist die pulustinensische Libri oder die Libel im Vulgärdialect geworden, und daher schreibt sich die Beautuing der LA V. im Neuen Teatiment." But there is no trace of an Aramaic Targum before the time of Christ, nor of a Targum authorized by the Sanhedria; and if it was based on the Septungint, why did the apostles use a translation of a translation? The question still remains. why did they not quote from the liebrew riginal, and how are the departures of the Septinguit from the Hebrew to be accounted for? seems probable that they quoted mostly from memory, and that they were more familiar with the Septingint than the Hebrew. The whole subject requires further investigation, and a new critical edition of the Septuagint on the Insis of the Smattie and Vatican MSS, and all other sources combined. Dr. Paul de Lagarde, of Gottingen, appounces such an edition (1882). An important contribution is furnished by E. Nestle, Leteris Testamenti Graci Codices Vaticanus et Sinnificus cum textu recepto collate Laps, 1880).

Jesus himself quotes from the Septuagint, according to the evangelists. The apostles do it in their

Comp. Matt. iv. 4, 7, 10, ix. 13; xv. 9; xxi. 16, 42, Mark vii. 6; x.
 7; xii. 10, 11, Luke in. 4-6; iv. 18, 19; xxii. 37. Luke's quotations are

discourses,' and in their epistles.' Even Paul, who was educated at Jerusalem and thoroughly versed in rabbinical lore, usually agrees with the Septuagint, except when he freely quotes from memory, or adapts the text to his argument.'

THE APOSTOLIC GREEK.

We are now prepared to assign to the New Testament idiom its peculiar position. It belongs to the Hellenistic dialect, as distinct from the classical Greek, and it shares with the Septuagint its sacred and Hebraizing character, as distinct from the secular Hellenic literature; but it differs from all previous dialects by its spirit and contents. It is the Greek used for the first time for a new religion. In this respect it stands alone, and belongs to but one period, the period of the first proclamation and intro-

all from the Septuagint with the exception of one, vii. 27. The same is the case substantially with Mark, with the exception of i. 2, which is from the Hebrew, and embodies his reflection. Matthew departs from the Septuagint and quotes from the Hebrew when he introduces a prophetic passage with his formula "να πληρωθή, as i. 28; ii. 6, 15, 18; iv. 15; viii. 17; xii. 18-21; xiii. 35; xxi. 5. This remarkable difference has been pointed out by Bleek (Beiträge zur Erangelienkritik, 1846, p. 57), and is confirmed by Holtzmann (Die Synoptischen Erangelien, 1863, p. 259).

¹ Acts i. 20; ii. 17-21, 25-28, 84, 85; iii. 22, 25; iv. 25, 26; vii. 42-50; xv. 15-18; xxviii. 26, 27.

² James ii. 28; iv. 6; 1 Pet. i. 16; ii. 6, 22; iii. 10-12; iv. 18; v. 5.

^{*} Gal. iii. 18; Rom. ii. 24; iii. 4, 10–18; iv. 8; ix. 27–29; x. 11, 21; xi. 9, 10, 26, 27; 1 Cor. i. 19; vi. 16; Eph. v. 81; vi. 2. Specimens of corrections of the Sept. according to the Hebrew: 1 Cor. iii. 19; xiv. 21; xv. 54, 55; Rom. ix. 17; Eph. iv. 8. Comp. Weiss, Theol. des N. T. 3d ed. p. 275; Kautzsch, De Veteris Test. locis a Paulo ap. allegatis (Lips. 1869). Kautzsch maintains that Paul never intentionally departs from the Septuagint, although he seems to have in view sometimes both the Hebrew and the Greek. Weiss allows a more frequent use of the Hebrew.

duction of Christianity. It is of itself a strong argument for the genuineness of the New Testament.

The Greek of the Apostolic fathers, the Apologists, and the ecclesiastical writers of the third and fourth centuries generally, differs considerably from that of the New Testament: it has much less of the Hebrew element, and gathered during the theological controversies a number of new technical terms,

or infused new meaning into old words."

The New Testament idiom consists of three elements, which we may compare with the three elements of man—the owna, voxi, and vove or nvevua. It has a Greek body, animated by a Hebrew soul, and inspired and ruled by a Christian spirit. It grew naturally out of the situation and mission of the Apostolic Church, and was, and is still, admirably suited for its purposes. It is more cosmopolitan than any other Greek dialect. The New Testament in classical Greek might have been understood and appreciated by the learned few, but not by the masses of Jews and Gentiles. And the same applies to translations. King James's and Luther's versions reach the hearts and understandings of the common

^{*} Especially in the Nicene age. Such terms are οὐσια, ὑποστασις προσωπον (as ap) bed to the persons of the Trinity), ὑμοσυσιος, ὑμοσού σιος, ἐνεροπισιος (of the Son of God in his relation to the Father), ενσαριωσις, ἐναισποσιος (of the Son of God in his relation to the Father), ενσαριωσις, ἐναισμοπησις, ἐξιστης, αγεννησια, γεννησια, ἐκπύρενσις, περιψες (of the Holy Spirit), Θεοτοκος (of the Virgin Mary), ἐνωσις ἐποστατική ποινωνία κειωματών, περιγωρησις (of the inner trinitation relations) ἀνεποστασία οι εννποστασία (the impersonality of the human nature of Christ), etc. For ecclesiastical Greek, see Succer, Thesaurus Leclesiastical e Putribus Georgis, Arast. 2d ed 1728, 2 vols. fol.: C. d., Fresne edu Cange), Glossaruum ad Scriptores Medic et Infima terzeditus, Lugal, 1688, 2 tom fol.: and U. A. Sophoeles, Greek Lex. of the Roman and Byzantine Periods, Boston, 1870.

people as no classical diction of Milton or Goethe could do.

During the seventeenth century there was much useless controversy between the "Purists," who defended the classical character of the New Testament Greek, and the "Hebraists," who pointed out its Hebraisms. Both parties ignored the necessity and beauty of its composite character for its cosmopolitan mission.'

HEBRAISMS IN THE NEW TESTAMENT.

The Hebrew element is the connecting link between the Mosaic and the Christian dispensation. It pervades all the apostolic writings, but not in the same degree. It is strongest in Matthew, Mark, the first two chapters of Luke, and in the Apocalypse. The hymns of the Virgin Mary (Magnificat), of Zacharias (Benedictus), and of Simeon (Nunc Dimittis) are entirely Hebrew in spirit and tone, and can be literally rendered so as to read like Hebrew Otherwise Luke and the author of the Epistle to the Hebrews Hebraize least of all. Not a few Hebrew words — as Amen, Eden, Messiah, Manna, Hallelujah, Sabbath—have passed into modern languages, and remain as perpetual memorials of the earliest revelations of God. The Hebraisms are not grammatical blunders or blemishes, but necessary supplements of the defects of the secular Greek.

¹ See the literature on this controversy in Reuss, p. 87. He says: ²⁸ Das neutestamentliche Idiom ist nicht aus einer rohen Spruchenmischung hervorgegangen, sondern stellt sich uns dar als der erste Schritt des im Osten aufgegangenen Lichtes zur Bewältigung und Durchdringung der abendländischen Gesittung." Comp. also Tregelles, in Horne's Introd. iv. 21–23.

They represent new ideas which require new words. They impart to the apostolic writings the charm of the antiqueness and elevated simplicity of the Old Testament.

With the exception of a few pure or old Hebrer words (Amen, Hallelujah, Hosanna, Subbath, which were borrowed from the temple service, and are found in the Septuagint), the Hebraisms of the New Testament belong to the later Hebrer of Aramaic (Syro-Chaldaic) dialect which, after the return from the Babylonian exile, had gradually superseded the older as the living language of the people. The Hebrer still continued to be the sacred language (Tiph 1997), and the Scripture lessons were read from the Hebrer text, but were followed by Aramaic translations (Targumim) and sermons (Midrashim).

I. Hebrew words for which the classical Greek has no equivalent. I do not claim completeness for this and the following lists, but they embrace the most important words.

άββά ΝΣΝ (Heb. ΣΝ), fither, Mark xiv. 36, Rom. viii. 15, Gal. iv. C. άκελίσμα (Westcott and Hort, άκελδαμαχ) — ΝΣΠ ΣΕΠ, field of blood, Acts i. 19.

άλληλοιου – מְּבְּיִבְּיִּהְ, hallelojah, praise ye Jekovak (Heb.), Rev. אוֹבָּ 1, 8, 4, 6. Comp. Ps. civ. 35.

¹ The word «βραιστί, hebraice, is used for chaldaice, John v. 2; xix. 18, 17, 20; Acts ix. 11, xvi. 16, Rev. ix. 11; xvi. 16, and also in Josephus.

^{*} The Talmud is written partly in Hebrew (the Mishua), partly in Aramaic (the Gernara), but mixed with exotic words from various languages. Greek, Latin, Coptic, Persian, Arabic—and disfigured by grammatical irregularities and barbarous spelling. See Brub, Fremdyniachliche Redensurten in den Talmuden und Midrashim (Leipz, 1869).

άμήν = ϳפֵּאָ (Heb.), truly, verily, Matt. vi. 18 (?); Rom. i. 25; ix. 5; Rev. iii. 14, etc.

άρραβών = 1.272 (Heb.), a pledge, earnest (a mercantile term of Phænician origin), 2 Cor. i. 22; v. 5; Eph. i. 14.

βάτος = ΤΞ (Heb.), bath (a liquid measure of about 8] gallons), Luke xvi. 5, 6.

βεελζεβούλ = ΣΕΙ ΣΕΙ (Aram.), lord of dung (deus stercoris), and βεελζεβούβ = ΣΕΙ ΣΕΙ (Heb.), lord of flies, the name of a god of the Philistines at Ekron. The former is a contemptuous Jewish by-name of this idol, and was applied also to the prince of demons, Matt. xii. 24, 27; Mark iii. 22; Luke xi. 15, 18, 19.

בּלֶל (בֶּלֶשׁ, Sons of Thunder, Mark iii. 17. A name given to the sons of Zebedee (comp. Luke ix. 84).

βύσσος = γ το (Sept.), fine linen, Luke xvi. 19; Rev. xviii. 12. Also βύσσινον, Rev. xix. 8.

γαββαθᾶ = ΚΤΡΕ (Gr. λιθύστρωτον), back, ridge, pavement; the place where Pilate gave sentence against Jesus, John xix. 13.

γέεννα = ΕΞΠ ΚΤ, the valley of Hinnom, Josh. xv. 8; Gehenna, hell, Matt. v. 22; Mark ix. 48; Luke xii. 5, etc. Not to be confounded with Hades or Sheol, as is done in the A. V.

γολγοθά (al. ā) = ΚΤζόξός (Heb. Τζάξός), skull (κρανίον, calva-ria, whence our Calvary), the place of Christ's crucifixion. an elevation (not a hill), so called from its conical form (not from skulls), Matt. xxvii. 83; Mark xv. 22; John xix. 17.

iβραϊστί, Westcott and Hort: iβραϊστί (from הַבֶּצֵ), Hebraice, in Hebrew (Aramaic), John v. 2; xix. 13, 17, 20; Rev. ix. 11, xvi. 16.

iλωί iλωί (or ἡλεί ἡλεί, Heb. τὸΝ), λεμά σαβαχθανεί, My God, my God, why hast thou forsaken me. Quotation from Ps. xxii. 2. See Matt. xxvii. 46; Mark xv. 84. Mark gives the Syriac form, ἐλωί ἐλωί. In Matthew there are variations, but Westcott and Hort give ἐλωί in the text and ἡλεί in the margin.

έφφαθά (Aram. ከግንኮች), διανοίχθητι, be opened, Mark vii. 84.

κάμηλος = 504 (Heb.), camel, Mark i. 6; Matt. iii. 4; xix. 24, etc. (Sept. Gen. xii. 16; xxiv. 10).

αννάμωμον = 1723P. (Heb.), cinnamon (an aromatic bark used for incense and perfume), Rev. xviii. 18.

ioυĉαίζω (from Τζητζ, Judah), to Judaize, Gal. ii. 14; also Ἰουδαϊσμός, i. 18; and ioυδαϊκώς, ii. 14.

κορβάν and κορβανάς = ፲፻፲፫ (Heb.), Κ፻፫፫፫ (Aram.), an offering, oblation, Mark vii. 11; Matt. xxvii. 6.

ceμανον = 122 (Heb.), cummin (Germ. Kümmel), a low herb of the fennel kind, which produces aromatic seeds.

λιβανος = 17225 (Heb. from the verb 125, to be white), frunkmerate,

Matt. ii. 11; Rev. xviii. 18.

μαμωνάς = 80,7285, 7,7285, riches, Matt. vt. 24; Luke vt. 9. Comp. the Heb. 173728, Isa, xxxut. 6 (θησαυρου. LXX.); Ps. xxxvu. 3 , πλούτος): Augustu says: "Lucrum punice mammon dicitur."

μάννα (Heb. 52, in the Sept. ro μον), monna, the miraculous food of the Israelites in the wilderness, John vi. 31, 49, 58; Heb. ix. 4; Rev.

й. 17.

μαράν άθά = ΕΓΝ 179, the Lord cometh, 1 Cor. xvi. 22.

μεσσίας = ΚΠΡΨΕ (Heb. ΠΡΨΕ), the Anointed, the Mesnah, John L 42; iv. 25. In all other passages the Greek equivalent, Χριστός (from χριω, to anom), is used.

[μωρέ = דר (Heb.), rebel (?), Matt. v. 22.] '

πάσχα = ΝΠΟΝ (Heb. ΠΟΝ), passover, Matt. xxvi. 17; John in 13; vi. 4; xvin. 39, etc. Used in three different senses. (1) the paschal lamb; (2) the paschal meal; (3) the paschal feast from the 14th to the 20th of Nisan. Mistranslated Easter in E. V., Acts xii. 4, correct in R. V.

paββι or paββι, paββονι or paββουνι = "2" (Heb. from 2"), much great), "2", "2" (Chald.), my great one, my master, great master, John xx. 6: Mark x. 51, etc. The salutation of Hebrew teachers or doctor (διεάσκαλοι). Comp. the French Monnieur, Monseignaur. Rubboni of Rubboni, John xx. 16, is the Gauliean propagation for Ribbon.

ρακά (or ραχά, Tischendorf) = κρης (Heb. pag), empty, worthless,

σαβαώθ = Γ'REX (Heb.), hosts, armies (κύριος σαβαώθ, Γ'REX Γ')ΤΕ Lord of Hosts), Luke ii. 13; Rom. ix. 29; James v. 4.

σάββοτον = ΓΣΨ (Heb.), rest, day of rest, Mark ii. 27, etc. Also the plutal σαθβοτα (Mark i. 21, etc.); σαββατισμός, α keeping of Sabbath, Sabbath rest (Heb. iv. 9); ή ήμερα τοῦ σαββατου (ΓΣΣΤ ΕΥΥ), the Sabbath day (John xix. 31; Luke iv. 16); δίδς σαββάτου, a Sabbath.

This is usually considered as the vocative of the Greek pupor, food The E. R recognizes the Hebrew derivation in the margin. The Hebrew more means rebellious, heretical (Nomb, xx, 10); but the Syriac more means at puor, dominus. Dr. Ft. Field objects to the Hebrew derivation on the ground that Christ used the Syriac. Other Norricense (Oxf. 1881) p. 2. If the word is Greek we must put a Hebrew meaning into it, with reference to Ps. xiv. I, where the atheist is called a fool (\$22, LXX, appur)

day's journey, i. e. 6 stadia or 750 Roman paces, equal to about two thirds of an English mile (Acts i. 12); and προσάββατον, fore-Subbath, Sabbatheve (Mark xv. 42).

σατᾶν, σατανᾶς = του (Heb.), adversary, devil (διάβολος, ὁ πονηρός), Matt. xvi. 23; Mark viii. 83; Luke xxii. 8; 2 Cor. xii. 7, etc.

σάπφειρος = ٦٩ΕΕ (Heb.), sapphire (a precious stone, next in value to the diamond), Rev. xxi. 19 (Sept. Ex. xxiv. 10; xxviii. 18).

σάτον = ΚΡΧΦ (Heb. ΤΚΦ), a seuh (a dry measure of about a peck and a half), Matt. xiii. 83.

σίκερα (τό, indecl.) = פוֹנ (Heb.), sikera, strong drink, Luke i. 1δ. συκάμινος = פוֹנְי (Heb.), a sycamine tree, Luke xvii. 6 (Sept. 1 Kings x. 27, etc.).

ταλιθά, κούμ = פְלֵרְתָא , maiden, arise, Mark v. 41. εσσωπος = בוֹדְאַ (Heb.), hyssop, John xix. 29; Heb. ix. 29 (1 Kings v. 8, etc.).

בּסמיצימֹ = אַזָּ הֹטִילִיה (Ps. exviii. 25), Hosanna, sare now—a word of joyful acclamation, Matt. xxi. 9, 15; Mark xi. 9, 10; John xii. 13.

Proper names of persons are very numerous:

Κηφᾶς (Syr. ΝΡΊΣ, Greek Πέτρος), Μαρία (Aramaic for the Hebrew Σ϶϶), Μάρθα (domina), Μάλχος (϶϶϶, King), Χουζᾶ (Luke viii. 3; see Westcott and Hort's text), Ταβιθά (Greek Δορκάς, Acts ix. 36, 40); Ίακώβ or Ἰάκωβος, Ἰησοῦς, Ἰωάννης, Μελχισεδέκ, Σαούλ or Σαῦλος, and many others. Also the names compounded with τζ, son, as Barabbas (son of a father, or son of a rabbi), Bartholomew, Barjesus, Barjonas, Bartimæus, Barsabas, Barnabas.

Hebrew names of several places, as,

Armageddon (mount of Megiddo, Rev. xvi. 16), Bethlehem (House of Bread), Bethany (House of Dates), Bethphage (House of Figs), Bethesda (House of Mercy), Bethsaida (Place of Fishing), Gethsemane (oil-press), Jerusalem (Dwelling of Peace), Siloam (Τ΄), translated ἀπεσταλμένος, John ix. 7, by Robinson, an aqueduct; by Grimm, effusio, Wasserguss), etc.

II. Hebraizing phrases and modes of construction:

מֹשׁמֹ προσώπου, בְּקְלְּכְּי or בְּקְלְּבְּי, from the face or presence of any one, from before, from, Acts iii. 19; v. 41; vii. 45; 2 Thess. i. 9; Rev. vi. 16; xii. 14; xx. 11.

βασιλεύτιν έπι (instead of gen. or dat.), Σε τές, to reign over, Luki, 38; xix, 14, 17; Matt. ii. 22, etc.

yeven3a: Favaror (Atam.), to taste of death, to die, Matt. xvi. 282. Mark 1x. 1; John vin. 52, etc.

δυο δύο (bim, for ava δυο υτ είς δύο), parr-wise, by two and two, Mark vi. 7.

11 (for ob), DX, in forms of oath, as Mark vii. 12, εἰ δοθησεται σημείου, no tign shall be given. Heb. iv. 5, ει εισελεύσονται, if they shall enter into my rest (supply the apadosu, then will I not live, or be Jehorah). I. ε. they shall not enter. (omp. Gen. xiv. 23; Deut. i. 35; and Thayer's Winer. p. 500 (Moulton's Winer, p. 627).

og άπάντησιν, ΓΧΤΡΑ, for meeting (instead of inf. απαντάν, to nort).

Matt. xxv. 1, 6, Acts xxvm. 15.

er conceiv en reve. A PET, to be well pleased with, to take pleasure in some one, Matt. 11, 17, xvii. 5. Mark v. 11, Luke in, 22, etc.

λυγιζείν εις (δικαιοσύνην), > ΣΕΠ, to reckon unto, to impute, Rom, iv.\$

22; Gal, m. 6; James ii. 23. Comp. Gen. xv. 6 (Sept.).

immλογείν έν τενε (comp. ΣΕ ΠΤΠ, Pa. xxxn. 5, slightly differing), to make a confession on or respecting some one (in alumnus causa), Mutt. x. 32; Luke xit. 8.

ου . . . πάς, 53 85, for audeig, not one, none, Matt. xxiv. 22, Mark xhi., 20; Rom. m. 20; Gal. n. 16, Eph. v. 5, etc.

προσωπον προς πρόσωπον, Ετίβ ΙΧ Ετίβ, face to face (nothing intervening), 1 Cor. xii. 12. See Sept. Gen. xxxu. 31.

πρόσωπον λαμβαντίν, ΕΝΡ ΚΕΡ, to accept the person of any one, to fiver, to be partial. In the New Test, only in a bad sense, Luke xx. 21: (in), ii, 6 , προσωπου θέος ανθρωπου οὐ λαμβονεί).

πρασιαι πρασιαι (adverbially and distributively, arcolation, for ded πρασιας), in ranks, plat-wise, by plats (like beds in a garden), Mark vi. 40, 50 also συμποσια στ μποσια, by table parties, by companies, in ver. 39.

Also ακολουθείν οπισω τινος, είναι είς τι, εμεύειν έν τινι, προσκυνείν Ενώπιον τινος the frequent και έγενετα ("ΤΤ"), etc.

moς, with the get tive in the sense of belonging to, or exposed to deserving of, as riog davárou (Γ'Q 'Z), son of death mor ren reposed to row, some of the bridal chamber, bridenien, vior τῆς βασιλείας, sons of the kingdom, vior ron πονημού, subjects and followers of Satan, moς τῆς ἀπολείας, son of perdition, we doomed to perdition (John xvii. 12); proting avagraσing, partakers of the resurrection (Lake xx, 86), etc.

b reign derivatives in imitation of the vermenter, as anabepartical (from anabepa, 11ch, 277, decated to God, Lev. xxvii, 28, 29; but also devoted to death, a thing accurred, Josh, vi. 17, vi. 1, etc.), to another

matize, to lay under a curse (Mark xiv. 71; Acts xxiii. 12, 14, 21); lykaiviζειν (from lykaivia), to initiate, to dedicate (Heb. ix. 18; x. 20; in the Sept. for τρη, Deut. xx. 5); σκανδαλίζειν (ΣΕΡ, ΣΕΞΡ, ΣΕΞΡ), to make stumble, to lead to sin, and the passive σκανδαλίζεσθαι, to stumble, to be led astray (Matt. v. 29; xiii. 21, etc., from σκάνδαλον, a trap-stick, a snare, a stumbling-block, in the Sept. for ΕΡΙΟ); σπλαγχνίζεσθαι (from σπλάγχνα, ΕΡΡΠ, bowels), to have compassion (Matt. xx. 84, etc.).

The intensive adverbial use of the noun in the dative with the corresponding verb is counted among the Hebraisms (although it occurs occasionally among classical writers, even in Plato; see Thayer's Winer, p. 466), as χαρᾶ χαίρει, he rejoiceth greatly (John iii. 29), ἐπιθυμία ἐπεθύμησα, I have earnestly desired (Luke xxii. 15).

The particles $\tilde{i}\nu\alpha$ and $\tilde{i}\nu\alpha\nu$ are constructed with the present and future indicative, Luke xi. 2; Gal. vi. 12 (?); Mark iii. 2. $\tilde{i}\nu\alpha$ in classical writers denotes the purpose or intention ($\tilde{i}\nu\alpha$ τελικόν, in order that); but in later Greek and in the New Test. sometimes simply the consequence or result ($\tilde{i}\nu\alpha$ $\tilde{i}\kappa\beta\alpha\tau\iota\kappa\acute{o}\nu$, so that). The echatic use has often been needlessly pressed, but as needlessly denied by Fritzsche and Meyer. See Moulton's Winer, p. 573 sqq., Thayer, 457 sqq., and Robinson and Grimm sub $\tilde{i}\nu\alpha$.

III. Greek words with Hebrew meanings:

äγγελος (a messenger), in the sense of angel.

(τὰ) ἄγια ἀγίων (for the superlative, בּיבֶּיך), the holy of holies, or the inner sanctuary of the temple, Heb. ix. 3.

aiων οὐτος and aiων μέλλων, ΠΕΠ ΕΞΕΣ and ΝΕΠ ΕΞΕΣ, for the two ages or eras (dispensations) before and after the Messiah's advent, modified in the New Test. the present and the future world. So also the expressions ἐσχαται ἡμέραι, ἐσχάτη ώρα, τὰ τέλη τῶν αἰώνων, συντέλεια τοῦ αἰῶνος, refer to the last times of the αἰων οὐτος, in the New Test. to the interval between the first and second advent of Christ, more particularly the apostolic period, Matt. xiii. 39; xxviii. 20; Acts ii. 17; Heb. i. 1; James v. 8; 1 Cor. x. 11, etc.

αίμα ἐκχέειν οτ ἐκχύνειν (בּקְ קְּבֶּבֶּיׁ), to kill, Luke xi. 50; Rom. iii. 15. ἄρτον φαγεῖν, to take food, to eat (בּקָבָׁ בְּבָּאָ), Mark iii. 20; Luke xiv. 1. Also ἐσθίειν ἄρτον, Matt. xv. 2.

άφιέναι άμαρτίας (or ὀφειλήματα, παραπτώματα, etc.), to forgive sins, etc., to pardon, Matt. vi. 12; ix. 6; Luke xi. 4, etc. Comp. the Heb. אָבָּבָּ, Sept. Isa. xxii. 14; אַבָּיַן, Gen. l. 17.

βαπτίζειν, βαπτισμός, βάπτισμα, in the wider sense of ceremonial exactings, whether by pouring, or dipping, or immersion, Mark vii. 4; Heb. vi. 2; ix. 10. Comp. Sept. 2 Kings v. 14.

carporagoperos, possessed by a demon or evil sparst. Often in the Gospels.

described and kiner, to bind and to loose, in the rabbinical sense to finbid and to permit, Matt. xvi. 19; xviii. 18. Comp. John xx. 28, where the same idea is expressed literally by sparrily and approach.

διάιβολος (acceser, slanderer), for Satan, Matt. iv. 1; ix.84, etc. Comp.

Job 1, 7, 12; Rev. xa. 9, 10,

čέναμις and δυναμεις, in the sense of miraculous powers (Σ'ΝΣΕΣ, Sept. Job xxxvn, 14), Matt. vii. 22, and very often. See Dictionaties.

i3eη, in the sense of Gentules, heather (272), as distinct from the Jews ish nation (λαος, 27), Luke n. 82, etc.

elλογέω, to bless (773), Luke 1, 64; Matt. v. 44, etc.

is sucking μητρές, from birth, from infancy (*EX (*EE), Gal. i 15. Σητείν των θεον, to seek God, i.e. to turn to him as a sincere worshipper. Acts xvii, 27; Rom. x. 20. Quoted from Isa. Ixv. I (Sept.).

Enreis ψυχήν, to seek one's lyfe, i. e. to seek to kill him (ψΕς ΕΖΕ).

Matt. 11. 10; Rom. xt. 8,

Luke 11, 26; Heb. xt. 5.

očος, manner of life (הַרְּבֶּי), Matt. xxi. 32, Rom. ni. 17; Acta xvni. 25; James v. 20.

ρημα, in the sense of thing (as בְּבֶּר), Luke ii. 15; Acts v. 82.

anpξ ("ΕΣΣ), in the sense of man (mortal), or human nature, or natural descent (κατά σαρκά), or frailty, or the courant, carnal nature, in opposition to πετέρα. Very often, especially in Paul's Existles. See Dictionaries, σαρξ και αξια, for men, with the necessary idea of weakness and frailty, Matt. xxi, 17. Eph. vi. 12. Gal. i. 16.

σπιρμα, seed, in the sense of offenning, posterity (271), Matt. xxu. 24, 25; Mark xu. 19, 21, Luke i, 55, xx. 28; Rom, w. 13, 18, etc.

σε ναγωγη, a Jewish synagogue (assembly), Lake vin. 41, etc.; a Christian congregation, James ii. 2; synagogue of Satan, Rev. ii. 9; iii. \$, χριστις, anomica, in the sense of the Messiah.

IV. The Hebraizing style and construction shows itself in the simplicity of the syntax, the absence of long and artificial periods, the rarity of oblique and participal constructions, the monotony of form, emphatic repetition, and the succession of sentences

by way of a constructive parallelism rather than by logical sequence. The Sermon on the Mount (especially the Beatitudes), the parables, and even Paul's Epistles have that correspondence of words and thoughts which is the characteristic feature and charm of Hebrew poetry.

We may add (with Westcott), that "calm emphasis, solemn repetition, grave simplicity, the gradual accumulation of truths, give to the language of the Holy Scripture a depth and permanence of effect found nowhere else. . . . The character of the style lies in its total effect, and not in separate elements; it is seen in the spirit which informs the entire text far more vividly than in the separate members."

LATINISMS.

The Greek of the apostolic writings is Hebraizing, but not Romanizing. The Romans imposed their military rule, their polity, and their laws, but not their speech, upon the conquered nations. The greatest Roman orator admitted that the Latin was provincial, while the Greek was universal in the empire. Yet a number of Latin terms — mostly military, political, and monetary, and for some articles of dress—have found their way into the common speech with the Roman conquest. They are most frequent in Mark's Gospel, which was written in Rome and for Romans.

¹ In Smith's Bible Dict. iii. 2141 (Hackett and Abbot's ed.). Comp. Westcott's Introd. to the Gospels, pp. 241-252.

² Cicero (Pro Arch. 10): "Græca leguntur in omnibus fere gentibus; Latina suis finibus, exiguis sane, continentur."

deσάριου, as, a Roman copper com, worth three English farthings, or 1) cont (one tenth of a denarius), Matt. x. 29, Lake xii, 6. Probably the neuter form of the old Latin assurius, as δηναρίου is of denarius.

changed by the Revisers into denarius, or denary, or shiding, Matt. xviii, 28; xx. 2, 9, 10, 13, xxii. 19; Mark vi. 37; John vi. 7, xii. 5, Rev. 1, 6, etc.

κευτυριων, centures (originally a commander of a hundred foot-soldiers, εκατόνταρχος), Mark xx. 39, 41, 45.

κήνπος, census (Greek, απογραφη, ; in the New Test, tribute, poll-test, Matt. xvn, 25, xxn, 17; Matk xn, 11 (δοῦναι κήνπον καισαρι).

κοδράντης, quadrans (from quatuos), a small copper com, the fourth part of an as, a farthing (4. c. fourthing), two fifths of one cent. Matt. v. 26; Mark ×n. 42.

кодона, coloma, a Roman colony, Acts xvi. 22.

κουστωίτα, custodia, custody, quard (of Roman soldiers), Matt. xxxii. 65, 66, xxviii. 11. Corresponds to the Greek φυλακή.

κραββατος, or κράβαττος (Lachmann, Tischendorf, Westcott and Hort), in abutus, a small couch or mattress, Mark ii. 4, etc.

λεγεων (Westcott and Hort, λεγεων), legio, legion, Mark v. 9, 15, Matt. xxv) 53. Lake vm. 30. Also in rabbinical Helicew (2005). See Buxton.

Aberion, linteum, a linen cloth, a torcel or apoon, worn by servants, John Rin. 4, 5. From the Greek know, a fluxen cord

Außentivor, libertinux, a freedman, Acts v. 9.

Airpa, from libra, the Roman pound of twelve ounces, John xii. 8; xix. 39.

μακελλον, macellum, ment-market, shambles, 1 Cot. x. 25,

μιμβρανα, membrana (feoto membrum), skin, parchnent, 2 Tim. iv. 13, μελίον, milliarium (for mille passaum), a thousand paces, a mile, Matt. :. 41.

pariot, modius, a measure, the chief Roman measure for things dry, and equal to one third of the Roman amphora (nearly one peck), Matt. v. 15; Mark iv. 21; Luke xi 88.

Everyg, sexturius, in the New Test, a small measure, or vessel, pot, Mach v. 4, 8.

montropion, pratorium, the general's tent in a camp, and also the resi-

dence or palace of a provincial governor, Matt. xxvii. 27; Mark xv. 16; John xviii. 28; xix. 9; Acts xxiii. 35; Phil. i. 18.

ρίδη, rheda, or raeda, reda (of Celtic origin), a travelling carriage with four wheels, a chariot, Rev. xviii. 13.

σικάριος, sicarius (from sica, dagger), assassin, robber, Acts xxi. 88.

σιμικίνθιον, semicinctium (from semi, half, and cingere, to gird), an apron, Acts xix. 12. For ημιζώνιον.

σουδάριον, sudarium (from sudor, sweat), sweat-cloth, handkerchief, Luke xix. 20; John xi. 44; xx. 7; Acts xix. 12.

σπεκουλάτωρ, speculator, a pikeman, a soldier of the body-guard employed as watch and in messages, Mark vi. 27; also in later Hebrew. For σωματοφύλαξ.

ταβέρνη, taberna, tarern, Acts xxviii. 15.

τίτλος, titulus, inscription, superscription, John xix. 19, 20. For $l\pi = \gamma \rho \alpha \phi \dot{\eta}$.

φαινύλης (φαιλόνης), pænula, a woollen cloak, or mantle for travelling (and also in rainy weather), 2 Tim. iv. 13.

φόρον, forum, market; part of the name of the village Appli forum, Acts xxviii. 15.

φραγελλιον, flagellum, a scourge, John ii. 15.

φραγελλόω, flagello, to flagellate, to scourge, Matt. xxvii. 26; Mark xv. 15.

χάρτης, charta, paper, 2 John 12.

χώρος, corus, or caurus, the northwest wind, Acts xxvii. 12.

Latin proper names of persons:

Agrippa, Amplias, Aquila, Caius, Cornelius, Claudia, Clemens, Crescens, Crispus, Drusilla, Felix, Festus, Fortunatus, Gallio, Julius, Julia, Junia, Justus, Linus, Lucius, Luke (abridged from Lucanus), Marcus or Mark, Niger, Paulus, Pilate, Priscilla or Prisca, Publius, Pudens, Quartus, Rufus, Sergius, Silvanus (abridged Silas), Tertius, Tertullus, Titus, Urban. Three names of Roman emperors: Augustus ($\Sigma \epsilon \beta a \sigma \tau \acute{o} c$), Tiberius, Claudius. The generic name Cæsar ($Kai\sigma a \rho$) is applied to Augustus (Luke ii. 1), to Tiberius (Luke iii. 1), to Claudius (Acta xi. 28), and to Nero (Acta xxv. 8; Phil. iv. 22).

Names of places:

Appii Forum, Casarea, Italy, Rome, Spain, Tiberias, Tres Tabernæ.

NUMBER AND VALUE OF FOREIGN WORDS.

Professor Lemuel S. Potwin (of Western Reserve College, Hudson, Ohio) has made a list of native words of the New Testament not found in classical authors before Aristotle (who is included among the classics, though his diction is on the boundary between the Attic and the Common dialects), with the following results:

(1.) The total number of words in the Greek Testament (according to Tischendorf's text) not found in the classics is no less than 882 (nouns 392, adjectives and adverbs 171, verbs 319); that is, nearly one sixth of the entire vocabulary. But a considerable number of these words are found in the Septuagint, Josephus, Polybius, and Plutarch. In the

Septuagint 363 occur.

(2.) The new words are, with few exceptions, derivatives or compounds from Greek roots. The verbs are largely denominatives, but more largely multiplied by composition with prepositions. The adjectives arise mostly from composition, the alpha privativum being very frequent, as the English compounds with un are constantly increasing.

(3.) The rhetorical value varies. Many of these words are clear and full of meaning, as δίψυχος,

See Itabliotheca Sacra, Andover, July, 1880, pp. 503-527, and Oct. 1880, pp. 640-600. The results are stated on p. 652 sqq. Prof. Potwin has also previously published valuable lists of Latinisms in Bibl. Sacra for Oct. 1875, p. 703 sqq., and of Hellraisms, ibid. Jan. 1876, p. 52 sqq., to which Dr. Abbot kindly directed my attention after my lists were already in type. I refer to them here for comparison. Potwin's lists are iceo complete, he gives only twenty-four Latinisms instead of thirty-one.

double-minded, wavering, Jas. i. 8; iv. 8; also in Clemens Rom. Ad Cor. c. 23; σύμψυχος, or σύνψυχος, concors, like-minded, congenial, Phil. ii. 2; λογομαχία, word-strife, 1 Tim. vi. 4; μακροθυμία, longanimity, forbearance, Rom. ii. 4, etc.; θεοδίδακτος, taught of God, 1 Thess. iv. 9; and the compounds with ἀγαθο-, ἀντι-, έτερο-, and ψευδο-.

(4.) The doctrinal and practical value is great in proportion to the idea expressed. Such words as ἀγάπη (caritas, as distinct from ἔρως, amor), ἀποκάλυψις, ἀπολύτρωσις, ἀμαρτωλύς, βάπτισμα, βαπτισμύς, βαπτιστής, ίλασμός, παλιγγενεσία, συνείδησις, have a definite theological significance, and cannot be replaced by classical words.

THE CHRISTIAN ELEMENT.1

The language of the apostles and evangelists is baptized with the spirit and fire of Christianity, and thus received a character altogether peculiar and distinct from the secular Greek. The genius of a new religion must either create a new speech, or inspire an old speech with a new meaning. The former would have concealed the religion from the people, like the glossolalia in the Corinthian Church, which required an interpreter. The Greek was flexible and elastic enough to admit of a transformation under the inspiring influence of revealed truth. It furnished the flesh and blood for the incarnation of divine ideas. Words in common use among the

¹ Comp. Schleiermacher, Hermen. 66, 188; Immer, Hermen. 129; Cremer, Biblico-Theol. Lexicon; Trench, Synonyms of the N. Test.

classics, or in popular intercourse, were clothed with a deeper spiritual significance; they were transplanted from a lower to a higher sphere, from mythology to revelation, from the order of nature to the order of grace, from the realm of sense to the realm of faith.

This applies to those characteristic terms which express the fundamental ideas of Christianity—as gospel, faith, love, hope, mercy, peace, light, life, repentance or conversion, regeneration, redemption, justification, sanctification, grace, humility, apostle,

evangelist, baptism, kingdom of heaven.

Gospel (Evarysélion) to a Greek Gentile was either reward for good news (as in Homer), or good news of any kind; but to a Greek Christian it meant the best of all news ever heard on earth, proclaimed by angels from heaven to all the people, that a Saviour was born and lived, and died and rose again for a sinful world. The word church (ἐκκλησία, συναγωγή) has passed through a heathen, Jewish, and Christian stage; it denotes first a lawful assembly of free Greek citizens, then a religious congregation of Jews, and at last that grand commonwealth of God which Christ founded on a rock, and which is to embrace the whole human family. Faith Inforce. from meitw, to persuade, meitopai tive, to trust in conveys the general idea of confidence in a person. or belief in the truth of a report; but in the New Testament it is that gift of grace whereby we accept Christ in unbounded trust as our Lord and Saviour. and are urged to follow him in a life of holy obedience. Love tayann is not found in classical writers, but in its place φιλία and φιλανθρωπία, and the verb ἀγαπάω, which expresses regard and affection) is much more than natural affection and philanthropy; it is a heavenly flame, kindled by God's redeeming love, the crowning gift of the Spirit, the surest test of Christian character, the fulfilling of the law, the bond of perfectness, and the fountain of bliss—a worthy theme for the seraphic description of the inspired Paul. Hope (ελπίς) rises from the sphere of uncertain expectation and desire for future prosperity to the certain assurance of the final consummation of salvation and never-ending happiness in heaven. The Greek terms for humility (ταπεινός, ταπεινόφρων, ταπεινοφροσύνη, ταπεινότης, ταπείνωσις) designate to the proud heathen meanness and baseness of mind, but in the New Testament a fundamental Christian virtue. Conversion (μετάνοια) signifies not simply a change of opinion, or even a moral reformation, but a radical transformation of the heart, whereby the sinner breaks away from his former life and surrenders himself to the service of God. The words holy and holiness (αγιος, αγιάζω, άγιασμός, άγιωσύνη), whether applied to God or man, rise as far above the cognate terms of secular Greek (άγνός, σεμνός, ὅσιος, ἱερός) as the God of the Bible rises above the gods of Homer, and a Christian saint above a Greek sage.

The purifying, spiritualizing, and elevating influence of the genius of Christianity was exerted through the Greek and Latin upon all other languages into which the gospel is translated. It per-

¹ For the influence of Christianity on the Teutonic language, see

vades the whole moral and religious vocabulary. It meets us in every inscription and salutation of the apostolic letters. The formula of greeting, " Mercy and peace be unto you," transforms the idea of physical health and temporal happiness, as conveyed in the Greek valous and the Hebrew shalom lecha, into the idea of spiritual and eternal welfare, so that xápic and Rohen comprehend the blessings, objective and subjective, of the Christian salvation. Yet Aristotle's definition of xápic (which usually means gracefulness in form or manner, also favor, goodwill) is not far from the Christian conception when he lays the whole emphasis on the disinterested motive of the giver without expectation or hope of return.' Language is in some measure prophetic, and the first and lower meaning of words often points to a higher spiritual meaning; as the whole realm of nature points to the truths of the kingdom of heaven. The parables of our Lord are based upon this typical correspondence.

For the proper understanding of the New Testament, in the fulness of its religious meaning, much

Rudolph von Raumer, Die Finneiskung des Christenthums auf die alth eldentale Sprache (Stuttgart, 1845). German aud English words which
refer to the external aspect of the church are borrowed from the Greek of
Latin, as kirche, church (kupianov), Bischof, bishop (incorono), Priester,
priest (normberepor), Almonen, alma (idenpionivn), Predigt, preaching
(promente); but terms which express the much life of religion are
originally German or Saxon, and impregnated with a far desper meaning;
as Heiland (Helland), Heil, Krissang, Bekehrung, Wiedergeburt, telaube,
Lube, Refaing, Hommel: atominent, new birth, love, hope, heaven.

⁴ I det. a. 7 q asted by Trench (p. 252), who says, "the freeness of the outcomings of toot's love is the central point of χαρις," comp. Rom. in. 24 (δωριών τῷ αὐτοῦ χαριτι) and other passages.

more is required than mere knowledge of the language. The most extensive and thorough familiarity with Greek, Hebrew, and Roman literature is unable to penetrate from the surface of the letter to the depth of the spirit without sympathy with the lofty and heavenly ideas of that book. Philological exegesis is the necessary basis, but only the basis, of theological and religious exposition which requires faith and spiritual insight. The grammatical sense is but one — definite, specific; the spiritual sense is as high and deep and infinite as the truth which the word feebly indicates, and the application of the truth is universal for all time. It is as true to-day as it was in the days of Paul that "the natural man" (ψυχικὸς ἄνθρωπος), who is guided only by the light of reason (though he may not be σαρκικός), "receiveth not the things of the Spirit of God, for they are foolishness unto him; and he cannot know them, because they are spiritually judged." 1

PECULIARITIES OF STYLE.

The general unity of language admits of great variety of style. Every man has his style, and "the

¹ Or, examined, πνευματικώς άνακρίνεται, 1 Cor. ii. 14.

On this subject the following works may be consulted: Christoph Gotthelf Geradorf, Beiträge zur Sprach-Charukteristik der Schriftsteller des N. Test. (Leipz. 1816; only the first part published). This work was suggested by Griesbach, and opened the way for this kind of investigation. T. G. Seyffarth, Beitrag zur Special-Characteristik der Johann. Schriften (Leipz. 1828). Credner, Einleit. in das N. T. vol. i. (Halle, 1836). Wilke, Der Urevangelist (Dresden and Leipzig, 1888), Neutestamentl. Rhetorik (1843), and Hermeneutik des N. T. (Leipzig, 1843-44, 2 Parts). Luthardt,

by the same Spirit, but in accordance with their peculiarities of temper, mode of thought, and speech. Divine grace purifies, elevates, and sanctifies nature, and is destructive only to sin and error. A gentleman is the perfection of a man; a Christian is the perfection of a gentleman. No two human beings are precisely alike; every one is a microcosmos, has his individuality more or less marked, and his special work more or less important, though many, alas, fail to perceive and to perform it. There are different types of apostolic teaching, and different styles of apostolic writing to suit different tastes, objects, and classes of readers.

The idiosyncrasies of the sacred writers have been more or less felt from the beginning, and incidentally pointed out by Irenæus, Jerome, Augustin, Chrysostom, Luther, Calvin, and other great biblical schol-

Dus Johann, Frang. (revised ed. 1875; Engl. translation by Gregory, Eduals 1676, vol. 1, pp. 20-63). Westcott, Introd, to the Study of the Gaspels (Lond, and Cambr. 1860, 6th ed. 1881; Amer. ed. by Hackett, Boston, 1862, pp. 264 sqq). Holtzmann, Die Synopt, Evangelien (Leipz, 1863, pp. 271-358). Holtzmann, on the Fphenous and Colossions (Leipz. 1872), and on the Pastoral Fpistles (ibid. 1880, pp. 84-117), where the linguistic peculiarities and hepax legomena of Ephesians and Pastoral Epistles are investigated for the purpose of proving their im-Pauline character. The two critical works of Weiss on Mark and Matthew (1872 and 1876). Immer, Hermeneutus of the N. Test., translated by A. H. Newman (Andover, 1877, pp. 132-141). Scholten, Das Panlousche Evongelium, translated from the Dotch by Redepenning (Libert, 1881, pp. 18, 31, 87, 188 sqq). Scholten is all wrong in ascribing Luke's Gospel and the Acts to two different authors— the first to a polemical, the second to an irenical Panlings. and in assuming a proto-Luke which preceded the canonical Luka. I have found Holizmann on the Synoptists and Luthardt on John very helpful.

ars; but a mechanical theory of inspiration prevented an unbiased examination of the subject till the nineteenth century. Our English version here errs in two opposite directions: by its vicious principle of variation it unnecessarily increases the verbal differences of the writers; while, on the other hand, it obscures and obliterates characteristic peculiarities by using the same English term for different Greek words. It is one of the chief merits of the revision of 1881, that it introduces consistency of rendering.

It is the strength and merit of rationalism (whether German, Dutch, French, or English) to investigate the human character and history of the Bible; it is its weakness and error to ignore or undervalue its divine character and history. It takes its stand outside of the Bible, and treats it like any other book of antiquity from a purely critical standpoint. It denies its sanctity in order to subject it to a heartless process of anatomical dissection. It handles the disjointed members, but the life and spirit has escaped; as Goethe says of the logician:

" Er hat die Theile in seiner Hand, Fehlt leider nur das geistige Band."

Rationalism has a keen eye for all the diversities of thought and style of the apostles and evangelists, but is blind to the underlying unity and harmony. It stretches the differences between the Synoptists and John, Matthew and Luke, the fourth Gospel and the Apocalypse, Galatians and Acts, between James and Paul, Peter and Paul, Paul and John, into irreconcilable contradictions, and thus tends to

destroy all confidence in the divine origin and au-

thority of the New Testament.

But, fortunately, this is only the negative part of the process. Whether willing or unwilling, rationalism contributes to a better understanding and deeper appreciation of that old and ever new Book of books, in which, as Heinrich Ewald once said, "is contained the wisdom of the whole world." Extreme theories and errors are refuted one after another by the different schools of rationalism, and the sacred writers come out of the fire of critical purgatory unsinged, and with a stronger claim than ever upon the intelligent reverence and faith of the Christian world. A profounder search from the surface to the deep discovers unity in diversity. concord in discord, a divine spirit animating the human body, and sees in the very variety of the sacred writers only the manifold wisdom and grace of God."

The sinless perfection of Christ's humanity is the best proof of his divinity, and brings his divinity nearer and makes it dearer to the heart of the believer. What is true of the personal Word may be applied to the written word,

"Jesus, divinest when Thou most art man."

MATTHEW.

Matthew wrote a Gospel first in Hebrew for Hebrews. But the Greek Gospel under his name is a free reproduction and substitution rather than

¹ Eph. iii. 10. πολυποικίλος σοφία του θεού, 1 Pet. iv. 10, ποικίλο χαρίς θεού. Comp. Rom. xii.; 1 Cor. xii.-xiv.

a translation.' No independent author would literally translate himself. The originality of the canonical Matthew is evident from the discrimination in Old Testament quotations which are freely taken from the Septuagint in the course of the narrative, but adapted to the Hebrew when they contain important Messianic prophecies.' It appears also from his use of words and phrases which have no equivalent in Hebrew, as the paronomasia of purest Demosthenian Greek: κακοὺς κακῶς (pessimos pessime) ἀπολέσει αὐτοὺς, "Those wretches he will wretchedly destroy" (xxi. 41)."

Matthew's style is simple, calm, dignified, even majestic. He Hebraizes, but less than Mark and the first two chapters of Luke. He is less vivid and picturesque than Mark, more even and uniform than Luke, who varies in expression with his sources.

¹ The ancient witnesses, from Papias to Eusebius and Jerome, agree both in ascribing to Matthew a Hebrew gospel, and in accepting the Greek Matthew of our canon whenever they mention it as the work of an apostle without any doubt of its genuineness.

This distinction has been first observed by Credner and Bleek, and further examined and accepted by Holtzmann (*Die Synopt. Evang.* p. 259), Ritschl, and Westcott. From this fact we must infer that the author was a Jew well acquainted both with the Hebrew Bible and the Septuagint.

Or, as the E. Rev. renders the Greek, "He will miserably destroy those miserable men." The E. V. obliterates the paronomasia which brings out the agreement of the punishment with the deed. Other renderings: "The naughty men he will bring to naught" (Rheims V.); malos mule perdet (Vulgate); übel wird er die Ueblen vernichten (Ewald); schlimm wird er die Schlimmen umbringen (Lange). Other paronomasias: vi. 16, ἀφανίζουσιν τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες, "they disfigure their faces that they may figure as men fasting;" vi. 7, βαττολογεῖν and πολυλογία.

He has a preference for rubrical arrangement, probably in accordance with his previous habits of bookkeeping at the custom house. He gives headings to some of his sections, as Bibloc yevidenc 'Indan Xpe οτοῦ (i. 1-18, corresponding to the Hebrew Sepher tholedoth; comp. Gen. v. 1; ii. 4), Των δώδεκα αποστάλων τὰ ὀνάματά ἐστιν ταῦτα (x. 2). He pays most attention to the discourses of our Lord, and strings them together like so many precious jewels; one weighty sentence follows another till the effect is overwhelming. His Gospel is eminently didactic, and in this respect quite different from that of Mark, which deals more with facts and incidents. He alone uses the term "the kingdom of heaven" (ή βασιλεία των οθρανών, thirty-two times); while the other evangelists and Paul speak of "the kingdom of God" (ή βασιλεία του Βεού). With this corresponds his designation of God as "the heavenly Father" (ὁ πατῆρ ὁ οὐράνιος, οτ ὁ ἐν τοῖς οὐρανοῖς).* He has a peculiar formula of citing Messianic passages, ίνα (or ὅπως) πληρωθή τὸ ρηθέν, or τότε ἐπλημώθη τὸ ρηθέν, which occurs twelve times in his Gospel, but only once in Mark, seven times in John,

¹ Chart, vol.; x.; xua; xxui,; xxiv.; and xxv.

^{*} v. 16, 45, 48, vi. 1, 9, 14, 26, 32, vn. 11, 21; x. 32, 38; xv. 13; xvi. 17, xvm. 14, 19, 35.

 ^{1. 22.} ii. 15, 17, 29; iv. 14; vni. 17, xii. 17; xm. 35, xxi. 4; xxvi.
 56 (in the plural, iva πληρωθώσεν αἰ γραφαί), xxvi. 9.

^{*} Mark xiv. 49, is a πληρωθώσεν αι γραφαι. The passage xv. 28, «πληρωση η γραφη ή λεγουσα, is omitted by critical editors on the authority of NBC*, etc. as a probable it sertion from Luke xxii. 37.

² xm, 58, xm, 18, xv, 25; xva, 12; xvm, 9; xix, 24, 26; besides a passage without 790, xvm, 32,

and nowhere in Luke.¹ He uses róre ninety-one times (Mark only six times, Luke fourteen times). Matthew alone calls Jerusalem "the holy city," and a "city of the Great King."¹ This is one of the indications that his Gospel was written before the destruction of Jerusalem (A.D. 70), which is fore-told in the eschatological discourses of our Lord (ch. xxiv.) as a future, though fast-approaching judgment, without the least hint of the evangelist at the striking fulfilment; while yet he is very particular in marking the fulfilment of the Old Testament prophecies.

Words Peculiar to Matthew, and not found elsewhere in the New Testament. They number about seventy, as I collected them from the concordances of Bruder and Hudson:

άγγεῖον, vessel, xxv. 4.
άγγος (plur. άγγη), vessel, xiii. 48
(Tisch., Treg., W. and H.).
άγκιστρον, hook, xvii. 27.
αἰρετίζω, to choose, xii. 18.
ἀκμήν, yet, xv. 16.
ἀναβιβάζω, to draw, xiii. 48.
ἀναίτιος, guiltless, xii. 5, 7.
ἀπάγχομαι, to hang one's self, xxvii. 5.
ἀπονίπτομαι, to wash, xxvii. 24.
βαρύτιμος, very precious, xxvi. 7.
βασανιστής, tormentor, xviii. 84.

βαττολογέω, to use vain repetitions, vi. 7.
βιαστής, violent, xi. 12.
δείνα, such a man, xxvi. 18.
διακωλύω, to hinder, iii. 14.
διαλλάττομαι, to be reconciled, v. 24.
διασαφέω, to explain, to tell, xiii.
86; xviii. 81.
διέξοδος, with τῶν ὑδῶν, highway, xxii. 9.
διετής, two years old, ii. 16.
διστάζω, to doubt, xiv. 81; xxviii.
17.
διυλίζω, to strain out, xxiii. 24. (Το

¹ Except the somewhat similar phrase, τὸ γεγραμμένον δεῖ τελεσθῆναι εν εμοί, xxii. 37.

^{*} ἡ ἀγία πύλις, iv. δ; xxvii. 58; πύλις τοῦ μεγάλου βασιλέως, v. 85. The temple or the hill of Moriali is called τύπος ἄγιος, xxiv. 15.

graphical error perpetuated). διγαζω, to set at variance, x, 36. iscouncerrance, seventy times, XVIII. 22.

eyepong, resurrection, xxvn. 53. shrakog, heathen, v. 47 (correct reading for reducine); vi. 7; xvin. 17 (the plural occurs once in 3 John, ver. 7, and the adverb Brikag in Gal, 11, 14).

είρηνοποιος, peacemaker, v. 9. έκλαμπω, to shine forth, xiii, 43. εξορκέζω, to adjure, ταν i. 63.

imcyapifate w, to intermarry, to marry a brother's widow (with refercuce to levirate marriage, according to Jewish law), xxii, 24,

emioprew, to forswear one's self, v. 33, iπισπειρω, to sow among, xitt. 25. ευνσεω, to agree, v. 25.

erawa xalw, to make a cunuch, xix. 12, ευνοεχέζειν έαυτόν, to make one's selt a equuch, i. c. to live in voluntary celabacy and abstinence, x1x, 12,

supergraphog, broad, vii. 13. Jacquague, wonderful, xxi. 15. Figure to be wroth, 12, 16. ιώτα, jot, v. 18, karnosparilw, to curse, xxvi. 74. karamapkarm, to consider, vi. 28.

garanoptico, Mel. of Passa to sink, xiv 30; to be drowned, xviii. 6. rārog, whale, xii. 40,

soverwite, watch, xxvn, 05, 66, XXX 00. 11.

corad, gnat, exit. 24. µalagea, disease, iv. 23; ix. 35, x. 1. julice, mile, v. 41. μισφοω, to here, xx. 1, 7.

atrain at in the E. V. is a type- | millow (millow), mill, xxiv. 41 (but see Rev. xviii. 22, pour pa lou). oceanade, by no means, it 6. παγιδενω, entangle, xxII. 15. παλιγγενεσια, τεstitution, κικ. 🗯 (also in Tit, in, 5, but in a different sense, regeneration of the individual by the Holy Spirit i, παρακούω, neglect to hear, xvin. 17 (add Mark v. 36 for oxono L παρομοιαζω (σκαταζω), to be like unto, xxm. 27. παροφές, platter, xxm. 25, 26.

πλατις, wide, vii. 18. πολυλογια, much speaking, vi. 7. προφθάνω, to anticipate, xx n. 🍮 πυρράζω, to be red, xvi. 1. 3 pantia, to smite with the judin of

the band, v. 39; xxvi. 67. σαγηνη, net, καί. 47. σεληνιπζομαι, to be lunatic epilep-

tic), iv. 24; xvii. 15. striore & (from sirve, gram), fattel, plur, ra orriora, fathings, xxii. 4. openernois, with ois, to meet, ville 34. L., Tr., W. and H. read : wayrnaic, meeting; which occuralso in xxv. 1; John x.c. 13.

over larw (Mid.), to grow together, жин, 30,

rakarror, talent, sym. 24; sym 15, 16, 20, 22, 24, 25, 28, rekerry, death, is, 15.

τροπεζίτης, exchanger, xxv. 27 τρίπημα, eye of a needle (a. q. τρφ µa, Luke xvm, 255, xev, 24. тифы (l'ass.), to smoke, xи. 20,

poullo, to declare, xiii. 36 (case) φέω); xv. 15. poreia, plant, xv. 19.

χλαμύς, robe, xxvii. 28, 81.

MARK.

Mark's Greek is perhaps the poorest, judged by a classical standard, but it has a peculiar vivacity and freshness which prove his originality and independence. The judgment of St. Augustin, Griesbach, and Baur, that he was a mere abbreviator of Matthew, or of both Matthew and Luke, has been thoroughly reversed by modern research.'

Mark, the companion and "interpreter" of Peter, faithfully recorded, "without omission or misrepresentation" (as Papias says), the preaching of Peter, and reflects his first observations and impressions. There was a natural sympathy between the teacher and the pupil. Both had a sanguine temperament and a gift of quick observation; both were fresh and enthusiastic, but liable to sudden changes; both erred and recovered-Peter in denying, and again laboring and dying for Christ; Mark in running away in his youth at the betrayal, and leaving Paul on his first mission tour, but returning to him as a useful companion, and faithfully serving Peter, who calls him his "son." Both had a restless energy which urged them on to preach the Gospel from place to place and land to land till they reached Rome, the centre of the world. They were men of action rather than thought, practical workers rather than contemplative divines.

Mark records few of the speeches of our Lord, and dwells chiefly on his works, selecting those which

¹ Especially by Weisse, Wilke, Holtzmann, Ewald, Weiss.

excite astonishment and amazement, and would appeal with peculiar force to the Roman mind, so fond of displays of conquering power. In this respect

Mark is the very reverse of Matthew.

Mark is brief and sketchy, but has a number of graphic touches, not found in the other evangelists. which give vividness to the scene, as i. 13 (" he was with the wild beasts"); ii. 2 (" there was no longer room for them, no, not even about the door"); iii. 10 ("they pressed upon him"); iii. 20 ("they could not so much as eat bread"); iv. 37; v. 3, 4. He is fund of pictorial participles, as aval3hidac, im3hidac. περιβλεψάμενος, άναπηδήσας, κύψας, εμβριμησάμενος. επιστραφείς, αποστενάξας. He expresses the emotions of astonishment by a reduplication of the questions and by exclamations. He quotes words and phrases in the original Aramaic, as Talitha, kumi. Ephphathah, and Eloi, Eloi. He characterizes the acting persons by names, relations, company, or situation. He repeats again and again the adverb forthwith, straightway (evilewe, or evilve), which is characteristic of the rapidity and rushing energy of his movement. This word occurs more frequently in his Gospel than in all the other Gospels combined, and may be called his motto, like the American "Go shead!" With this is connected his preference for the historical present. He loves affectionate diminutives, as maiclov (little child), repagior (damsel), κυνάριον (little dog), Suyárριον (little daughter), iz Bociov (small fish), wraptor (little ear). He uses several Latin terms, as Liorne (sextarius, & measure), κευτυρίων (centurio), κήνσος (census). σπεκουλάτωρ (speculator, a pikeman), and the Latin phrases ἐσχάτως ἔχειν (in extremis esse, to be at the point of death, v. 23), and τὸ ἰκανὸν ποιεῖν (satisfacere, to make satisfaction, xv. 15). This is all the more natural if he wrote in Rome for Romans, as the ancient tradition uniformly affirms; but most of these Latinisms occur also in Matthew and Luke, and even in the Talmud.

PECULIAR WORDS OF MARK, not occurring elsewhere in the New Test. (forty-five):

άγρεύειν, to catch, xii. 18. άλαλος, dumb, vii. 87; ix. 17, 25. άλεκτοροφωνία, cockcrowing, xiii. äναλος, saltless, insipid, ix. 50. άναπηζάω, to leap up, x. 50. άναστενάζειν, to sigh deeply, viii. ἀπὸ μακρόθεν, from far, viii. 8. άπόδημος, going abroad, xiii. 84. ἀποστεγάζειν, to uncover, ii. 4. άφρίζειν, to foam, ix. 18, 20. γαμίσκειν, to give in marriage, xii. 25. (Tisch., W. and H. read γαμίζονται for the text.rec.γαμίσκονται.) γναφεύς, fuller, ix. 8. čισχίλιοι, two thousand, v. 13. δύσκολος, hard, x. 24. The adverb δυσκύλως (hardly, with difficulty) occurs once in all the Synoptists, in the discourse of Christ on the difficulty for rich men to enter the kingdom of God (Matt. xix. 23; Mark x. 23; Luke xviii. 24). Sανάσιμος, deadly, xvi. 18. els sard els, one by one, xiv. 19. (This occurs also in the disputed

passage, John viii. 9, and ly kas "> in Rev. iv. 8.) Elrev, then, iv. 28. ἐκθαμβεῖσθαι, to be greatly amazed, ix. 15; xiv. 88; xvi. 5, 6. έναγκαλίζεσθαι, to take in one's arms, ix. 36; x. 16. ένειλέω, to wrap in, xv. 46. ἔννυχα, in the night, i. 85. *ἰξάπινα*, suddenly, ix. 8. έξουδενύω, to set at naught, ix. 12. έξωθεν, from without, vii. 15, 18. ἐπισυντρέχειν, to run together, ix. 25. *lπιρράπτω,* to sew on, 21. κωμόπολις, town, i. 88. μεθορία, border, vii. 24. (But Tisch., Treg., W. and H. read τὰ ὅρια.) μογιλάλος, having an impediment in his speech, vii. 82. νουνεχώς, discreetly, xii. 84. πρασιαί πρασιαί, in ranks, vi. 40. προμεριμνᾶν, to take thought beforehand, xiii. 11. προσάββατυν, Sabbath-eve, xv. 42. προσκεφάλαιον, cushion, iv. 88. προσορμίζεσθαι, to draw to the shore, vi. 58.

πυγμή, with the fist (up to the elbow), | τηλαυγώς, clearly, viii. 25. R. V. diligently, A. V. oft, vir. 3. σμερισζειν, murgle with myrch, xv. owekor hirago, a soldier of the guard, orisiac, twig, xi, 8. тендацдеги, to throng, v. 24, 31.

ύπερπερισσώς, beyond measure, για ύποληνιον, wine-vat, the under-vat of a wine-press, into which the juice of the grapes flowed, xii, le xalkiov, brazen vessel, vii. 4. drapior, ear, xiv. 47.

LUKE.

Luke is the most literary among the evangelists." He was evidently a man of considerable education, and a congenial companion of Paul, the scholar among the apostles. He was as admirably suited for Paul as Mark was for Peter. He pays regard to contemporary secular history, refers to the members of the Herodian family, the emperors Augustus, Tiberius, Claudius, the census of the Syrian governor Quirinius, the procurators Felix and Festus, and furnishes us the key for several important chronological dates.

He was a physician (Col. iv. 14). His medical vocabulary in the accounts of miracles of healing, and throughout the general narrative, shows familiarity with the ancient medical writers, or at all events agrees with technical usage."

¹ Renau : les Frangiles, p. 232): "L'Évangile de Luc est le plus littéraire des Evanques. He also calls it "le plus bean lerre qu'il y oit" ap. 283). He aumires the classic style, the joyful tone, and charming poetry of the laok.

³ Rev. W. K. Hobart, LLaD, of Truity College, Dublin, has published a work on The Medical Language of St. Luke (Dublin University Press, 1882. 305 pages), in which he proves, from internal cyrience, that "the frospel according to St. Lake and the Acts of the Apostles were written by the same person, and that the writer was a medical man." For this purpose over

He is equally familiar with nantical terms, which are correct without being strictly technical. His account of the voyage and shipwreck of Paul in the last two chapters of Acts, according to the testimony of experts, gives us fuller and more accurate information about ancient navigation than any other single document of antiquity.

Luke's style varies considerably. Where he writes independently, he uses the best language. The brief historiographic preface to his Gospel—the only one in the Gospels—is a period of purest Greek, and admired for its grace, modesty, and dignity. It may be favorably compared with the prefaces of Herodotus and Thucydides. They excel alike in brevity, tact, and point; but the anonymous preface of the Evangelist is as striking for its modesty and love of truth as the prefaces of the great heathen historians are for vanity and love of glory. In the second

four hundred words and phrases, for the most part peculiar to these two books, are compared with the use of the same words and phrases in Hippocrates, Aretæus, Dioscorides, and Galen.

See James Smith, The Voyage and Shiptereck of St. Paul, 4th ed. 1880 (revised by Walter E. Smith, with a Preface by the Lord Bishop of Carlisle); the respective chapters in the biographical works of Conybeare and Howson, Lewin, and Farrar, on St. Paul; and the commentaries of Hackett, Lechler, Howson and Spence, and others, on Acts, ch. xxvii. and xxviii. James Smith, of Jordanhill, Scotland (b. 1782, d. 1867), was not a professional theologian, but a commodore of the Royal Northern Yacht Club, and familiar by long residence in Gibraltar and Malta with navigation in the Mediterranean. His book is a classic in this department, and has a permanent evidential value.

^{*} The preface of Herodotus has nearly the same number of words (40) as that of Luke (42), and is as follows: Ἡροδύτου Ἁλικαρνασῆος ἰστορίης ἀπόδειξις ἥδε · ὡς μήτε τὰ γενόμενα ἐξ ἀνθρώπων τῷ χρύνψ ἐξίτηλα γίνηται, μήτε ἔργα μεγάλα τε καὶ θαυμαστὰ, τὰ μὲν Ἑλλησι τὰ δὲ

part of the Acts, where Luke writes as an eyewitness, he likewise uses pure Greek. But where he translates from the Hebrew, as in the history of the infancy, in the songs of Zachariah, Mary, and Simeon, his language has a strongly Hebraizing and highly poetic coloring. This proves his conscientious fidelity. The greater part of the Gospel and the first part of the Acts occupy a middle position between classic Greek and Hebrew Greek, and show the frequent use of documentary sources.

Among the minor peculiarities of Luke, as compared with Matthew and Mark, we may mention the following. He has νομικός or νομοδιδάσκολος for γραμματεύς, τὸ εἰρημένον in quotations for ρηθίν, νῦν for ἄρτι, λίμνη of the lake of Galilee for βάλασσα, ἐσπέρα for ὀψία. He frequently uses the attraction of the relative pronoun and the participial construction. He likes the word χαρά, in accordance with the spirit of cheerfulness which animates his books. He very often speaks of the Holy Spirit, especially in the Acts, which may be called the History of the Spirit in the apostolic age; and he alone relates the pentecostal miracle.

There is a striking resemblance between the spirit and style of Luke and Paul. They agree in the re-

βιορβοροισε άποδειχθέντα, άκλεᾶ γένηται, τὰ τε άλλα καὶ δέ ἢν αίτεην έπολέμησαν άλληλοισε

^{*} Lake a 14. m. 10, vm. 18; x. 17; xv. 7, 10; xxiv. 4t, 52; Acta vm. 8; xm. 52, xv. 3.

^{*} πνει μα, either with or without "year, occurs in the Acts no less than fifty times (if I counted right).

port of the words of institution of the Lord's Supper. They are fond of such characteristic words as χάρις, ἔλευς, πίστις, δικαιοσύνη, δίκαιος, πνεῦμα ἄγιον, γνῶσις, δύναμις κυρίου.¹

Luke has the richest vocabulary among the Synoptists. The total number of words in his Gospel is 19,209; that of Matthew, 18,222; that of Mark, 11,158. The number of words peculiar to Luke, and not found in Matthew and Mark, is 12,969, or 26% per cent.; that of Matthew, 10,363, or 21½ per cent.; that of Mark, 4314, or 9 per cent.² Luke's Gospel has 55, and the Acts 135 ἄπαξ λεγόμενα. The number of words in the Gospel of Luke which do not occur elsewhere in the Greek Testament is about 180.

Words Peculiar to the Gospel of Luke. (It would take too much space to add the peculiar vocabulary of the Acts.)

άγκάλαι, arms, ii. 28. άγρα, draught, haul, v. 4, 9. άγραυλέω, to abide in the field, ii. 8. άγωνία, agony, xxii. 44. αἰσθάνομαι, to perceive, ix. 45. αἰχμάλωτος, captive, iv. 18 (19). ἀλλογενής, stranger, xvii. 18. ἀνάβλεψες, recovery of sight, iv. 18. ἀνάδειξες, showing, i. 80. ἀνάθημα, gift, xxi. 5 (ἀνάθεμα occurs several times in Paul).

άναίδεια, importunity, xi. 8. ἀνάπηρος, maimed, xiv. 13, 21. ἀναπτύσσω, to unroll, to open, iv. 17 (but the critical editors read ἀνοίξας). ἀνατάσσομαι, to set forth in order, i. 1. ἀναφωνέω, to speak out, i. 42. ἀνέκλειπτος, unfailing, xii. 83. ἀνένδεκτος, impossible, xvii. 1. άνθομολογίομαι, to give thanks, ii. 88.

¹ See a long list of parallel passages in Holtzmann, L.c. 316 sqq.

The above estimate is made from Tischendorf's Greek Testament, as printed in Rushbrooke's Synopticon (1882). See my Church History, revised ed. 1882, vol. i. p. 596.

üντιβαλλω, to cast back and forth, reactilities, ring, xv. 22. to exchange, xxiv. 17. districtation, to but again, xiv. 12. άπαρτισμις, completion, with είς, to complete, xiv. 28. άπελπιω, hope for again, vi, 35, aποθληθω, to press, to crowd, viii. άποκλειω, to shut, xiii, 25. απολειχω (επιλειχω), to lick, xvi.

άπομασσομαι, to wipe off, x. 11. άποπλεγω, to wash, v. 2; but Tisch. (ed, via,) reads (with 8) έπλυναν, Lachin, and W. and H. έπλυpor (with B), See Rev. vo. 14. άποστοματίζω, provoke to speak,

anotoryo (expire), to leave off breathing, to faint, xxi, 26 (comp. work verpor, Matt. xxviii. 4). apyrrelupys, of tel among the pubhea-s, xix. 2.

aarpanra, to lighten, to flash, xvis. 24, to shane, xxiv. 4. adwrwę, resto sty, xv. 13. areavog, childless, xx. 28, 29. автояти, ехе-минем. с. 2.

aparent, with yorenar, to vanish out of sight, xxiv. 31. άφρος, froth, feam, 18, 39, apomeou, to fall ascep, wit, 23,

Bades or, to deeper, vs. 48. Jahlarror, purse, x, 4, xn, 83; xx11. .15, 36.

Bancroum, to be overcharged, xxi. 14.

βιλοι η, peedle, xvm, 25. βολή, a cast a throw, xxii 41. Borrer, hill, m. 5, xxm. 30, γελάω, to laugh, vs. 21, 25.

čerpéw (text. rec. and Lachmann), to bind, var. 29. Tusch., Trege W. H. read despresso, which is also used by Matthew (xxna 4), and Luke in Acts xxn. 4,

čιαγογγεζω, to mutmur, xv. 2 , xi&

čenkaksw, to commune, to converse. i. 66; vi. 11.

διαλιιπω, to cease, vii. 45. διαμτριζω, to divide, xt. 17, 18, xii. b2, 53; xxii, 17.

διαμερισμός, division, xm. 51. čravećou, to beckon, j. 22, čτανόημα, thought, xi, 17.

diarekrepeve, to contrine all night. VI. 12.

čιαπραγματιθομαι, to gain by Lindo mg, x1x, 15.

čarσειω, to shake throughout, in da violence to, iii, 11,

čiarapáσσω, to trouble, 1, 29. ζιαφυλάσσω, to keep, iv. 18, διαχωριζομαι, to depart, ix. 38. čegygoeg, parration, i. I. έοχη, feast, v. 29; xiv. 13. гукадетор, вру, **хх.** 20.

lyke og, great with child, ii. 3, icapico, lay even with the ground xix. 44.

ίθιζω, to accustom; para, to be curtomary, in 27.

erropiza, to erry out, vii, 12, επρυπτηρίζω, to deride, xvi. 142 x xm, 85.

keredem, to finish, xiv. 29, 30, έκρλαλλω, with ε/ς, to east into, xil.

έκχωρέω, to depart out, xxt. 21. εννευω, to make signs to, t. 62.

iπαθροίζομαι, to be gathered thick | together, xi. 29. ἐπειδήπερ, forasmuch as, i. 1. ineičov, to look on, i. 25. łπικρίνω, to give sentence, xxiii. 24. (ἐπιλείχω, for ἀπολείχω, tolick over, xvi. 21 ; see ἀπολείχω.) ἐπιμελῶς, diligently, xv. 8. έπιπορεύομαι, with πρύς, to come to, viii. 4. ἐπισιτισμός, victuals, ix. 12. ἐπισχύω, to be more fierce, xxiii. 5. έσθησις, garment, xxiv. 4. έξαιτέομαι, to ask for, xxii. 81. ξαστράπτω, to glister, ix. 29. εὐφορέω, to bring forth plentifully, xii. 16. ημιθανής, half dead, x. 80. Βορυβάζω (text. rec. τυρβάζω), to confuse by noise, to disturb, x. 41. *βραύω*, to bruise, iv. 18. Βρόμβος, large drop, xxii. 44. Sυμιάω, to burn incense, i. 9. icρώς, sweat, xxii. 44. καθοπλίζω, to arm, xi. 21. κατακρημνίζω, to cast down headlong, iv. 29. καταλιβάζω, to stone, xx. 6. κατανεύω, to beckon unto, τ. 7. καταπλέω, to arrive, viii. 26. κατασύρω, to drag, xii. 58. κατασφάζω, to slaughter down, to alay, xix. 27. raταψύχω, to cool, xvi. 24. κέραμος, tiling, v. 19. πιράτιον, husk, carob-pod, xv. 16. κλινίδιον, couch, v. 19, 24. κόραξ, raven, xii. 24. πύρος, a measure, xvi. 7. κραιπάλη, surfeiting, xxi. 84. λαμπρώς, sumptuously, xvi. 19.

λαξευτός, hewn in stone, xxiii. 58. λεῖος, smooth, iii. 5. λῆρος, idle tales, xxiv. 11. μακρός, far, xv. 13; xix. 12 μεριστής, divider, xii. 14. μίσθιος, hired servant, xv. 17, 19. μόγις, hardly, ix. 39. νοσσιά, brood, xiii. 34. οίκονομέω, to be steward, xvi. 2. ὄμβρος, shower, xii. 54. όπτός, broiled, xxiv. 42. δρεινός, hilly, i. 89, 65. *ċφρύς*, brow, iv. 29. παμπληθεί, all at once, xxiii. 18. πανδοχεῖον, inn, x. 84. πανδοχεύς, host, x. 35. παράδοξος, strange thing (neut.), v. 26. παρακαλύπτω, to hide, ix. 45. παράλιος, sea coast, vi. 17. παρθενία, virginity, ii. 86. πεδινός, with τόπος, plain, vi. 17. πενιχρός, poor, xxi. 2. πεντεκαιδέκατος, fifteenth, iii. 1. περικρύπτω, to hide, i. 24. περικυκλύω, to compass around, xix. περιοικέω, to dwell round about, i. περίοικος, neighbor, i. 58. περισπάω, to distract, x. 40. πινακίδιον, writing-tablet, i. 63. πλήμμυρα, flood, vi. 48. πρεσβεία, embassy, message, xiv. 32; xix. 14. προσαναβαίνω, to go up, xiv. 10. οσαναλίσκω, to spend, viii. 43 προσδαπανάω, to spend more, x. 35. προσεργάζομαι, to gain, xix. 16. προφέρω, to bring forth, vi. 45. πτύσσω, to roll up, iv. 20.

ρήγμα, tum, vi. 49, σάλος, waves, xxi. 25, oekepa, strong drink, i. 15, σινιάζω, to sift, xxii. 31. σετευτος, fatted, xv. 23, 27, 30, entopitation, portion of meat, xii. 42. σκάπτω, to dig, vi.48, xm, 8, xvi. 3, σκιρτάω, to leap, i. 41, 44; vi. 23. σκύλον, spoil, xi. 22, σορος, bier (coffin), vii. 14, σπαργανοω, to wrap in swaddling clothes, n. 7, 12, συγγενη, kinswoman (for σε γγενής), συγκαλί πτω, to cover, xii. 2. συγκατατιθέμαι to deposit together, to consent to, xxm. 51 (with equi). συγκύπτω, to be bowed together, xau, 11, συγκιρια, chance, π. B1. συκαμινός, sycamine tree, xvii. 6. συκομωρέα, or -oρία (the spelling | of W. and H. for -wpaia), sycamore tree, xix, 4. συκοφαντεω, to accuse falsely, in. 14; xix, 8,

συμφύω (pass,), to spring up with viii. 7, σι μφωνία, music, xv. 25. rerpupying to be tetrarch, m. f. rpačna, wound, x. 34. rρημα, a hole, the eye of a needle, xvni. 25 (the reading of Lacon, Tisch, Treg., W. and H. for the text, rec. roomakian. τρεγων, tartle-dove, m. 24. (rupβaζω, see Bopt βάζω) έγρός, green, xxIII, 31. ύδρωπικός, dropeical, xiv. 2. вжокогроµаг, to feign, xx. 20. ύποσερωννύω, to spread, xix, 36. ύποχωρέω, to withdraw one a seif. y. 16; ix. 10. bearra, to weave, to spin, xii. 27. φάραγξ, valley, m. 5. фатэн, mauger, п. 7, 12, 16; xni. 78. φιλη (fem.), friend, xv. 9. φιλονεικία, strife, xx11. 24. φεβητρον, fearful sight, xxi. 11. φρονιμως, wisely, xvi. 8. хиона, gulf, xvi, 26. φον, egg, x1, 12,

THE NATURAL VOCABULARY of Luke is rich and remarkable. It is used mostly in the last two chapters of Acts. He describes the voyage and ship-wreck of Paul evidently as an eye-witness, like a man who was often at sea as a close and accurate observer, but not as a professional seaman; he notices effects and incidents which a seaman would omit as unimportant, but he omits to notice causes and details which would appear prominently in an official report. He uses no less than sixteen verbs, and uses them (as James Smith has conclusively

shown) most appropriately, to describe the motion and management of a ship; and all of them are nautical terms, and with the exception of three are peculiar to his two writings. They are as follows (seven being compounds of $\pi \lambda \ell \omega$):

πλέω, to sail, Luke viii. 28; Acts | ἀνάγομαι, to get under way, to put xxi. 8; xxvii. 6, 24. άποπλέω, to sail from, Acts xiii. 4; xiv. 26; xx. 15; xxvii. 1. βραζυπλοέω (from βραδύς, alow), to sail slowly, Acts xxvii. 7. čιαπλέω, to sail through (not "over," as in the A. V.), Acts xxvii. 5. irπλέω, to sail away, Acts xv. 89; xviii. 18; xx. 6. καταπλίω, to arrive, Luke viii. 26. ύποπλίω, to sail under the lee, Acts xxvii. 4, 7. παραπλέω, to sail by, Acts xx.

16.

to sea, Acts xxvii. 4. διαπιράω, to sail over, Acts xxi. 2. διαφέρομαι, to be driven to and fro, Acts xxvii. 27. έπικέλλω, to run the ship ashore, Acts xxvii. 41. εὐθυδρομέω, to make a straight course, Acts xvi. 11; xxi. 1. παραλέγομαι (middle), to sail by, Acts xxvii. 8, 18. ύποτρέχω (aor. 2, ὑπέδραμον), to run under the lee, Acts xxvii. 16.1 φέρομαι (pass.), to be driven, Acts

xxvii. 15, 17.

To these may be added the phrases for lightening the ship: ἐκβολὴν ἐποιοῦντο, they began to throw the freight overboard, Acts xxvii. 18; and ἐκούφιζον τὸ πλοῖον, they lightened the ship, Acts xxvii. 38. Julius Pollux mentions ἐκβολην ποιήσασθαι τῶν φορτίων and κουφίσαι την ναῦν among the technical terms for taking cargo out of a ship. See Smith, *l. c.* pp. 114, 139.

¹ Smith, Lc. p. 103, remarks on ὑποδραμόντες, having run under the lee of: "St. Luke exhibits here, as on every other occasion, the most perfect command of nautical terms, and gives the utmost precision to his language by selecting the most appropriate; they ran before the wind to leeward of Clauda, hence it is ὑποδραμώντες: they sailed with a side wind to leeward of Cyprus and Crete, hence it is ὑπεπλεύσαμεν."

PAUL.

The Apostle of the Gentiles had a cosmopolitan preparation for his work, being a Hellenist by birth, a Roman citizen, and a Hebrew scholar. He is the only apostle who enjoyed a regular rabbinical education, and was trained to logical reasoning. He was also, to a limited extent, acquainted with classical literature, and quotes from three heathen poets (Aratus, Menander, and Epimenides)—the only examples of the kind in the New Testament. He is the founder of Christian theology; he had to create a theological vocabulary by stamping a peculiar meaning upon a number of words which express fundamental Christian ideas, as δικαιοσύνη, δικαίωσις, πίστις, ἀγάπη, σάρξ, πνεύμα, ἀπολύτρωσις, ἰλασμός, καταλλαγή, χάρις, ἔλεος, εἰρήνη.

The style of Paul reflects the strongly marked individuality of his nature purified and ennobled by divine grace. Its chief characteristics are fire and force. He is intensely in earnest, and throws his whole soul into his epistles. His ideas overflow the ordinary boundaries of speech. The pressure of thought is so strong that it breaks through the rules of grammar. Hence the anacolutha. His style is dialectic and argumentative. He reasons now from Scripture, now from premises, now from analogy, or from experience, from effect, from objec-

¹ Jerome hit the proper medium between the two extremes of an undo overestimate and an underestimate of Paul's Greek learning, when he said, ad Gal, iv. 24, that Paul knew secular literature (citeras saculared) but imperfectly (heet non ad perfection),

tions, and ex absurdo. He frequently uses logical particles and phrases, as οὖν, ἄρα, ἄρα οὖν (hinc igitur, therefore then, so then, twelve times), γάρ, εἰ γάρ, εἰ δέ, οὐκέτι, τί οὖν, τί οὖν ἐροῦμαι, ἐρεῖς οὖν, οὐ μόνον δέ . . . ἀλλά. He introduces and answers objections, and drives the opponent to the wall by close argument. He is fond of antitheses, paradoxes, oxymora, and paronomasias. Farrar counts "upwards of fifty specimens of upwards of thirty Greek rhetorical figures" in Paul.¹

Here are some of these antithetic and paradoxical phrases: είς τὸ είναι αὐτὸν δίκαιον καὶ δικαιούντα τὸν έκ πίστεως Ίησοῦ (Rom. iii. 26): διὰ νύμου νύμφ ἀπέ-Βανον (Gal. ii. 19): ζω δὲ οὐκέτι ἐγώ, ζῷ δὲ ἐν ἐμοὶ Χριστός (Gal. ii. 20): φθύνος and φύνος: ἀσύνετος and ασύνθετος: αφρων and φρύνιμος: ανομος and έννομος: μὴ ὑπερφρονεῖν παρ' ὁ δεῖ φρονεῖν, ἀλλὰ φρονείν είς τὸ σωφρονείν (not to be high-minded above what we ought to be minded, but to be so minded as to be sober-minded, Rom. xii. 3): 7à αόρατα . . . καθοράται (invisibilia videntur, unseen things are seen, Rom. i. 20): παρ' ἐλπίδα ἐπ' ἐλπίδι (Rom. iv. 18): τὰ μὴ ὄντα ώς ὄντα (Rom. iv. 17): τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων (1 Cor. i. 25): ὅταν . . . ἀσθενῶ, τότε δυνατός εἰμι (2 Cor. xii. 10). Specimens of cutting sarcasm: κατατομή (Phil. iii. 2, with reference to the περιτομή of the carnal Judaizers of the malignant type: concision, circumcision); ἀποκόψονται (Gal. v. 12, with refer-

¹ The Life and Work of St. Paul, i. 629 sq. His two Excursuses on the style and rhetoric of Paul are able and instructive.

ence to the same Judaizing perverters of the Gos

pel).

Paul disclaims classic elegance, and calls himself "rude in speech" (Ιδιώτης τῷ λύγφ), though not in knowledge (οὐ τῷ γνώσει). He knew that he carried the heavenly treasure in earthen vessels, that the power and grace of God might become more manifest. His speech is at times rugged and irregular, but always vigorous, bold, terse, expressive. It rises now to lofty eloquence, as at the close of the eighth chapter of Romans, now to more than poetic beauty, as in the description of love in 1 Cor. xiii., which has no equal in all literature. We may compare his style to a thunderstorm with zigzag flashes of lightning that strike every projecting point; or to a Swiss mountain torrent that now rushes over precipices in foaming rapids, now rests before taking a new leap, then calmly flows through green meadows.

Longinus, a heathen rhetorician of the third century, counted Haūkor à Taposée among the greatest orators, and a master of dogmatic style. Jerome charges him with using Cilician provincialisms (solecisms), but felt when reading his epistles as if he heard "non verba sed tonitrua," Erasmus compares Paul's style to thunder and lightning: "tonat, fulgurat, meras flammas loquitur Paulus." He

^{* 2} Cor. xi. 6. Comp. 1 Cor. i. 17; ii. 1 sqq. We must remember that he thus wrote to the Corinthians, who overestimated the arts of rhetoric. Meyer quotes Nenothon, who describes himself as an identity as compared with the Sophists (De l'esat. 14, 3).

^{1 2} Cor. IV. 7.

judged the closing verses of the eighth chapter of Romans to be equal in eloquence to any passage in Cicero: "Quid unquam Cicero dixit grandilo-quentius." Calvin says of his writings: "fulmina sunt, non verba," but he properly adds, in the very spirit of Paul and in view of his numerous anacolutha and ellipses, that by a singular providence of God the highest mysteries have been committed to us "sub contemptibili verborum humilitate," that our faith may rest not on the power of human eloquence, but solely on the efficacy of the divine Spirit. Baur finds the peculiar stamp of Paul's language in precision and compression on the one hand, and in harshness and roughness on the other, which suggests that the thought is far too weighty for the expression, and can hardly find a fit form for the abundance of matter. He compares him to Thucydides. Farrar does the same, and says that Paul has the style of genius, if he has not the genius of style.' Renan, a good judge of rhetoric, but blinded by prejudice against Paul's theology, speaks disparagingly of his prose, as Voltaire did of the poetry of Shakespeare, which he deemed semi-barbarous; yet Renan is obliged to mix praise with censure.

L. c. i. 628. Farrar thinks, with Baur, that the style of Paul "more closely resembles the style of Thucydides than that of any other great writer of antiquity." The great historian of the Peloponnesian war is by no means free from solecisms or barbarisms, obscurities, and rhetorical artificialities. Jowett (Thuc. vol. i. Intr. p. xiv.) justly says: "The speeches of Thucydides everywhere exhibit the antitheses, the climaxes, the plays of words, the point which is no point, of the rhetorician, yet retain amid these defects of form a weight of thought to which succeeding historians can scarcely show the like."

epistolary style of Paul," he says,' " is the most per sonal that ever existed. His language is, if I dan call it so, hackled (broyée), not a connected phrase It is impossible to violate more boldly, I do not say the genius of the Greek language, but the logic of the human language. It is a rapid conversation. stenographically reported, and reproduced without correction. . . . With his wonderful warmth of souls Paul has a singular poverty of expression. . . . It is not barrenness, it is the vehemence of mind, and & perfect indifference as to the correctness of style." Another Frenchman, Pressonsé, judges more justly: "Paul's own moral life struggled for expression in his doctrine; and to give utterance to both at once, Paul created a marvellous language, rough and incorrect, but full of resource and invention, following his rapid leaps of thought, and bending to his sudden and sharp transitions. His ideas come in such rich abundance that they cannot want for orderly expression; they throng upon each other, and intermingle in seeming confusion; but the confusion is seeming only, for through it all a powerful argument steadily sustains the mastery. The tongue of Paul is, indeed, a tongue of fire."

JOHN.

If Paul's style resembles a rushing, foaming storming Alpine torrent, John's style may be compared to a calm, clear, deep Alpine lake in which

^{*} Saint Paul, ch. ix. p. 232.

² Apostolic Era, p. 254.

the sun, moon, and stars are reflected as in a mirror. The one sounds like a trumpet of war, the other like an anthem of peace. Simplicity and depth characterize the Gospel and the first Epistle of John. He is "verbis facillimus, sensu difficillimus."

He writes pure Greek as far as words and grammar are concerned, but he thinks in Hebrew; the Greek is, as it were, only the thin, transparent veil over the face. Renan, looking at the outside, says correctly that the style of the fourth Gospel "has nothing Hebrew, nothing Jewish, nothing Talmudic;" but Ewald, looking deeper into the inside, is more correct when he affirms that "in its true spirit and afflatus, no language can be more genuinely Hebrew than that of John." Keim speaks of the remarkable combination of genuine Greek facility and ease with Hebrew simplicity and figurativeness.' Westcott thinks that it is "altogether misleading" to speak of John's Gospel as "written in very pure Greek;" that it is free from solecisms because it avoids all idiomatic expressions; and that its grammar is common to all language. Godet

¹ Keim (Geschichte Jesu von Nazara, i. 116): "Die Sprache des Buchs" [the 4th Gospel] "ist ein merkwürdiges Gefüge ächtgriechischer Leichtigkeit und Gewandtheit und hebräischer Ausdrucksweisen in ihrer ganzen Schlichtheit, Kindlichkeit, Bildlichkeit und wohl auch Unbeholfenheit. So hat sich die Union der Gegensätze der Parteien selbst in der Sprache verkörpert." What follows in Keim is a strange mixture of truth and error, owing to his want of sympathy with the spiritual character of this Gospel, in which he must acknowledge the simplicity of nature, the purest morality, and celestial glories (himmlische Herrlichkeiten), while vet he discovers in it the hidden arts of a post-apostolic literary forger. The contradiction is not in John, but in the judgment of his critic.

characterizes the style of John as altogether unique in all literature, profane and religious, for childlike simplicity, transparent profundity, holy sadness, and holy vivacity, and calls it a Hebrew body with a Greek dress.' Weiss, in his recently published "Life of Jesus," likewise emphasizes the Hebrew genius which animates the pure Greek of the fourth Gospel, and derives from it an argument for its Johannean origin.'

^{1 &}quot; La langue de l'évangeliste n'a pas d'analogue dans toute la littérature profane ou sacrée : simplicité enfantine et transparente profondeur, sainte metimolité et vivacité non moins sainte ; par dessus tout, suavete d'un amour pur et doux. . . . Dans la langue de Jean, le vétement seul est grec, le corpo cet hébreu ; ou, comme le dit Luthardt, il y a une âme kebruique dans le laverige grec."—L'om, sur l'évang, de Saint Jean, 8d ed. thoroughly revised (Paris, 1881), vol. 1, pp. 226, 232,

The passage is worth quoting in full as a contribution to the solution of the Johannean problem: " Man hat einst wohl generat, dux reine terrechisch des Frangelums passe wicht zu dem Fischer vom Gemezaretses Heute zweifelt Niemand mehr darun, dass gerude die mederen Stande tealsla i'x isa taqlichen Verkehr mit dem unwohnenden und überall berests maten i das eigene Volksthum eingedrungenen Griechenthum sich des Verstandnisses der gruceheschen Spruche gar nicht entrathen konnten. Hatte erdenb Deharmes einige zieunzig Jahre bereits in griechischer Umgebung geleb, 🙉 muste er sich eine gewisse Gewandtheit im Gelnauch der groechiertes Sprinche angeeignet haben. In der That abei blickt durch das griechische trewand dieses Evangeliums überall der Stilcharakter des Palastinensers handurch. Duse unpercodusche Satzbildung, dese emfachste Verlaupping der Satze, die von dem reichen griechischen Partikelschatz zur Andeuting their logischen Beziehung keinen Gebrunch nurcht, diese Vorliebe für Awithesen und Parathetumen, diese Umständlichkeit der Erzählungsweise und Wortermuth im Ausdruck, diese your hebrausch-artige Wortstellung seigen with als existence Verstosse gegen greechisches Spruchgefühl, die doch auch wicht ganz fehlen, dass das Emungelium wohl greechisch geschrieben, über hebrasek geducht ist. Die mit Vorliebe eingestreuten gremaischen Austrucke, the etymologistrende Deutung eines hebruischen Namens (1x.7) lasses deutlich den Palasimenser erkennen, dem nach einigen seiner Citate selbst der

John's sentences are short and weighty-we may say, the shorter the weightier. They are co-ordinated, not subordinated. They follow each other by a sort of constructive parallelism, or symmetrical and rhythmical progression, after the manner of Hebrew poetry. There is no dialectical process of argumentation, no syllogistic particles (like apa), no involved periods, as in Paul, but a succession of assertions which have the self-evidencing force of truth as perceived by immediate intuition. Hence he often uses the words IsaaIa, Isaacir, iwpakira, μαρτυρία. Sometimes he moves by contrasts, or antithetic parallelisms, without connecting links: "The law was given by Moses: grace and truth came by Jesus Christ" (i. 17); "No one ever saw God: the only begotten Son revealed him" (i. 18): "Ye are from beneath: I am from above" (viii, 23); "I am the vine: ye are the branches" (xv. 5).

John's ideas and vocabulary are limited; but he has a number of key-words of unfathomable depth and transcendent height, and repeats them again and again—as "life," "light," "truth," "love." He

Grandtest des heiligen Schrift nicht ganz unbekannt gewesen zu sein scheins." Das Leben Jesu, Berlin, 1882, Bd. 1, 90.

Two occurs 36 times in the Gospel (with the verb ζήν 16 times), φώς 35 times, αληθεία 25 times, αληθείνος 9 times, δοξα 20 times (with localised at 24 times), μαρτιφία 14 times (with μαρτυρείν 33 times), γενώσεω 55 times, πεστεσείν 58 times (but πεστες only in 1 John v. 4). See Luthanh, i. 20 sq. (Gregery 8 translation). Godel, i. 227 (3d ed.). Have (Genehichte Jem, 1876, p. 43) maken a striking remark on this repetitionation of John. "Fr ist night ein beweglicher, der Rede michtiger Geist, nomben still und tief, fenthangend an Weingem, aber dieses Weinge ist dan Gottliche withst, dem sein Somen und seine Lube gill, ein Adler der still in far Höhe schwebt."

kisses a divine and eternal meaning into these terms, and hence he is never weary of them. God himself, as revealed in Christ, is life, light, and love. And what more can philosophy and theology say in so few words? John likes grand antitheses, under which he views the antagonistic forces of the world -as life and death, light and darkness, truth and falsehood, belief and unbelief, love and hatred, Christ and Antichrist, God and the Devil. On the other hand, we look in vain in his Gospel for some of the most important terms, as ikkhnoia, evayyihiov, μετάνοια, παραβολή, σοφία, but the substance is there in different form. He uses few partieles, but uses them very often-namely, rat, St. wg, iva, and especially obe, which with him is not syllogistic, but marks simply the progress in the narrative or resumes the train of thought (like the German nunt.) He never employs the optative. He is fond of diminutives (as παιδάριον, παιδία, τεκνία), and the last word reported of him is the address, "Little children, love one another." He gives many circumstantial details in his narratives, as in the healing of the man born blind, whose character is drawn to the life.

He alone applies the significant term "Logos" (which means reason and speech, ratio and oratio) to Christ as the revealer and interpreter of God;" Le calls him the "only begotten Son," "the Light of

The Loglish Revision renders on usually by "therefore," but this is beavy and pedantic in English. "So" and "then" would answer as well in many cases, as in John iv. 5, 28; xiii. 6.

⁵ John I. 1, 14; 1 John i. 1; comp. Rev. xix. 13.

the world," "the Bread of life," "the good Shepherd," "the Vine"—figures which have guided the Church ever since in her meditations on Christ. He uses the double àμήν (verily) in the speeches of our Lord. He never calls the forerunner of Christ "the Baptist," but simply "John." He represents the Holy Spirit as the "Paraclete" or Advocate who pleads the cause of the believer here on earth, while Christ, who is also called "Paraclete," represents him at the throne of God.

Westcott_calls the Gospel of John "the divine Hebrew Epic," and says of his style: "The simplicity, the directness, the particularity, the emphasis of St. John's style, give his writings a marvellous power, which is not perhaps felt at first. Yet his words seem to hang about the reader till he is forced to remember them. Each great truth sounds like the burden of a strain, ever falling upon the ear with a calm persistency which secures attention. And apart from forms of expression with which all are early familiarized, there is no book in the Bible which has furnished so many figures of the Person and Work of Christ which have passed into the common use of Christians as the Gospel of St. John." Luthardt speaks of "the calmness and serenity" which are spread over this marvellous book, and reveal a soul that has reached peace and tranquillity at mature age after a long struggle with a fiery

¹ John xiv. 16, 26; xv. 26; xvi. 7; 1 John ii. 1.

In his Introduction to the Study of the Gospels, p. 278. Comp. the remarks in his Com. on John, Introd. p. i.-iii.

⁹ Com. on John, i. 62 (Gregory's translation).

and violent temper. "We can see his natural character in his short decisive sentences, his emphatic way of building sentences, the want of connection in his array of sentences, and in the use of contrasts in his speech. His nature is not destroyed. It is purified, brightened, raised to the truth, and so taken into the service of the loved Master. It came to rest on the bosom of Jesus, and found peace as his own. The fire of youth has left its calm light and its warm enthusiasm. It breathes through the most quiet speech, and raises the language to the rhythmical beauty of Hebrew poetry and to a very hymn of praise."

WORDS PECULIAR TO JOHN (i. e., the Gospel and the Epistles; for the Apocalypse, see next para-

graph):

Distribution, to fish (rendered in A. V. and R. V. " to go a-fishing "), xxi.

αλλαχώδεν, from elsewhere, x. 1. άλύη, aloe, aloe-wood (greatly prized as a perfume), xix. 39.

[avapapraroc. smless (" without sin " in A. V. and R. V.), viit, 7.] derkie, to draw, ii. 8, iv. 7, 15.

arranua, haustrum, a bucket, iv.

άραφος (άρραφος), seamloss, xix,

Buspwarw, to cat, vi. 13. γερων, an old man (senex), iii. 4. carren, to weep, x1, 35. deiλιαω, to be afraid, xtv. 27.

Boarers (so W. and Hort, but the usual spelling is affoniori), Hebrew, or in the Hebrew tongue \langua \gamma \gamma \gamma \gamma \eta \gamma \

(hebraice), v. 2; xix. 13, 17, 20, xx. 16 (also in Rev. ix. 11, xv. 16).

iketerrew, to pierce, xix. 37 (also Rev. 1. 7).

immoprov, merchandise, n. 16. έπαντοφωρφ, in the very act, vul. 4

(in the disputed pericope), θήκη, sheath, xviii. 11. θρέμμα, cattle, iv. 12. κερμα, money, ii. 15,

περματιστής, money-changer, it. 14. κηπουρός, gardener, xx, 15. κλήμα, branch, xv. 2, 4, 5, 6.

koćpijote, taking rest, xt. 13.

κολυμβηθρα, pool, v. 2, 4 (?), 7, ικ.

κριβινός, of barley (adj.), vi. 9, 13. Aurtor, towel, xiit. 4, 5.

μή τις; or μήτις; any one? iv. 88; | σκίλος, leg, xix. 81, 82, 83. vii. 48. μίγμα, mixture, xix. 89. (viky, victory, 1 John v. 4.) »ιπτήρ, basin, xiii. δ. [νόσημα, disease, v. 4.] νύσσω (νύττω), to pierce, xix. 84. δζω, to stink, xi. 89. παράκλητος, advocate, xiv. 16, 26; xv. 26; xvi. 7 (of the Holy Spirit); 1 John ii. 1 (of Christ). πενθερός, father-in-law, xviii. 18. προσκυνητής, worshipper, iv. 23. πτύσμα, spittle, ix. 6. pśw, to flow, vii. 88.

σκηνοπηγία, feast of tabernacles, vii. 2. τετράμηνος, — νον, quadrimestria, of four months, iv. 35. rίτλος, title, xix. 19, 20. φανός, lantern, xviii. 3. φοίνιξ, palm-tree, xii. 13 (also Rev. vii. 9). φραγέλλιον, scourge, ii. 15. (χάρτης, paper, 2 John 12.) χείμαρρος, brook, wady, xviii. 1. χολάω, to be angry, vii. 23. (χρίσμα, unction, 1 John ii. 20, 27.) | ψωμίον, **s**op, xiii. 26, 27, 80.

John in Hebrew. The following faithful and idiomatic translation of the Prologue to John's Gospel, by Professor Delitzsch, will illustrate the Hebrew genius of his Greek style. It is from the Hebrew New Testament, published by the British and Foreign Bible Society (1880).

John i. 1–18.

בראשות חוח חובבר וחובבר א הָיָה אַת הָאַלֹּחִים נַאלֹחִים הַנָת תַנַבָּר:

スキン 2 TX תאלחים:

משל נְחָרֵח עַל־רַדוֹ וּבְּבֶּלְבֶּדֵיו מוֹ מוֹ מוֹ מוֹל נְחָרָח עַל־רַדוֹ וּבְבַלְבֶּדֵיו מוֹ 3 Ilávra δι' aὐτοῦ ἐγένετο, καὶ 3 לא נְהָרָח בָּלראַשֶׁר נְהְרָה:

4 איר בין ביתחירם וחוד איר בי חרר בין בי הרב הוירם לשו איר בי ביר איר בין איר איר בין איר איר בין איר איר איר א

נֹטאור חוִפֹּרבּ בּֿחבָאוֹ וֹעַתבּבּוּ 9

ΈΝ ἀρχῷ ἢν ὁ λόγος, καὶ ὁ 1 λόγος ην πρός τὸν Θεόν, καὶ θεὺς ἢν ὁ λύγος.

Ούτος ην έν άρχη πρός τὸν 2 θεόν.

χωρίς αὐτοῦ έγένετο οὐδέ εν δ yiyover [or, iv. o yiyovir iv].

τὸ φῶς τῶν ἀνθρώπων.

Καὶ τὸ φῶς ἐν τῷ σκοτία φαίνει, 5 καὶ ή σκοτία αὐτὸ οὐ κατίλαβεν.

74 THE LANGUAGE OF THE NEW TESTAMENT.

- יַרָחי אושׁ שַׁלּוּחַ מַאָּת הַאַכֹּחים 6 השמר היחוקה:
- קלדתאור לְנַיִּגְן וַאֲמִינוּ כְּלָּם בַּבּריַדוּיוּ
- מוא לאדחות האיר כי אם־ 8 להַציר כַל־הַאִיר:
- האור האפתו השאיר לכלד 9 אַדָם הָיָח בָא אַל־הָכּילָם:
- בַּבולָם חָיָח וַכְּלוֹיַדוּ נחיָח 10 הַבוּלָם יהָבוּלָם לא הבירי:
- חוא כא אל־אשר לי יאלה וו אַשֶּררלי לא קבּלְחוּ:
- וְהָסצֶספָּים אחר נָהָוְרנז לָפו 12 לחיים בנים לאלחים לכל הַשָּׁאָמרנִים בשָּׁסר:
- אַשר לא מדָם ילא מחפץ 18 הפשר את לאומרשון גבר פר אם־פַאַלחים נילַדוּ:
- והַדָבָר נחיָת בַשְּׁר יַיִּשְׁבּוְ 14 פתיכנג ינחזה כבידי פכביד בַּן יַתִּיר לָאָבִיוּ יָבִיתְּכָּדּ 10283
- וַיִּיחָנָן מַערד עָכָּרי וַיִּקְרָא 15 לאמר קנה זה הגא אמר

- Еугрего ардрынос анготары- С νος παρά θεού, όνομα αύτψ Twanng.
- למברד ז Obrog Alaevele papropiav, נים למברד 7 Obrog Alaevele papropiav, נים μαρτυρήση περι του φωτυς, ίνα πάντες πιστεύσωσιν δί αὐτοῦ.
 - Our hu excises to pag, all ive 8 μαρτυρήση περι τού φωτος.
 - Ήν τὸ φῶς τὸ ἀληθινόν, ὁ φωτί- 👂 ζει πάντα άνθρωπου, έρχομενον είς τὸν κόσμον.
 - Έν τῷ κόσμφ ἡν, και ὁ κοπρος 10 či abrad iyevero, kai b koduog αύτον ούκ έγνω.
 - Eic ra idea iller, kai oi idea 11 αύτον ού πορίλαιβον.
 - "Όσοι δε έλαβον αύτυν, έδωειν 18 αύτοις έξουσιον τικνα Θευν γενίσθαι, τοίς πιστεύουσιν είς το όνομα αύτου.
 - oî obe iş aiparwe obče is 18; βεληματος σαρκός ούδε in Βελήματος άνθρος, άλλ' ία Θεού εγεννήθησαν.
 - Καὶ ο λωγος σάρξ εγένετο, και 10 Louipware in hair, kai ideaσαμείτα τήν δυξαν αυτού, δυξαν ώς μονυγενούς παρά πατρός, πλήρης χάριτος καί άληθειας.
 - Ίωάνης μαρτυρεί περί αὐτοῦ, 🕼 και κεκραγιν λέγων " Ούτος

ָחָרָת: מָרָת לְּפָנָר כִּר כִּדְם-לִּר אָמַרְתִּר לְּפָנָר תַּבָּא אַחֲרֵר

בֿלָ-שַׁסָׁר: נְבִּמְּלֹוֹאֵי לְלַקְּחְנוּ כְנָנוּ שְׁסֶׁר 16

רָשׁנִגַ חַּמָּשִׁיתַ: יְחַחֶטֶר וְחָצֵּמֶת בָּאנּ בַּלְ-יְרַר כָּר חַמּוֹרָת נִמְנָת בְּיַר-מִשֶׁת 17

אַת חָאֶלחִים לאֹ־רָאָת אָרָם 18 מַעוֹלָם חַבֵּן חַיָּחִיד אֲשֶׁר מַחִיק חָאָב חוּא הוֹרִיצַ: ην ον είπον : [W. and H.: ὁ είπων] ὁ ὁπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν :
ὅτι πρῶτός μου ην."

"Οτι ἐκ τοῦ πληρώματος αὐτοῦ 16
ἡμεῖς πάντες ἐλάβομεν, καὶ
χάριν ἀντὶ χάριτος '

ϋτι ὁ νόμος διὰ Μωϋσίως ἐδύθη, 17 ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

Θεὸν οὐδεὶς ἐώρακεν πώποτε 18 ὁ μονογενής υἰός [W.and H.: μονογενής Θεὸς], ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, ἐκεῖνος ἐξηγήσατο.

THE APOCALYPSE.

The Apocalypse differs in temper and style very strikingly from the fourth Gospel and the first Epistle of John. This fact has divided modern critics who reject the traditional view of the identity of authorship into two hostile camps—the one contending for the genuineness of the Gospel, the other with equal force for that of the Apocalypse.

¹ So Schleiermacher and his followers, Neander, Lucke, Bleek, De Wette, Meyer, also Ewald and Dusterdieck. Most of them are disposed to assign the Apocalypse to the mysterious "Presbyter" John, whose very existence is doubtful.

³ So Baur, Renan, and the whole Tübingen and Leyden schools, and their followers in England (Davidson, and the author of "Supernatural Religion"), who defend the Apocalypse as the genuine work of one of the three pillars of the Jewish Christian party described by Paul (Gal. ii.), while they surrender the Gospel as an ideal poem of an anonymous genius of the second century.

The Apocalypse is as vehement and warlike at the polemic Epistles of Paul. We hear the battle cry and the shouts of victory.' It is the rolling of thunder from the Son of Thunder.' But the Gospel is as sharp and uncompromising in drawing the contrast between Christ and his enemies. On the other hand, the Apocalypse has pauses of repose and anthems of peace. What can be more soothing and calming than the description of the heavenly Jerusalem?

The Apocalypse, moreover, has a stronger Hebrew coloring, and departs further from classical Greek, than any book of the New Testament.* But this does not arise from ignorance; on the contrary, with all the irregularities and solecisms, the author shows a remarkable command of the Greek vocabulary and syntax.* The Hebraizing character is the nata-

The words "war" and "to make war," molephog and molephia, occur more frequently in the Apocalypse than in any other book of the New Test. See II. 16; 1x, 7, 9; xi, 7; xii, 7, 17; xiii, 5, 7, xvi, 14, xvii, 14; xix, 11, 19; xx, 8.

² " Un eternal roulement de tonnerre sort du trênc. . . . Une corte de leturges durine se pour suit sams fin" (Renan, L'Antechrist, p. 381).

W. H. Guillemard (Hebraisma in the Greek Testament, 1879, p. 115) says: "The deviations from grammatical correctness in the Apocalype are so violent and so astonishing as to defy explanation. Some few of them may be traceable to Hebraic influences. The style of St. John in the Gospel and Epistles is so remarkably pure—so comparatively free from Hebraism, or non-classical words and forms, so much more like the language of the best Greek authors—that these peculiarities are all the more perplexing. They have given rise to innumerable speculations, ancient and modern, but no satisfactory explanation of them has hitherto best found." Guillemard's judgment of the Greek of John's Gospel is incorrect. See above, p. 67.

^{*} The most striking apparent irregularity occurs in i. 4: and 'O'ON

ral result of the prophetical contents and the close affinity to the books of Daniel and Ezekiel. The classical Greek offered no precedent to this species of literature. On the other hand, the Greek of the fourth Gospel, although much purer in form, is yet, as we have already seen, profoundly Hebrew in spirit, and the absence of solecisms arises from the avoidance of idiomatic expressions.

The difference between the two books, therefore, lies more on the surface than in the deep. It is largely neutralized by a striking agreement in language and thought, especially in the doctrine of Christ, who is in both styled Logos, and represented as the atoning Lamb and the conquering Lion, combining gentleness and strength, innocence and majesty in perfect harmony. The resemblance is admitted by the master of the Tübingen school, who calls the fourth Gospel the Apocalypse spir-

καὶ ὁ ην καὶ ὁ ἐρχόμενος, " from Him who is and who was and who is to come." But this is evidently a periphrasis of the divine name החורו (comp. Exod. iii. 14, Sept.: ἐγώ είμι 'O 'ΩN, and in the same verse 'O 'ΩN ἀπίσταλεί με πρός ὑμᾶς), and the nominative reflects his eternal unchangeableness; hence we need neither insert row with Erasmus and the textus receptus (against the authority of & A C P), nor supply τοῦ λεγοmiror before o ur. The great cod. B (cod. Vat. 1209) does not contain the Apoc.; but B of the Apoc. (cod. Vat. 2066) has the passage, and reads Seoῦ (ΘΥ) before ὁ ὧν. Other Hebraisms are more easy, and not confined to the Apocalypse, as ὁνόματα (names), for persons (iii. 4); πολεμεῖν μετά (בֹּלְחַם בָּחָם), instead of κατά, to make war against (ii. 16); ψυχή ζωής (for ζῶσα) = Πτη τίξι, "a living soul" (xvi. 3). Comp. for further particulars the most recent discussion of this subject by Dr. William Lee, in his Com. on the Revel. (1882, in Speaker's Com.), pp. 454-Lee accepts the identity of authorship of the fourth Gospel and the Apocalypee.

itualized or transfigured.' He thinks that only a post-apostolic writer could rise to such a superior height. But why not much rather John himself? If we assume that nearly a generation intervened between the composition of the Apocalypse (A.D. 68 or 69) and that of the Gospel (about A.D. 90), the identity of authorship comes certainly within the reach of literary possibilities, and is not without analogies. What a difference between the first and the second part of Goethe's Faust, the undoubted productions of one and the same poet - the one heated by the fiery passions of his youth, the other reflecting the calm serenity of his old age. Similar differences in style may be noted in Isaiah, Dante, Shakespeare, Milton, and nearly all writers of great genius and long experience.

Words Peculiar to the Apocalypse:

'Aβαδδών (Hebrew † 72%, destruction), the name of the angel of \(\delta \pi \alpha \lambda \lambda \delta \delta \delta \alpha \lambda \delta \delt

Baur, Die Evangelien, p. 880. "Man kann mit Recht augen, das verte Evangelium sei die vergeutigte Apokulypse." And in his Gesch, der christ. Kirche, vol. 1. p. 147, he says: "Man kann nur die tiefe Gemalität und feint kunst bewindern, mit welcher der Evangelist die Elemente, welche vom Standpunkt der Apokulypse auf den freiern und hohern des Evangeliums himiberleiteten, in sich aufgenommen hat, um die Apokulypse zum Evangelium zu vergeistigen. Nur vom Standpunkt des Evangeliums aus läset sich das Verhältnass, in das sich der Verfasser desselben zu der Apokulypse setzte, richtig begreifen." Weiss turns this confession against Baur, und says most admitably (Leben Jesu, 1. 101): "Jo, das Fvangelium ist die vergeistigte Apokulypse, über nicht weil ein Geistesheros des zweiten Jahrhunderts dem Apokulypse, über nicht weil ein Geistesheros des zweiten Jahrhunderts dem Apokulypse, über nicht weil ein Geistesheros des zweiten Jahrhunderts dem Apokulypse, über nicht weil ein Geistesheros des zweiten Jahrhunderts dem Mystiker gefolgt set, sondern weil der Donnersohn der Apokulypse unter der Lestung des Geistes und unter den gottlichen Führungen zum Mystiker verklärt und herangereift ist, in dem die Flammen der Jugend eur Gluth einer heiligen Liebe herabgedam; ft sind."

rò "Aλφα καὶ rò "Ω (Westcott and Hort; rò αλφα καὶ rò ω, Tischendorf, ed. viii.), "The Alpha and the Omega" (the first and the last letters in the Greek alphabet), or the Beginning and the End. A name applied to God or Christ, as a symbol of eternal divinity, three times—i. 8; xxi. 6; xxii. 18 (in the text. rec. also i. 11); comp. a similar designation of Jehovah ("the first and the last"), Isa. xli. 4; xliv. 6.

άρκος (so Tischend., W. and Hort, for άρκτος of the text. rec.), a bear, xiii. 2.

βασανισμός, torment, ix. 5; xiv. 11; xviii. 7, 10, 15.

βάτραχος, frog, xvi. 18.

βήρυλλος, beryl (a precious stone of sea-green color), xxi. 20.

βιβλαρίδιον, a little book, x. 2, 8, 9, 10. In ver. 8, W. and H. read βιβλίον.

βότρυς, cluster (of grapes), xiv. 18. βύσσινος, byssine, of fine linen, xviii. 12, 16; xix. 8 (βύσσος, fine linen, occurs xviii. 12 in text. rec. for βύσσινος, and also in Luke xvi. 19).

δράκων, dragon, xii. 8, 4, 7, 18, 16, 17; xiii. 2, 4, 11; xvi. 18; xx. 2. λγχρίω, to anoint, iii. 18. λκκεντέω, to pierce, i. 7 (also John xix. 37).

Μετινός, miserable, iii. 17 (the com- σαλπιστής, trumpeter, xviii. 22.

par. ileeivotepoi in 1 Cor. xv. 19). ένδόμησις, building, xxi. 18. έξακόσιοι, six hundred, xiii. 18. ίασπις, j**as**per, iv. 3. κατάθεμα, a curse (for the text. rec. κατανάθεμα), χχίι. 8. κατασφραγίζω, to seal, v. 1. raῦμa, heat, vii. 16; xvi. 9. κεράννυμι (κεραννύω), to mix (wine with water), to pour out, to fill (a cup with the wine already prepared), xiv. 10; xviii. 6. κριθή, barley, vi. 6. κρυσταλλίζω, to be as crystal, xxi. 11. κρύσταλλος, crystal, iv. 6; xxii. 1. κυκλύθεν, round about, iv. 8, 4, 8; v.

11. λιβανωτός, censer, viii. 8, 5. λιπαρός, dainty, xviii. 14. μαζός, breast (for μαστός), i. 1& μάρμαρος, marble, xviii. 12. μασσάομαι, to gnaw, xvi. 10. μηρός, thigh, xix. 16. ὄμιλος, company, xviii. 17. öρμημα, violence, xviii. 21. ορνεον, bird, xviii. 2; xix. 17, 21. οὐρά, tail, ix. 10, 19; xii. 4. πάρδαλις, leopard, xiii. 2. περιδέω, to bind about, xi. 44. ποδήρης, garment down to the foot (χιτών), i. 18. πολεμέω, to make war, ii. 16; xii. 7;

xiii. 4; xvii. 14; xix. 11 (only once besides in Jas. iv. 2). πύρινος, of fire, ix. 17. πυρρός, red, vi. 4; xii. 8. ρέδα, chariot, xviii. 13. ρυπαρεύομαι, to be filthy, xxii. 11. σαλπιστής, trumpeter, xviii. 22.

σαπφαρος, sapphire, xxi. 19. σάρδιος, σάρδιον, sardius, iv. 3 (fir. σάρζινος), και. 20. σαρδονιξ, sardonyx, xxi. 20, σεμέδαλες, fine flour, xvili. 18. στέφρος, tron, xvia. 12, σμαραγέος, emerald, xxi. 19. στρηνός, luxury, xviii, 8, σφαζω, σφαττω, to slay, v. 6, 9, 12; vi. 4, 9; xm. 3, 8; xviii, 24 (also 8 John 20, 12). rakavridios (adj.), weighing a talent, xvi. 21. roler, bow, vs. 2, roπάζιον, topaz, xxi, 20. varnebog, jacinth, xxi, 20, θάλινος, of glass, iv. 6; xv. 2. Γαλος, glass, xx1, 18, 21,

φαρμακεύς, φαρμακός, ποτοκες, επ. χαλκηδών, chalcedony, xxt 19 χλιαρός, lukewarm, 11ε 16. γές - εξακόσιοι έξήφοντα ΤΕ, ως hundred and sixty-six, xon 18, The mystical number of the beast. Irenaeus already mentions auother reading, 616 It is somarkable that both numbers gove the name Vero (n) (mair (666 = the Hebrew קסר בררך, GI6 של Latin Nero Casar). yoliuk, mensure, vi 6. γουσύλιθος, chrysolite, xxi. 20. урьвоправіс, chrузореця», жкі 🐒 yourow, to deck, xvii, 4, xviii 16 Ω, Omega, 1 8; xxi. 6; xxu. 13.

THE EVIDENTIAL VALUE OF THE LANGUAGE OF THE GREEK TESTAMENT.

The idiosyncrasies of the New Testament writers furnish a strong argument for the apostolic authorship. They differ in vocabulary and style, as well as in the depth and power of thought, from all the preceding and all the succeeding authors. The Christian Church has always felt this, and hence has given to the New Testament a conspicuous isolation among religious books.

The Apostolic Fathers, so called (Clement of Rome, Polycarp, Ignatins), and the Apologists of the second century (Justin Martyr and others), belong to another generation of Christians; their Greek has no more the informing Hebrew spirit and coloring of men born and bred on the soil of

the old dispensation; they allude to secular and ecclesiastical surroundings which did not exist in the apostolic age, and altogether they breathe a different atmosphere. The epistle of Clement to the Corinthians, and that of Polycarp to the Philippians, come nearest to the epistles of Paul and John, but even they are separated from them by a very great distance. Barnabas, Ignatius, Hermas, Papias, Justin Martyr are still further off, and bear no comparison with the apostles and evangelists. As to the apocryphal, compared with the canonical, Gospels, the difference between them is as between night and day.

No transition in the history of the Church is so sudden, abrupt, and radical as that from the apostolic to the post-apostolic age. They are separated by a clear and sharp line of demarcation. The Christian spirit is the same in kind, yet with an astonishing difference in degree; it is the difference between inspiration and illumination, between creative genius and faithful memory, between the original voice and the distant echo, between the clear gushing fountain from the rock and the turbid stream. God himself. has established an impassable gulf between his own life-giving word and the writings of mortal men, that future ages might have a certain guide and standard in finding the way of salvation. apostolic age is the age of miracles, and the New Testament is the life and light of all subsequent ages of the church. 6

CHAPTER SECOND.

MANUSCRIPTS OF THE NEW TESTAMENT.

Literature on the Sources of the Text and on Textual Criticism
of the New Testament.

I. PROLEGOMENA TO THE CRITICAL EDITIONS.

Jo, Jac. Wetsther: 'H Kauph Ambhen. Novum Testamentum Groces editions recepta cum lectionalus carrantibus, etc. Amstel. 1751-52, 2 tm. fst. Prolegomena in tom. i. pp. 1-222; tom. ii. pp. 3-15, 449-454, 745-743.

Jo. Jac. Grikshacit Novum Testamentum Græce. Ed. secunda. Rus Sax. et Lond. 1796-1806. 2 vols. 8vo. Ed. tertiam emend. et auctum cur. David Schulz (vol. 1. Berolius, 1827). Prafationes et Prolog mena vol. 1. pp. 111. Ivi., 1.-exxvir.). Also his Symbolic Critica (1785-93), with his Meletemuta, and Commentarius Criticus in Textum Græcum N. T. 1798 and 1811).

I. MART. AUGUSTIN, SCHOLZ: N. T. Gr. Textum ad fidem textum concorum recensual, etc. Lips, 1830-36, 2 vols, 4to. Prolegg, vol. 1, pp. 1, elvan; vol 11, pp. 1, lxm. Also his Habbisch-Kritische Reite, Leipzig u. Zorna, 1821. Cam. Lactim van: Novum Testamentum Grace et Latine. Berdin, 1842 and 1850, 8vo; Prafiatio, vol. 1, pp. v. lvi.; vol. it pp. 11, xxvi. Comp. also Lachmann's article in explanation and defence of his critical system, in the Theol. Studien and Kritiken for 1830, No. IV. pp. 817-845.

AESOTII. (Germ. LOBEGOTT) FRID. CONST. TISCHENDORY NORM Testamentum Grace. Ad antiquissimos testes denno recensuit, apparatum criticum omni stadio perfectum apparait, commentationem isagogram protexuit. Edito septima. Lips. 1859, 2 vols. 8vo. Prolegoment vol. 1859, 2 vols. 8vo. Prolegoment vol. 1859, 2 vols. 8vo. Prolegoment vol. 1859, 2 vols.). The new Prolegomeno, which the author did not live to finish, have been prepared by Dr. Gregory, with the aid of Dr. Ezra Abbot, and are now in course of publication at Leipsia. When pul lished, they will supersede the Prolegy, of the 7th ed.

SAMURY PRIDRALY TERGRITES The Greek New Testament, control from Austern Authorities, with the Latin Version of Jeronic, from the Code.

Amiatinus. London, published in parts from 1857 to 1879, 1 vol. 4to. The 7th part (published in 1879, after the death of Dr. Tregelles) contains the *Prolegomena*, with Addenda and Corrigenda, compiled and edited by Rev. Dr. Hort and Rev. A. W. Streane. Other works of Tregelles, see below, sub II.

HENRY ALFORD: The Greek Testament. London, 6th ed. 1868, etc.; Prolegomena, vol. i. chs. vi. and vii. pp. 78-148. See also vols. ii.-iv.

WESTCOTT and HORT: Introduction and Appendix to their New Testament in Greek, forming a separate vol., Cambridge and London, 1881. Amer. ed. (from English plates), New York (Harpers), 1882. Dr. Hort prepared the Introd. and Append. They are of the greatest value.

II. SPECIAL WORKS ON TEXTUAL CRITICISM.

SAM. PRID. TREGELLES: An Account of the Printed Text of the Greek New Testament, with Remarks on its Revision upon Critical Principles. London (Bagster & Sons), 1854. By the same: Introduction to the Textual Criticism of the New Test. London, 1860. This is a separate reprint of the first part of the fourth volume of Horne's Introd., 10th ed. London, 1856; with "Additions" and "Postscript" in the 11th ed. 1860, 14th ed. 1877. Very valuable.

SAMUEL DAVIDSON: A Treatise on Biblical Criticism, Exhibiting a Systematic View of that Science. Edinb. and London, 1852, 2 vols. The second vol. treats of the New Test.

J. SCOTT PORTER: Principles of Text. Criticism. Lond. 1848 (pp. 515). AB. KUENEN: Critices et Hermeneutices N. T. Lineamenta. L. Bat. 1858. ED. REUSS: Bibliotheca Novi Testamenti Graci. Brunsvigæ, 1872 (pp. 813). The most complete list of all the printed editions of the Greek Testament, supplemented in this book. See below.

FR. H. AMBROSE SCRIVENER: A Plain Introduction to the Criticism of the New Testament, 1861; 2d ed., thoroughly revised, Cambridge and London, 1874 (607 pages); 3d ed. in press (1882). Upon the whole the best separate work on the subject in the English language. Comp. also Scrivener's Six Lectures on the Text of the New Testament, Cambridge and London, 1875; his Collation of about Twenty Greek MSS. of the Holy Gospels, deposited in the British Museum, etc., with a Critical Introduction. Cambridge. 1853; his Exact Transcript of the Codex Augiensis, to which is added a Full Collation of Fifty Manuscripts, with a Critical Introduction (the latter also issued separately), Cambridge, 1859, 8vo; and his Collation of the Codex Sinaiticus with the Received Text of the New Testament, Cambridge, 2d ed. 1867.

THOMAS SHELDON GREEN. A Course of Developed Criticism on Passages of the N. T. materially affected by Various Readings. London 15. Bagsis & Sona, no date, but published in 1856.

C. E. HAMMOND: Outlines of Textual Criticism Applied to the New! 7 stament. Oxford, 1872, 2d ed. 1876, 3d ed. 1880.

EDWARD C. MITCHELL: Critical Handbook to the New Testames. Leadon and Andover, 1880 (the part on textual criticism, pp. 67-16, revised by EZRA ARBOT), French translation, Paris, 1881. Very book but convenient.

GEORGE E. MERRILL: The Story of the Manuscripts. Hoston, 1881, 3d ed. Popular.

III. CRITICAL INTRODUCTIONS TO THE NEW TESTAMENT.

The Critical Introductions usually incorporate an account of the writtenand printed text of the New Test, and discuss the principles of crite singless by Lichmons, Michaells (ed. by Herment Mausil, Lond, 1823, a cold). Here, De Wette, Bleek (3d ed.), Reess (5th ed. 1874, in §3 5-1 420), and Horne (in the 14th ed. of the 4th vol., which was prepared to Tregelles, 1856 and 1860, see above, sub fl.).

IV. ARTICLES ON BIBLE TEXT.

TISCHENDORF and VON GEBHARDT, in Herzog's Real-Encyl (new ed. ii. 400-437); translated and revised by Dr. Lizha Abbor for Schaff's "Rolig, Encycl." 1882, vol. i. 268 sqq.

Canon Wastcorr in Smith's Inct. of the Bible (vol. in. 2112 2139,)
Amer. ed. by Hackett and Abbot).

Dr. FREDERIC GARDINER (Prof. in the Berkeley Divinity School, M. I detown, Conn., . The Principles of Textual Criticism, in the "Biblioth, Sacra" of Andover for April, 1875, reprinted and revised as an Appendix to his Harmony of the Four Cospels in Greek, Andover, 1876 and 1880.

Two easays of Dr. Ezra Annor Prof. in Cambridge, Mass., one in a splo-American Lible Revision, Philadelphia, 2d ed. 1879 (pp. 84-96), twice reprinted in London, 1880; and another in The New Revision and the Revision 1881 (pp. 5-37), reprinted to part in Dr. B. H. Kennedy's Fly Lectures on the Revision 1882, pp. 91-100).

the Revision of 1881 has called firth a large number of essays on the sutject in nearly all the leading English and American Reviews, notable and ong them the attacks of Dean Bi moon in three articles in the London Quarterly Review? for Oct. 1881, and Jan, and April, 1882; with replica-

from Dr. W. SANDAY in the "Contemporary Review" for Dec. 1881; Canon FARRAR, ibid. March, 1882; from an anonymous writer in "The Church Quarterly Review," London, for Jan. 1882; from Prof. B. B. WARFIELD in the "Presbyterian Quarterly Review," N. York, for April, 1882; from two members of the New Testament (English) Company (supposed to be Bishop Ellicott and Archdeacon Palmer) in The Revisers and the Greek Text of the New Testament, London, 1882, etc., etc.

SOURCES OF THE TEXT.

The text of the New Testament is derived from three sources—Greek Manuscripts, ancient Translations, and Quotations of the Fathers and other ancient writers. The Manuscripts are the most direct, and hence the most important, source; although in special cases the other two may be of equal importance. The concurrent testimony of all three sources is conclusive.

The original autographs' of the apostolic writers, whether written by themselves or dictated to clerks, are lost beyond all reasonable hope of discovery. They are not even mentioned by the post-apostolic authors as being extant anywhere, or as having been seen by them. They perished probably before the

¹ Autographa, άρχέτυπα, ίδιόχειρα.

Notarii, amanuenses, ταχύγραφοι, καλλίγραφοι. Such are mentioned or implied, Rom. xvi. 22; 1 Cor. xvi. 21; Col. iv. 18; Gal. vi. 11; 2 Thess. iii. 17. A distinction was made between the notarius, or the rapid writer. the librarius. or calligraphist, the beautiful writer, who carefully transcribed the first copy, and the corrector, who answered to our modern proof-reader.

² Tertullian (De Præscr. Hær. c. 36), with his usual rhetorical fervor. points the heretics to "the apostolic churches in which the very thrones of the apostles still preside in their places (cathedræ apostolorum suis lucis præsident), in which their own authentic letters are read (apud quas ipsa authenticæ litteræ eorum recitantur), uttering the voice and representing

close of the first century, or soon after they were published, that is, copied and distributed. The apostles and evangelists did not write on Babylonian bricks, or Smaitic rocks, or Egyptian walls, or stones, or tablets of wood or brass, but on paper, with the reed-pen and ink.' The paper then in common use was made of Egyptian papyrus (hence our word paper), and very brittle and perishable.' Jerome

may be either the autographs, or the Greek originals as district from translations, or genuine and complete copies as opposed to the multisted copies of the hereties (e.g. Marcior's Lake); but in any case the testimeny is too isolated at directical to be entitled to credit. Irenaus, who wave two by years earlier (about A.D. 180), knew different copies with two different teadings of the invisical number in Apoc. xiii. 18, without being able to appeal to John's autograph (Adr. Har. v. 30, 1), and thigh knew no older text of the Gospel of John than the copy of Herzelson (Ir. J. h. tom. xiii, 11). The knowledge of the autographs seems to have anished with the autographs themselves. How few of the MSS, of modern, books are preserved after they have been used by the printer. See first headorf, in Herzelson, in 400. Tregelies, in Herne, iv. 24; Servener, 446.

These three writing materials are mentioned in 2 John 12, 3 John 18; 2 to x, in. 3: a xapring (Lat. charta), a leaf of paper, made of the layers of paperus, a kalapog (calamus), the reel-pen, and ro pelar poster su'st, from pelag, black), the ink (attamentum). The best qualities of paser used for letter-writing were called by the Romans charta Augusta, from their emperor. Lieuma, from his wife, Sautica, etc. See Phay's Nat. Hist. xiii. 12 (23, 24).

The paperus (from the Egyptian popu) is a water-plant or reed which was a anidantly cultivated in the valley of the Nile, especially the Deta but act now), and which still grows freely in Sicily, on the Lake of M. rom in Palestine, the Niger, and the Euphraies. The paper was made of slices of its stom. All the highest pooks, even of the earliest I'd make a times, are written on such paper, in Europe it came made con monuse at the time of Alexander the Great, and prevailed till the tenth certury, when cotton and buen paper took its place.

mentions that in his day the library of Pamphilus of Cæsarea, which then was not a century old, was already partially destroyed. All ancient books written on that material have perished, with the exception of the papyrus rolls that were accidentally preserved in Egyptian tombs and mummies, or under the ashes of Mount Vesuvius at Herculaneum (since 79).1 Parchment, made from the skin of animals, is far more costly and durable, and was used for the manuscripts of the Pentateuch in the time of Josephus, but not for ordinary purposes; we have no MSS. of the Hebrew Scriptures older than the tenth century, and no parchiment copies of the New Testament older than the fourth. "parchments" which Paul ordered were probably sacred books of the Old Testament.

God has not chosen to exempt the Bible from the fate of other books, but has wisely left room for the

¹ The papyri of Egypt are well preserved, and contain poems, novels, prayers for the dead, etc. Those of Herculaneum have suffered much from the eruption of Vesuvius, and are of little account if we judge from the specimens which have been unrolled, and published in 15 vols. fol.

² The name (Fr. parchemin, from Pergamena) is derived from the city of Pergamum in Asia Minor, and the invention is traced to Eumenes, King of Pergamum, 197-159 B.C., but skins of animals were so used long before that time. The common parchment is prepared from sheepskins; the finer variety, called rellum, from the skins of young calves, goats, and antelopes.

³ The oldest MS. known is the MS. of the Prophets with the Babylonian punctuation, from the year A.D. 916; the oldest complete MS. of the Hebrew Bible, preserved in the library of St. Petersburg, dates from A.D. 1009. See Dillmann, in Herzog, ii. 397.

^{* 1} Tim. iv. 13. Paul ordered his cloak (φελώτην), and the books (τὰ βεβλία, probably papyrus rolls), and especially the parchments (τὰς μεμβράνας).

diligence and research of man, who is responsible for the use of all the facilities within his reach for the study of the Bible. He has not provided for inspired transcribers any more than inspired printers, nor for infallible translators any more than infallible commentators and readers. He wastes no miracles. He desires free and intelligent worshippers. "The letter killeth, but the spirit giveth life." "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit and are life." The Bible, in its origin and history, is a human as well as a divice book, and must be studied under this twofold aspect. It is the incarnation of God's truth, and reflects the divine-human person of Christ, to whom it bears witness as the Alpha and Omega, as the Way, tle Life, and the Truth. Even if we had the apostolic antographs, there would be room for verbal criticism and difference in interpretation, since they, like other ancient books, were probably written as a continuous whole, without accents, with little or no punctuation, without division of sentences or words (except to indicate paragraphs), without titles and subscriptions, without even the name of the author unless it was part of the text itself. "Spirit" may be the human spirit, or the Divine Spirit (the Holy Ghost), and the distinction which we mark by capitalizing the first letter cannot be decided from an uncial manuscript where all letters are capital. The punctuation, likewise, can be determined not by manuscript authority, but only by the meaning of the context, and is often subject to doctrinal

considerations, as notably so in the famous passage affecting the divinity of Christ, Rom. ix. 5, which admits of three, if not seven, different punctuations and constructions.

The first and second generation of Christians must not be judged after our modern standard. Twenty years elapsed before the first book of the New Testament was written. The spoken word, which carries with it the magnetic power of personality, was the chief instrument of promoting Christianity (as. it is to-day in heathen lands).2 The disciples of the apostles continued to live in the element of their living teaching and example. Hence there are but few literal quotations from the New Testament in the scanty writings of the Apostolic Fathers and Apologists down to the middle of the second century. They had no bibliographical curiosity; they cared more for the substance than the form; they expected, at least most of them, the speedy end of the world, when Christ himself would

¹ Much has been written on this passage. The doctrinal question involved is whether Paul calls Christ God, or not; in other words, whether Θεός refers to the preceding ὁ Χριστός, or to God the Father. The A. V. and the R. V. (in text) take the former view. The R. V., however, recognizes the other construction in the margin. The whole subject has been ably and exhaustively discussed on both sides by two members of the American Revision Committee, Dr. Dwight and Dr. Abbot, in the Journal of the Society of Biblical Lit. and Exegesis for 1881, Middletown, Conn., 1882, pp. 22–55 and 87–154.

² Clement of Alexandria records the curious and almost incredible tradition that when the Romans requested Mark to write his Gospel from the lips of the apostle Peter, he neither hindered nor encouraged it, as if in his estimation it was a matter of little importance. Euseb. II. E. vi. 14; see the note of Heinichen, i. 279.

appear in glory; their chief concern was to prove the power of Christ's teaching by holy living and

dying.

But this fact, of course, does not detract one iotal from the inestimable value of the primitive text and the extreme importance of its restoration. For us the written or printed New Testament is the only reliable substitute for the personal teaching of

Christ and his apostles.

In the absence of the autographs, we must depend upon copies, or secondary sources. But these are fortunately, far more numerous and trustworthy for the Greek Testament than for any other book of antiquity. "In the variety and fulness of the evidence on which it rests, the text of the New Testament stands absolutely and unapproachably aime among ancient prose writings." "In all classical literature," says Tischendorf, "there is nothing which even distantly may be compared in riches with the textual sources of the New Testament." Of some of the first Greek and Roman classics barely half a dozen manuscript copies have come down to us; while of the Greek Testament we have hundreds of copies, besides many ancient translations and innumerable patristic quotations.

For all intents and purposes, then, the New Tests ment has been preserved to the Christian world by its own intrinsic value, and by a Providence which is equal to a miracle, without violating the ordinary laws of history or superseding human exertion.

Westcott and Hort, Gr. Test. p. 561.

¹ Die Sinarbibel, p. 73.

SPECIMENS OF THE CHIEF MSS. OF THE NEW TESTAMENT.

TOLY : +-
TOLY :

Codex Vaticanes: Fourth Century.— Mark xvi. 8. στασίς και ουδίνι συ δέν είπον εφορδύου το γαρ κοτα μαρκον

(The accents and breathings are by a later hand.)

THOCTONONIKATOCHNOADTOC.

Codex Λιαλακραικύς Fifth Century. John t. l. Ενποχη ηνολογός καιολογός ή προς του θ[ευ]ν και θ[ευ], ην ολογός

Η ΑΓΑΠΗ ΟΥΔΕΠΟΤΕΕΚΠίΠΤΕΙ +

Codex Clariconontant » Sixth Contary; Greek Text.—1 Cor. xiii. 8.
ή αγαπη συδίποτε Ικπιπτει

CARITAS Numquam excidet

Codex Cranomorrant s Sixth Century; Latin Text. -1 Cor. xid. 8. carnas namquam excidet

THNEKKAHCIM

Codex Latinaris Sixth Century; Greek Text. - Acts xx. 28.
την εκκλησιαν του κ[ομο]υ

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Codex Purrureus: Sixth Century .- John xv. 20, tou hoyou ou

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Calex Straterict 8. Fourth Century. 1 Tim, fit, 16.

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Codex American, A D 541 the oldest known 518, of the Vulgate. Acta via & Laurius on nutom all en je

Codex Sexaether Fourth Contour Libbin L. 18. POTSERE DE LO LO LO SEE, SUS POSTO

GENERAL CHARACTER OF MANUSCRIPTS.1

Before the invention of the art of printing—that is, before the middle of the fifteenth century—books could be multiplied only by the laborious and costly process of transcription. This was the work of slaves, professional scribes, and monks. For the preservation of the priceless treasures of ancient Greek and Roman literature, and the apostolic and

A good compendious introduction to Latin palæography is Wattenbach's Anleitung zur lat. Palæogr., 3d ed. Leipz. 1878, 4to (90 pages). L. A. Chassant's Dict. des abrériations lat. et françaises, 3° éd. Par. 1866, 16mo, is very helpful in reading Latin MSS. or early printed books. Comp. also the great works of Wailly, Éléments de paléographie; Zangemeister and Wattenbach's Exempla Codicum Latinorum, etc.

¹ The art of reading ancient MSS, and determining their age and value is a special science, called diplomatics, and, in a wider sense, palaography. The founder of it is Jean Mabillon, of the Benedictine order, in his De Re Diplomatica, Paris, 1681, fol.; with a supplement, 1704; new ed. 1789, 2 vols. fol. The most important work on diplomatics is the Nouveau traité de diplomatique, par deux religieux bénédictins [Toustain and Tassin], Par. 1750-65, 6 vols. 4to. The principal works on Greek palæography are: Montfaucon, Palæographia Græca, sive de ortu et progressu litterarum Græcarum, Par. 1708, fol.; Bast, Commentatio Palæographica, appended to G. H. Schaefer's edition of Gregorius Corinthius De Dialectis, Leipz. 1811; Silvestre, Paléographie universelle, Par. 1839, fol., tom. ii. (splendid fac-similes); Westwood, Palæographia Sacra Pictoria, Lond. 1843; Wattenbach, Anleitung zur griech. Palæographie, 2d ed. Leipz. 1877, 4to, and 12 plates, fol.; id., Schrifttafeln zur Gesch. der griech. Schrift und zum Studium der griech. Palæogr., 2 vols., Berl. 1876-77, fol.; Wattenbach and A. von Velsen, Exempla Codicum Gracorum litt. minusc. scripturum, Heidelb. 1878, fol., 50 photogr. plates; "Palseographical Society of London," Fac-similes of Ancient MSS., edited by Bond and Thompson, Parts i.-xi., Lond. 1873-81, fol., still continued; Wattenbach, Das Schriftwesen im Mittelalter, 2d ed. Leipz. 1875, 8vo (an excellent work); Gardthausen, Griechische Palæographie, Leipz. 1879, large 8vo (the most important recent treatise).

patristic writings, the world is chiefly indebted to the monks of the Middle Ages.

"The hand that wrote doth moulder in the tomb; The book abideth till the day of doom."

The manuscripts of the Greek Testament have come down to us not in continuous rolls, like those of the Hebrew Scriptures and the Egyptian and Herculaneum papyri, but in ordinary book form of folio, quarto, or octavo, or smaller size, in sheets folded and stitched together. Hence they are called Codices.' The pages are usually broken into two very rarely into three or four columns.

The number of MSS, now known is over seventeen hundred, including all classes, and is gradually increasing with discoveries in ancient libraries and convents, especially in the East. But many of them have not yet been properly examined and utilized for textual criticism.

They differ in age, extent, and value. They were written between the fourth and sixteenth centuries?

then a block of wood split or sawn into planks, leaves, or tablets (tabella) and fastened to gether; hence a book, as the ancients wrote on tablets a wood smeared with wax, the leaves being laid one upon another. The word was afterwards applied to books of paper and parchment.

The total number of MSS, recorded by Dr. Serivener, including Lectionaries, is 158 uncials and 1605 cursives (Introduction, p. 269, comp. x.). But his list is incomplete. He gives an Index of about 177 separate Greek MSS, of the New Testament, arranged according to the countries where they are now deposited (pp. 571-584). He assigns 34 Denmark 203 to England, 238 to France, 96 to Germany, 6 to Holland 3 to Ireland, 868 to Italy, 81 to Russin, 8 to Scotland, 23 to Spain, 1 to weden, 14 to Switzerland, 104 to Turkey, 89 unknown. See also Edward. Matchell, Critical Handbook, Tables vin. 1x, and x.

the oldest date from the middle of the fourth century, and rest, of course, on still older copies. Few manuscripts of Greek or Roman classics are older than the ninth or tenth century. The Medicean MS. of Vergilius (Virgil) is of the fourth century. the Vatican MS, of Dion Cassius of the tifth. oldest MSS, of Æschylus and Sophocles date from the tenth, those of Euripides from the twelfth, those of the Annals of Tacitus from the eleventh century (Medicens I, for the first half, and Mediceus II, for the second half). The oldest complete copy of Homer is from the thirteenth century, though considerable papyrus fragments have been recently discovered which may date from the fifth or sixth. Of the Meditations of the Emperor Marcus Aurelius only one complete MS, is known to exist, that in the Vatican library, and it has no title, and no inscriptions of the several books; the other Vatican and three Florentine MSS, contain only extracts of the imperial book.

It is not impossible, though not very probable, that MSS, of the New Testament may yet be discovered that are older than any now known. But we must remember that the last and most cruel persecution of the Church under Domitian in the beginning of the fourth century was especially destructive of Ribles, which were correctly supposed to be the

main feeders of the Christian religion.

Some MSS. cover the whole New Testament, some only parts; and hence they are divided into five or six classes, according as they contain the Gospels, or the Acts, or the Catholic Epistles, or the

Pauline Epistles, or the Apocalypse, or only the Scripture lessons from the Gospels or Acts and Epistles (the lectionaries). Those which cover more than one of these classes, or the whole New Tests. ment, are numbered in the lists two, three, or more times. The Gospel MSS, are the most numerous those of the Apocalypse the least numerous. Some MSS, are written with great care, some contain many errors of transcribers; no one is free from error any more than a printed book. Many of them are ornemented with illustrations and pictures. Words of frequent occurrence are usually abridged, as 30 = δεός (God), κσ = κύριος (Lord), υσ = νίός (Son), ισ= Ίησούς (Jesus), γσ = Χριστός (Christ), πηρ - πατήρ (Father), πνα = πνεύμα (Spirit); also σηρ for συτής (Saviour), avog for ἄνθρωπος (man), and ουνοσ for ovpavóg (heaven). Most of them give the Greek text only, a few the Latin version also (hence called codices bilingues or Graco-Latini), e.g. Cod. D tor Bezze) for the Gospels and Acts, Cod. I) (Claromostanus) for the Pauline Epistles, and Cod. A (Sagallensis) for the Gospels.

They were mostly written in the East, where the Greek continued to be a living language, chiefly in Alexandria, Constantinople, and the convents of Mount Athos, but the best have found their way to the libraries of Rome, Paris, London, and St. Petersburg. In Europe (with the exception of Greece, Lower Italy, and Sicily) the knowledge of Greek disappeared after the fifth century till the revival of

² See on these abbreviations Serivener, pp. 46, 47.

learning in the fifteenth, and the Latin Vulgate supplied the place of the Greek and Hebrew Bible. A few Greek Testaments may have been written in Italy or Gaul, as the Codex Bezæ; perhaps also the Codex Rossanensis, which was discovered in Calabria in 1879, but Von Gebhardt and Harnack date it from the East as a gift of a Byzantine emperor. Westcott thinks it not unlikely that Codex B represents the text preserved in the original Greek Church at Rome.

All the MSS., whether complete or defective, are divided, according to the size of letters, into two classes, uncial and cursive. The former are written in large or capital letters (littera unciales or majusticula), the latter in small letters (littera minuscula) or in current hand. The uncial MSS. are older, from the fourth to the tenth century, and hence more valuable, but were discovered and used long after the cursive. Two of them, the Sinaitic and the Vatican, date from the middle of the fourth century. One only is complete, the Sinaitic.

Besides the distinct MSS., there are over four hundred *Lectionaries* or service-books, which contain only the Scripture lessons read in public worship,

¹ Com. on St. John, Introd. p. lxxxix.

English ounce and the German Unze) means containing a twelfth, and, as a measure of length, the twelfth part of a foot, or an inch. It is not to be taken as literally describing the size of the letters. Majusculus (adj. dimin. from major), somewhat greater or larger, when applied to letters, had the same meaning, and was opposed to minusculus (from minus), rather small. But there are also very small uncials, as on the papyrus rolls of Herculaneum.

either from the Gospels alone (called Evangelistaria or Evangeliaria), or from the Acts and Epistles (Praxapostoli), or from the Epistles (Epistolaria), or from the Gospels and Epistles (Apostolograngelia). They are sometimes important witnesses to the text as far as they contain it.

A. UNCIAL MANUSCRIPTS.

The uncial MSS, are designated (since Wetstein, 1751), for the sake of brevity, by the capital letter of the Latin alphabet (A, B, C, D, etc.), with the help of Greek letters for a few MSS, beyond Cod. Z, and the Hebrew letter Aleph (*) for the Sinaitic MS, which was discovered last and precedes Cod. A. As there are different series according to the books they contain, the same letter is sometimes used two or three times. Thus D designates Codex Bezw in Cambridge for the Gospels and Acts, but also Codex Claromontanus in Paris for the Pauline Epistles. E is used for three MSS, one for the Gospels of Basle), one for the Acts (at Oxford), and one for the Epistles of Paul (at St. Petersburg). To avoid con-

The present usage arose from the accidental circomstance that the Codex Alexandrinus was designated as Cod. A in the lower margin of Walton's Polygiot (Serivener, loc. cd. p. 72, 2d ed.). A far better system would be to designate them in the order of their age or value, which would place B and S before A. But the usage in this case can as little be altered as the traditional division of the Bible into chapters and versus Mid cited the copies by abridgments of their names, e.g., Alex., tout Mont., but this mode would now take too much space. Wetstein and the ancial MSS, of the Gospels, which he designated from A to O, and about 112 cursives, besides 24 F vangelistances. See the list at the close of his Prolegomena, I. pp. 220-222, and II. 3-15.

fusion, it has been proposed to mark the difference by adding a number; thus B is the famous Vatican Codex which extends to Heb. ix. 14; but B(2) or B₂ is the Vatican MS. which contains the Apocalypse; D is the Codex Bezæ for the Gospels and Acts, D(2) or D₂ the Cod. Claromont. for the Pauline Epistles. The cursive MSS. are designated by Arabic numerals, but with the same inconvenience of several series.

The uncials are written on costly and durable vellum or parchment, on quarto or small folio pages of one or two, very rarely of three or four, columns. The older ones have no division of words or sentences except for paragraphs, no accents or ornamented letters, and but very few pause-marks. Hence it requires some practice to read them with ease. The following would be a specimen in English from the Gospel of John (i. 1, 2):

INTHEBEGINNINGWASTHEWORD ANDTHEWORDWASWITHGODAND THEWORDWASGODTHESAMEWAS INTHEBEGINNINGWITHGODALL

The date and place, which were not marked on MSS. earlier than the ninth century, can be only approximately ascertained from the material, the

The arabesques at the end of the books in & B, etc., might be considered ornaments.

The earliest dated New Test. uncial seems to be Γ of the Gospels, with the date 844 (according to Tischendorf's explanation of the inscription; see Scrivener, p. 140), or 979 (according to Gardthausen, p. 159); S of the Gospels is dated 949. The oldest dated cursives are Cod. 461 of the Gospels, dated A.D. 885, Cod. 429, A.D. 978, and Cod. 148 of the Acts, A.D. 984. See Scrivener, p. 89, and Gardthausen, pp. 181, 344.

form of letters, the style of writing, the presence or absence of the Ammonian sections (κεφάλαια, capitala) in the Gospels, the Eusebian Canons (or tables of references to the Ammonian sections, after 34%, when Eusebius died), the Euthalian sections in the Acts and Epistles, and the stichometric divisions or lines (στίχοι) corresponding to sentences (both used, if not first introduced, by Enthalius, cir. A.D. 458, in his editions of the Acts and Epistles), marks of punctuation (ninth century), etc. Sometimes a second or third hand introduced punctuation and accents or different readings. Hence the distinction of lectiones a prima manu, marked by a star (*); a secunda manu (**, or 2, or b); a tertia manu (***, or 3, or c). In Cod. C Tischendorf used small figures (C*, C2, C3), in Cod. & he used small letters (x*, x1, x1). The Codex Sinaitions has been corrected as late as the twelfth century.

Some MSS. (as Codd. C, P, Q, R, Z, E) have been written twice over, owing to the scarcity and costliness of parchment, and are called codices rescription or palimpsests (παλίμψηστοι); the new book being written between the lines, or across, or in place of

the old Bible text.

Constantine the Great ordered from Eusebins, for the churches of Constantinople, the preparation of fifty MSS, of the Bible, to be written "ou artificially wrought skins by skilful calligraphists."

Afterwards these stichometric divisions were abandoned as too condiand gave way to dots or other marks between the sentences.

Lusebius, Lita Const. iv. 36, Herrijkovra ownaria iv čiodapad έγκατασκευοις . . . ύπὸ τεχνιτών καλλιγράφων.

To judge from this fact, the number of uncials was once very large, but most of them perished in the Middle Ages.

The whole number now known is less than one hundred. Scrivener reckons 56 for the Gospels (most of them only fragmentary), 14 for the Acts, 6 for the Catholic Epistles, 15 for the Pauline Epistles, 5 for the Apocalypse, exclusive of the uncial lectionaries, which are not marked by capitals, but by Arabic numerals, like cursive MSS. of all classes.1 Tischendorf and Von Gebhardt count 67-namely, 2 of the fourth century, 7 of the fifth, 17 of the sixth, 6 of the seventh, 8 of the eighth, 23 of the ninth, 4 of the tenth (Cod. I being counted three times, according to its different parts). The latest and most complete list was kindly furnished to me in a private letter by Dr. Ezra Abbot, of Cambridge, as the result of his own careful researches. He states the number of distinct uncial MSS. of the New Testament (not including lectionaries) at present known as 83. We have for the Gospels 62; for the Acts 15; for the Catholic Epistles 7; for the Pauline Epistles 20; and for the Apocalypse 5. cludes the Codex Rossanensis, the Sunderland palimpsest, and three or four small fragments not used by Tischendorf. Dr. Abbot's list is as follows:

Gospels: NABCDEFF a GHI 1.3.4.7. Ib KLM NO Oabcdef PQ RSTTwoi Tbcde UV Wabcdef XYZΓΔΘabcdefgh A Z ΠΣ and the Sunderland MS. (Ws, Gregory)=62.

¹ Scrivener, *Introd.* p. 72 (2d ed. 1874).

In Herzog, revised ed., ii. 410 sq. That art. was written in 1878. Dr. Abbot revised it again in 1882 for Schaff's Rel. Encycl. and for this work.

Cath. . N A B C K (*) L (*) P (*) = 7.

Paul: NABCD(2) E(2) F(2) F G(3) H(4) I K(2) L(2) M(7) N(3)

 $O\left(z\right) O^{(b)}\left(z\right) P\left(z\right) Q\left(z\right) R\left(z\right) = 20.$

Apoc.: N A B (1) C P = 5.

Whole number of distinct MSS .:

N. A. B. Bapec C. Devy act. Dean E. E. act. E. paul. F. F. paul. F. a. G. G. act. (G. paul. G. b. (act.) [1] II act. [1] paul. [1.2, 2.4, 2.6, 7] [1] K. R. cath. paul. L. Lact. cath. paul. M. paul. N. N. paul. () () abcdet () paul. (b. paul.) P. Paul. cath. paul. apec. Q. (1) paul. S. T. (or. T. a.) T. wo. T. beda. U. V. W. abcdut. X. Y. Z. T. A. Habetet [1.4] A. Z. [1.2] and the Sunderland MS. (W. f. Gregory) = 83.

G paul and Δ are parts of the same MS., and are here counted as one. The Codex Sunderlandianus, as we may call it, consists of considerable palimpsest fragments of all the four Gospels in uncial writing of perhaps the uinth century, found in a Memorian belonging to the Sunderland Library (No. 3252 of the Catalogue), and recently sold to the British Museum (Add. MSS. 31, 919). They have been deciphered by Professors T. K. Abbott and J. P. Mahaffy of Dublin. The text is not of great value.

I. PRIMARY UNCIALS.

There are four uncial MSS, which for antiquity, completeness, and value occupy the first rank—two of the fourth, two of the fifth century; one complete (x), two nearly complete (A and B), one defective (C). To these is usually added Cod. D, as the fifth of the great uncials, but it contains only the Gospels and Acts, and has strange peculiarities. In the Gospels the text of C, L, T, Z, Ξ , and of Δ in Mark, is better than that of Λ , but in the rest of the New Testa-

ment A is undoubtedly, after and B, the most important MS.

CODEX SINAITICUS.

* (Aleph). Codex Sinarricus, formerly in the Convent of Mount Sinai (hence its name), now in the Imperial Library at St. Petersburg. It dates from the middle of the fourth century, is written on fine parchment (13) inches wide by 141 high), in large uncials, with four columns to a page (of 48 lines each). It has 3464 leaves. It was discovered and secured by the indefatigable Prof. C. Tischendorf, in the Convent of St. Catharine, at the foot of Mount Sinai, from which the law of Jehovah was proclaimed for all generations to come, and where this precious document had been providentially preserved for many centuries unknown and unused till the fourth of February, 1859. It was transferred first to Cairo, then to Leipsic, and at last to St. Petersburg, where it is sacredly kept. The text was printed at Leipsie, and published at St. Petersburg at the expense of the Czar, Alexander II., in celebration of the first millennium of the Russian empire, by typographic imitation from types specially east, in four folio volumes.' A photographic fac-simile edition

Interiorum Codex Smatteus Petropolitanus. Auspielis augustissimis Imperatorus Alexandes II. ex tenelu is protraixi su Europaus transtulit ad incumlas atque idustrandas meras litter as edidit Cosspanyunt s Tischundon. Petropoli, MDCCCLAII. The first volume contains the dedication to the Emperor (dated Lips. The first volume contains the dedication to the Emperor (dated Lips. The first volume contains the Prolegomena, Notes on the corrections by later hands, and (wenty-one plates (in fac-simile), role it, and in contain the Septinguit, vol. it, the Greek Testament (1341 leaves, the Epistle of Barnabas (foll, 135-141), and a part of the

would be still better, but would have cost over \$100,000, and presented many blurred pages.

The New Testament, together with the Epistle of Barnabas and the fragment of Hermas, was also separately edited by Tischendorf in smaller type in quarto (Leipsic, 1863), in four columns; and an octavo edition in ordinary type (ibid. 1865). Its issued a Collatio Critica of the Sinaitic with the Elzevir and Vatican texts (Lips. pp. xxii. and 109). Dr. Scrivener also published a "Full Collation of the Sinaitic MS. with the Received Text of the New Testament" (Cambridge, 1864; 2d ed. 1867).

Codex & is the most complete, and also (with the exception, perhaps, of the Vatican MS.) the oldest, or, at all events, one of the two oldest MSS., although it was last found and used. Tischendorf calls it "omnium codicum uncialium solus integer omne-umque antiquissimus." He assigns it to the middle of the fourth century, or to the age of Eusebius, the historian, who died in 340. He thinks it not improbable that it was one of the fifty copies which Constantine had ordered to be prepared for the churches of Constantinople in 331, and that it was sent by the Emperor Justinian to the Convent of

Pastor Herme (foil 142-147). Three bundred copies of this rare and costly edition were printed and distributed among crowned heads and large libraries, except one third of the number, which were placed at the disposal of Prof. Tischendorf for his private use. There are probably about a dozen copies of this edition in the United States—in the inbrary of the Am. Bible Society, in the hiraries of the Theol. Seminaries at New York (Union Som.), Princeton, Audover, in the Astor Library, the Lenex Library, in the University libraries of Harvard, Yale, Rochester, Auburnete.

Mount Sinai, which he founded.' It contains large portions of the Old Testament in the Septuagint Version (199 leaves), and the whole New Testament, without any omission, together with the Epistle of Barnabas, all in Greek, and a part of the Pastor Hermas in Greek (1474 leaves). It is much disfigared by numerous corrections made by the original scribes or several later writers, especially one of the fourth century (x*), whose emendations are very valuable, and one of the seventh (xe). It often confirms Cod. Vaticanus in characteristic readings (as μονογενής θεός for νίάς, in John i. 15; την έκκλησίαν του θεού for euploy, in Acts xx. 28), and omissions, as the doxology in Matt. vi. 13; the end of Mark (xvi. 9-20); the passage of the woman taken in adultery (John vii. 53-viii. 11); ἐν Ἐφέσω, Eph. i. 1. It frequently agrees, also, with the Old Latin Version; but in many and important cases it supports other witnesses, and thereby proves its independence.' In 1 Tim.

See Tischendorf's edition of the English New Test., Leips. 1869, p. x0, and Die Simulabel (1871), p. 77. After a more careful inspection of the Vatura MS, in 1866, he somewhat modified his view of the priority of the Smartie over the Vatura MS, and assigned them both to the middle of the footth century, maintaining even that one of the scribes of X (who write itx leaves, and whom he designates D) wrote the New Testament part of B. Compare the learned and able essay of Dr. Lizia Abbot (against Dean Burgon). Comparative Antiquity of the Smarti and Victoria MSS, in the "Journal of the American Oriental Society," v.d. x. (1877) pp. 189-200, and p. 602. Von Gelbardt, in Hernog's Real-Pury-Republic curw ed), vol. it. p. 414, pronounces Burgon's attempt to prove the higher antiquity of the Vatican MS, by 6fty to one handred years in entire failure.

^{*} Teschendorf mys (Waffer der Finstermes, etc., p. 22) * "A thousand readings of the Sensitions, among them exceedingly remarkable and im-

iii. 16 it supports the Alexandrian and Ephrson MSS, in reading δc $\delta \phi a \nu \epsilon \rho \omega \delta \eta$ for $\Im \epsilon \delta c$, but in this place all three MSS, have been corrected by a later hand. It has contributed very much towards the settlement of the text, and stimulated the progress of the revision movement in England, in connection with Tischendorf's Tauchnitz edition of King James's Version (1869), which gives in foot notes the chief readings of the three great uncials x, R, and A.

Tischendorf first copied the Sinaitic MS., with the help of two German scribes (a physician and a druggist), at Cairo in two months. But afterwards, when he had secured its permanent possession for the Russian government, the whole of the great edition was printed, as Tischendorf assures us, from a copy made by himself; and in the final revision of the proof-sheets he personally compared every line twice with the original manuscript. Tregelles inspected

portant ones (dusteral merkwirdige and wichtige), which are sustained by the oldest (athers and versions, are found neither in the Vaticanus nor the Alexandrians."

Nov. Test, Grace ex Sinaitico Codice . . . ed. Laps. 1865, Prolegg. p. xu.: "Ut er at constitutum, sine mora suscepta est totus textus antiquascum trascriptio atque labores socus adsumptis duobus popularibus, altero medicamentario, intra due memes absoluta."

He says (Vorwort sur Sin. Bibelhandschrift, etc., Lips. 1862, pt. 18, 20). "In die Druckerer gelangte michts underes als Alsechriften meiner Hand, die bei einemerter Vergleichung des Originals, das me and meiner Hand, die bei einemerter Vergleichung des Originals, das me and meiner Hünden kam, durch vielfache Zeichen für das Verstundness der Siezer eingerichtet wurden. Hierzu kam eine andere nicht geringe Arbeit. Nuchden die ersten im rekturalizüge von anderer Seite, besonders durch Dr. Multimann, den Herausgeber eines Thesaurus der classischen Lutuntät, wich meiner Abschrift berichtet worden waren, blieb mir allein die Aufgabe, dieselben Druckbogen noch zwei Mal nach dem Original zu retideren."

the original at Leipsic in 1862 in Tischendorf's house, and supposed himself to have discovered a number of errors in the St. Petersburg edition; but Tischendorf maintains that the English critic (whose eyesight had become scriously impaired), and Scrivener likewise, in his proposed corrections in the first edition of his ('ollation (1864), were wrong in every instance.' Considerable portions of it have been photographed, and real fac-similes are given in

КАТОМОДОГОУМ:
НОСМЕТАЕСТІЙ
ТОТНСЕЎСЕВЕТАС
МУСТНІОМОСЕ
ФАМЕРШӨНЕМИР
КІ-ЄДІКЛІФОНЕМ
ППІШФОНАТТЯМ:
ЕКНІЎХЭНЕМЕ
ӨМЕСІМЕПІСТЕЎ
ӨМЕ МКОСМОАМЕДНАФОНЕМ
ДОЎН

δρεςτηρικ ον την θόσκα διαλιτίστα, σοκτλιαίας 1 Τιμ. 111. 16

από φαλογούμε νως μεγα εστίν το της ευσεβείας μυστηριών ος ε,
φαρεμώθη το σαρ τι εξικαιώθη εν πίδι ωφθη αγγελοίς εκηρυχθη
εν ε βνέσιο επίστευ θη εν κοσμώ ανελημφθη εν δοξη.

¹ See Tuchendurf's Nov Test. Grace ex Sinaitico Codice (Lips, 1865), Proleys pp. xlim. li.

Tischendorf's three editions, and in Scrivener's Introduction. Mr. Burgon, also, in his book on the Last Twelve Verses of Mark, gives an exact for simile of a page, taken at St. Petersburg, which shows the last two columns of Mark (to xvi. 8) and the first two columns of Luke.

NOTE ON THE DISCOVERY OF CODEX SINATTICES,-The story of this great discovery, which made Dr. Tischendorf one of the happiest med I ever knew, reads like an heroic romance his three journey's from la part to Mount Singi, in pursuit of manuscript treasures, in 1844, 1853, and 1859; his first rescue of forty-three leaves of the Septuagint from a water basket in the library of the Convent of St. Catharine in 1844 (pulmbed as "Codex Friderico-Augustanus" in 1846), his fruitless journey in 1857; his final discovery of the whole Cod, Smarticus in 1859, with the powerful aid of the recommendation of the Russian Czar, who met such a terrible death at the hands of the Nihinsta in 1881; his patient labor in remarks ing the proceless document first at Cairo, then at Leipsic, and in its publication in four magnificent volumes, in connection with a great national event of the Russian empire (1862), his controversy with the lovel Simonides, who impudently claimed to have written the codex on Mans Athes in 1839 and 1840, his successful vindication, his two smaller cdetions of the New Testament with amile Prolegomena; and his thorough utilization of the Codex and all other available sources in the eighth sof last critical edition of his Greek Testament (completed in 1872, so sout followed by a stroke of apoplexy and death (in 1874). All these adviceares and mar-lents form one of the most remarkable chapters in the history of biblical discoveries and scholarship. He has told the story repeatedly and fully himself, not without some excusable vanity, in his Rece to de-Orient (1845-46), and Aus dem hest, Lande (1862, sections 9-10, 15, 25); his Notitin (dies Similar (1800); the Prolegomena to his critical (1862 and 1865), his two controversial pumphlets, The Infectioners de-Smaibibel (1863), and Waffen der Finsterniss wider die Sincabibel (1863); and most fully in his The Smarbibel, thre Entdeckung, Herausgabe will Erweibung (Leipzig, 1871).

He thus describes his delight when, on his third journey, he discovered almost by an accident on the eve of his departure, the entire MS., an was permitted to examine it in his room:

"Not till I reached my chamber did I give myself up to the over

powering impression of the reality; my wildest hopes and dreams were more than accomplished. I knew that in my hands I held an incomparable treasure for t hustian learning. While in the deepest emotion I now recognized, too, on the leaves before my eyes, in pale characters, the imperscription; I he Shepherd.' In fact, there lay before me not only the entire lepitic of Barnabas, but also a portion of the Shepherd of Hermas. Both these writings were regarded by many congregations before the middle of the fourth century as constituent parts of the New Testament, but had well-nigh disappeared after the Chutch had once declared them appears had. The books of our New Testament were complete; what an immense advantage over our most renowned Bible manuscripts—the Vatican and the Alexandrine! Of the Old Testament, not only were those eighty-six leaves recovered, but —and how precious was every single leaf—one hundred and twelve others beaules, including all the poetical banks.

"It was past eight in the evening; one lamp feelily lit my chamber; there was no means of warming, although in the morning it had been ley cold in the convent. But in the presence of the found treasure it was not possible for me to sleep. I immediately set myself to work to copy off the Lipstle of Barnabas, whose first part was hitherto known only in a defective Latin translation. It was clear to me that I must copy the whole manuscript, if I should not be able to get possession of the original, '

¹ Dec Smaibibel (1871), pp. 18, 14. As this book (one of the last from his pen) may become very rare, I will add the original. " East out mement Zemmet gab wie mich dem überwälligenden Lindruck der Thatsuche hin, merne Lubusten Hoffmungen und Traume waren übertroffen. 1ch wurste, dress ich ern u unvergleichlichen Schatz für die christliche Wissenschoft in weren Handen hielt. Mutten in der tiefiten Ruhrung erkannt ich jetzt auch auf Bhitteen vor meinen Augen in blitisen Schriftzugen die Aufschrift * Der Herte ' In der That log ausser dem vollstandigen Briefe des Burnshis auch on Theil com Hirten des Herman vor mer beide Schriften wurdes vor der Motte des 4. Jahrhunderts von vielen Seiten als Besteindtheite des Aenen Testaments angenehrn, waren dann aber, da me die Kirche für spokryph erklurte, fast verschwunden. Die Bucher unteres Neuen Testaments waren rollstandig; welch ausserordentlicher Forzug ich unseren berühintesten Intelhandschriften, der Latikanischen und der Alexandrimwhen, I om Alten I estament waven makt nur jene MG Matter wiedergefunden, sodern and was kosther war pules canzelne Blatt-noch 112 andere mit Samuthchen poetsichen Büchern,

110 MANUSCRIPTS OF THE NEW TESTAMENT.

He secured first the temporary loan of the Codex. It was carried by Bedawin on camel's back from Mt. Sinar to Cairo. There be copied, with the help of two of his countrymen, the 110,000 lines of the Codex, and marked the changes by later hands, which amount in all to over 12,000. In October of the anne year he was permitted to take it with him to Europe as a conditional present to the Czar for the purpose of pablication. He showed it first to Emperor Francis Joseph at Vienna that to King John of Saxony, and to the King of Prussia (now Emperor of Germany) in Berlin, and his minister of worship (Herr von Berhausm Helweg, who recognized a special providence in the discovery of such a treasure at the fact of Mt. Sinar by a German Professor of the Evangeless Church). In November he laid it before Alexarder II, and the Haly Synod at St. Petersburg, where it was kept for a while in the foreign Office. Then it was used by Tischendorf in the preparation of his edition in Leipsic, and at last (1869) permanently transferred to the imperial histary.

Thus the four great Eastern uncials are distributed throughout Europe—the Sinantic is in St. Petersburg and the Greek Church, the Vatiran is Rome and the Roman Church, the Alexandrian to London and the Anglican Church, Codex Ephriem in Paris and the Gallican Church, Germany has none of these treasures, but has done more to secure and is utilize them for the benefit of Christendom than any other country.

In March, 1877, it was my privilege to visit the Convent of St. Cathenos on Mount Sinai that awfully sublime granite pulpit of Ichovah for the proclamation of his holy law to all future generations. Two of the thirty in als kindly showed me that curious building which unites the characteristics of a fort, a church, a mosque, and a monastic retreat, and call to mind some of the greatest events in the history of the race. I saw the library of several hundred written and printed volumes, asceric an Homiletic treatises, mostly in Greek, some in Arabic, some in Russian, many of them worm-caten, soiled, and torn. On a dusty table lay Champodion's Pictorial Egypt (presented to the Convent by the French government).

[&]quot;Ex war Abenda nach acht, eine Lampe erleuchtete nur spärlich mis Zimmer, ein Mittel zur Heizung gab ex nicht, obschan ex am Morgen im Klaster sagar Eis gefroren hatte. Aber es war mit nicht moglich, gegenüber dem entdeckten Reichthume zu schlafen. Ich artzte mich vielmehr sofiert durun, den Brief des Barnahas, dessen erster Theil nur erst aus innermangelhaften liteinischen L'ebersetzung bekannt war, abzuschreiben. Es war mit klar, dass ich die ganze Handschrift abschreiben musste, wenn ich sie nicht im Original sollte erwerben können."

a copy of Tuchendorf's edition of the Septuagint (which was presented by himself), and a copy of the imperial four-volume edition of the Codex Smarticus (no doubt a present of the Czar). A beautiful, but rather late, copy of an Evangelistary (the Codex Aureus), written in gold uncial letters in double columns, with illuminated pictures of the Saviour, the Virgin, and the Evangelists, is preserved in the chapel and adorns a rending-desk. When I inquired about the original Codex Smarticus, and mentioned the name of Tischendorf, the sub-prior kindled up in indiguation and unceremoniously called him a thicf, who had stolen their greatest treasure on the pretext of a temporary loan. When I reminded how of the large reward of the Emperor of Russia, who had furmished a new silver shrine for the coffin of St. Catherine, he admitted it relactantly, but remarked that they did not want the silver, but the manuscript. The manuscript, of which these ignorant monks had actually burned several leaves before Tochendorf came to the rescue of the rest in 1844. But the charge of theft is false. After long delays and Oriental formalities the Codex was formally presented (not sold) to the Czar in 1969 by the new prior, Archbishop Kallistratos, and the monks of the Convents of St Catherine and Carro. The usual Oriental expectation of backsbeesh was fulfilled, although perhaps not to the extent which Dr Trachendorf dearred. So be assured me in 1871, and showed me, at larpere two letters of Kalhstratos full of Oriental compliments and expressons of gratitude to the German Professor, and stating that the Codex was prescuted to the Autocrat of the Rassias as "a testimony of eternal devotion" (ως ξυδειξία της αιδίου ημών και του Σίνα (ογνωμοσένης), box his own account of the final delivery in Die Sinaibibel, p. 91.

CODEX ALEXANDRINUS.

A. Codex Alexandrians of the fifth century, in quarto and two columns (12\frac{1}{2}\) inches high, 10\frac{1}{2}\) broad), given by Patriarch Cyril Lucar of Constantinople (the unlucky Calvinistic reformer, formerly of Alexandria) to King Charles I. (1628), now in the British Museum, London, where the open volume of the New Testament is exhibited in the MS. room. It was probably written in Alexandria. It contains on 773 leaves the Old Testament, in the Septuagint

Version (edited by Baber, London, 1816-28), and the New Testament; but, unfortunately, with the onission of Matt. i. 1-xxv. 6, John vi. 50-viii. 52, and 2 Cor. iv. 13-xii. 6. It has also at the end the Greek Epistle of Clement of Rome to the Corinthaux, with a fragment of a second epistle, or rather homely. This was the only MS, extant of Clement before the discovery by Philotheos Bryennios of the copy at Constantinople (1875). The New Testament of

PANONKAITH NEHN HAÉTH HINAC PATOCKAIAKATACKEYACT OC. KAICKOTOCETIANWTHEASYCEON

TTPOCEXETEEAYTOICKAITTANT
TOOIMMILLE ENCLYMACTOTTA
AFIOMEGETOETTICKOTTOYC
TTOIMAINEINTHMEKKAHCII
TOYKYHMTTEPIETTOIHCATOAI
TOYAIMATOCTOYLAIOY

SPECIMENS OF THE CODEX ALIXANDRINGS.

The first is in bright red, with breathings and accents, and contain Gen. i. 1, 2, Sept. (Ευ αρχή επέτησεν ὁ 3σ τίν όν ρανέν και τής γήν ή ει γή ήν αυ ρατοσ κάι ακοτασκεύαστοσ και πεντοσ εναντησ α βυσσον). The second specimen is in common ink, and contain Acts xx 38 (Προσεχετε επετοισ και παντι τω ποιμείω εν ω υμαντυ που το αγιοι εθετο επισκοποι σ ποιμείνων την εκκλησίαν τω κυ ην περιεποιήσατο εία του αιματος του ιδιού.). A favora ενρισ νετοιό διού.

the Alexandrian MS. was published by Charles G. Woide in uncial type (London, 1786), and by B. H. Cowper, in common type (ibid. 1860). We have it now in a most beautiful photographic fac-simile, issued by the Trustees of the British Museum, London, 1879. The Old Testament part is in course of

publication in the same style (1882).

Cod. A is the first uneral MS, that was used by biblical scholars (although Cod. D was known before to Beza). It stands in the third or fourth rank of the large unerals. It presents a text which in the Gospels occupies an intermediate position between the oldest uneral and the latter cursive text, and which seems to have been most circulated in the fourth century; but in the rest of the New Test, it stands next to and B. In several books it agrees with the Latin Vulgate in many peculiar readings which are not attested by the older Latin; hence Dr. Hort (ii. 152) infers that Jerome, in his revision, must have used to a great extent a common original with A.

CODEX VATICANUS.

B. Codex Vaticants, of the middle of the fourth century, on very fine thin vellum, in small but clear and neat uncial letters, in three columns (of 42 lines each) to a quarto page (10 inches by 104), preserved in the Vatican Library at Rome (No. 1209). It is the most valuable of the many valuable treasures of this great repository of ecclesiastical learning and literature. It is more accurately written than the Sinaitic MS, and probably a little older, but not so

μίν τὸν λίθον ἐκ τῆσ Irpas tõu prosái áva prior . Βλεψασαι θεω ρόυσιν οτι ανακεκύ ' λισται ό λιθοσ ήν γάρ μεγασ σφό-Con Rdi ex Bovous its to proper or ilday yeariokay kadymerov ir töm dektion mepigeβλημέ νον στολην Leunip nur ihr-Jaudydnaar i de hiyu avrām mi eksanußeiche in In-TEL TE TOP POSAρηνόν το- εσταυρωμένον ηγιμ 3η dur faren ude ide ο τόποσ δπου έθηκα άυτου άλλα umayere invare τοισ μαθητάισ! άυτου και τω πίτρω ότι προάγει Luão ho the yaλιλαιαν iki ár TOV OWEGGE KA-ששו און דבוי טעוני nat eleboon f ant έφυγον απο τόρ! μνημωου είχεν γαρ άυτάσ τρύpod kai ik stagia rác óvěces éu čev έξπον έφοβουν το 🖼 🛣 yap:

> Κατά Μάρκον.

MINTANALONEKTHO BYFACTOYMNHMETOY KĂIÁNABAÉ YACAIBEW POYCINOTIANAKEKÝ VICATIOVIBOCHALM METACCOOLPAKAIEA BOYCATÉTOTOM NAMI ONGIAGNNEANICKON KYBHMENONENLOIC PEZIOICHELIZEBYHW NONCTOLHNACYKHH KÀIÊZGOAML HOHCAN DA CA CELLAY TAICHE EK BAMBEICOE IN ZHT TETONNAZAPHNONT ECTAYPONEHONNIN BHOYKECTINDAEIM OTOTOCOHOYEGHKA AY TON LALA FITA FETT PITATETOICMABHT **ĂYTÒYKÀITŴ**ΠĚŢ**Į®** OTI TPOAPEIT MACEIC TONO COBEKTOWCE HENNMINKALETEVELL CALEGYFONAHOTOY MUHMEIOYEIXENTH LY TACT POMOCKAIER CTACICKAIONAENION VENELLONE COTOLN TOTAP: +>

ATIVIKONĪ IN

SPECIMEN OF THE CODEX VATICARUS, CONTAINING MARK XVI. 3-8. (Reduced from Dean Burgon's photograph of the whole page. By permission)

WENNE

complete.' It was apparently copied in Egypt by two or three skilful scribes. Tischendorf has observed the fact that the scribe of the New Test, was the same who wrote a few pages in the New Test, of a together with the opening verses of the Apocalypse, besides corrections. This fact seems to point to the same age and country of the two MSS.; while on the other hand the corrections, the remarkable difference in the order of the books of the New Test., and other peculiarities, as clearly indicate different and independent sources from which they were derived. This makes their united testimony all the stronger. The corrections in both enable us to some extent to follow the history of the text.

Cod. B was brought to Rome shortly after the establishment of the Vatican Library by Pope Nich olas V. in 1448; perhaps (as Dr. Scrivener and others conjecture) by the learned Cardinal Bessarion, formerly archbishop of Nicæa, who labored at the Council of Ferrara-Florence with great zeal, but in vain, for the reunion of the Greek and Latin churches (d. 1472). It was entered in the earliest catalogue of that library, made in 1475. It contains

¹ Dr Tregelles was no much impressed with the antiquity of B that ne thought it was written before the Comicil of Nicwa (325). He so informed Dr. Scrivener (Six Lect. p. 28). The Roman editors contend, of course, for the primacy of the Vatican against the Simute MS., but admit that they are not far apart, "non magnon intercedere attach interactioned library editionem." See Tom. vi. p. vii.

In Cod. 28 the Panline Epistics precede the Acts, and the Hebrews are placed between 2 Thessalemans and 1 Timothy. In Cod. B the Catholic Epistics are between the Acts as d the Panline Epistics, and the Hebrews precede the Pastoral Epistics (which are lost). Both differ from the order of the Valgate.

the Septuagint Version of the Old Testament, with some gaps, and the New Testament as far as Heb. ix. 14 (inclusive), and breaks off in the middle of the verse and of the word ka3a | pai. The Pastoral Epistles (1 and 2 Timothy and Titus), Philemon, and the Apocalypse are lost. Cod. B for the Apocalypse (likewise in the Vatican, as No. 2066) is a different MS., of the eighth century, and is marked Q by

Tregelies.

Cod. B became first known about 1533, when Sepulveda directed the attention of Erasmus to it, but it was watched with jealous care by the papal authorities, and kept from public use till the middle of the nineteenth century. It was first partially and imperfectly collated, under considerable restrictions, by Bartolocci, librarian of the Vatican (1669), then by the Abbate Mico for Richard Bentley (about 1720, published 1799), and by Andrew Birch of Copenhagen (1781, published 1788, 1798, 1801). When the MS, was transferred to Paris during the empire of the first Napoleon, Dr. Hug, a Roman Catholic scholar, inspected it in 1809, and first fully recognized its paramount value (1810).

After the MS, was restored to Rome, it was for a long time almost inaccessible, even to famous scholars. Dr. Tregelies was not even permitted to use pen and ink, although he was armed with a letter from Cardinal Wiseman. The MS, was nevertheless

Gen. i. 1 xlvi. 28 is wanting, and supplied by small type to the Roman edition; also Ps. ev. (evi.) 27 - exxxvii. (exxxviii.) 6, and the Books of Maccabees.

³ If not already in 1522, as Tregelles thinks, Horne's Intr. iv 107.

examined to some extent by Muralt (1844), more thoroughly by Tischendorf (1843, 1844, 1866), Tregelles (1845), Dressel (1855), Burgon (1860), Alford (1861), and his secretary, Mr. Cure (in 1862). It was at last printed under the supervision of the celebrated Cardinal Angelo Mai (d. 1854), Rome, 1828-38, but not published till 1857 (in 5 vols., the fifth containing the New Testament); and so inaccurately that this edition is critically worthless. The New Testament was again published separately, with some improvements, by Vercellone, Rome, 1859; more critically by Tischendorf, Leipsic, 1867, from a partial inspection of fourteen days (three hours each day) in 1866 under the constant supervision of C. Vercellone, who learned from the German expert some useful lessons in editorial work.' Now, at last, we have a complete and critical, though by no means infallible, quasi fac simile edition of the whole Vatican MS by Vercellone (d. 1969), Jos. Cozza, and Gaetano Sergio (who was associated for a short time with Cozza after Vercellone's death), Rome, 1868-81, in six stately folio volumes. The type used was cast in Leipsic, at the expense of the Propaganda, from the same moulds as that employed for Tischendorf's edition of the Codex Sinaiticus, although the Vatican Codex is written in much smaller letters. Tischendorf complained of the bad use which the Roman printers made of his type. A real fac-simile, like

¹ Youan Testamentum Vaticanum . . . ed. Tischendorf, Lips. 1867, with Prolegomens. Comp. his Appendix N. To Vaticani, 1869, and his Responsa ad calaumias Romanas, 1870 (in refutation of the charges of the *Civilla cattolica.").

the one which the British Museum published of Cod. A, would be far preferable. Nevertheless, it is a magnificent publication, for which the papal government deserves the thanks of the whole Church.

The Vatican is upon the whole the best as well as the oldest of MSS, now known, but must be used with proper regard to all other sources of evidence. In this judgment most modern critics agree. Lachmann and Tregelles made it the chief basis of their text as far as they then knew it. Westcott and Hort have used it more thoroughly and systematically since it has been published in full. Tischendorf pays the greatest attention to it throughout, although, in his last critical edition, he shows in many conflicting cases a natural preference for the Sinaitic Codex of his own discovery. B has numerous corrections by a contemporaneous hand, and was supplied with

¹ The full title of the Roman quasi fac-simile edition reads . " Bibliories Sacrorum Gracus Codex Vaticanus auspice Pio IN. Pontefice Maxena collatis studus Caroli Vercellone Sudalis Barnabita et Josephs Cara Monachi Basiliani editus. Rome, typis et impensis S. Congregationis de Propaganda Frie." 1868 to 1881. Beautifully printed on veilin paper. Four volumes contain the Septuagint (i. Pentateuch and Jos., ii. Judges, etc.; in. The Psalms, etc.; iv. Listher, etc.), one volume the New Testsment, which appeared in 1868 as tom, v. It gives the original Mb. down to Heb. 1x, 14, in 284 large pages, 3 columns. The rest of the I pistle to the Hebrews and the Apocalypse (from pp. 285 to 302) are supplied from a later text (recentions manu) in ordinary Greek type, and have therefore less critical value. The Pastoral Epistles and the Epistle to Philem in are wanting altogether. The sixth volume, which was published in 1801. "ouspice Leone XIII." contains xxxvi. and 170 pages, prolegomera and commentances by Canon Fabiani and Jos. Cozza, together with four plane of the similes selected from the Septinguist. I used the copy in the Astor Labrary. The last volume is disappointing. Tischendorf would have made much more thorough work.

accents and breathings by a third hand in the tenth century or later.' It is more free from Western or Alexandrian readings than x. It presents on the whole, with & the simplest, shortest, and concisest text. The charge of omissions of many words and whole clauses is founded on the false assumption that the Elzevir text is the standard. Westcott and Hort say (p. 557): "The fondness for omissions, which has sometimes been attributed to the scribe of the Vatican, is imaginary, except, perhaps, single petty words." The agreement of B and x is (with few exceptions) a strong presumptive evidence for the gennineness of a reading, and, when supported by other ante-Nicene testimony, it is conclusive. Their concurrent testimony from independent sources gives us the oldest attainable text, which may be traced to the early part of the second century, or the generation next to that of the antographs.

Norr.—We need not be surprised that B, as well as X, should have incurred the special hostinity of the admirers of the common text, from which it so often departs. Dr. Debbia, as quoted by Scrivener (p. 108), calculated that B leaves out 2556 words or clauses. Dean Burgon (in the "Quarterly Review" for Oct. 1881, p. 164) asserts that, in the Gospels alone, it omits at least 2877 words, adds 536, substitutes 936, transposes 2086, modified 1132 total changes, 7578), the corresponding figures in X being severally 3455, 839, 1114, 2299, 1265 (in all 8972). Thus is one of the reasons for which the Dean, in defiance of the best Judges, condemns X and II as the most corrupt of MSS,, and of course all the critical editions based on them. His list of departures is indeed formulable, but all the worse for the common text which is his standard, for in time cases

^{*}Tuchendorf says "not earlier than the tenth or eleventh century." The Eoman editors think they have identified the man or certain monk, Clemens or Khiping, and assign his date (conjecturally) as " about the beginning of the fifteenth century."

out of ten it is easier to account for additions and interpolations that is omissions. Dean Burgon often refers to Dr. Servener, the conservative editor of the textus receptus, as an authority; but even Serivener account to Cod. B at least as much weight as to any single document in existence (Introd. p. 108), and calls it, "in common with our [his] opponents, the most weighty single authority we possess" (p. 471). For a true estimate of the comparative value of united testimony, see the convincing expertion of Dr. Hort's Introduction, pp. 212–224. He arrives at the conclusion that, with some specified exceptions, the united readings of these two oldest MSS, should be accepted as the true readings until strong internal evidence is found to the contrary, and that no readings of M and B can safely be rejected absolutely, though it is sometimes right to place them only on an alternative footing, especially where they receive no support from Versions or Fathers.

On this line the great battle for the purest text of the New Testamoral must be fought out. The question is between the oldest MSS, and the latest, between the uncial text and the Stephanic or Elzevir text. The conflict has fairly began in the Revision year 1881, with a rare amount of learning and zeal on both sides, and before a far larger audience in two hemispheres than ever listened to a discussion on a dry and intricate, yet very important, department of biblical scholarship. We accept the alternative put by the Dean of Chichester, whose learning is only equaled by his dogmatism, but we come to the opposite conclusion. "Codices Band N." he says, "are either among the purest of manuscripts, or else thry are among the very foulest. The text of Drs. Westcott and Hori in either the very best which has ever appeared, or else it is the very worst; the nearest to the sacred autographs, or the furthest from them. There is no room for both opinions; and there cannot exist any middle view. The question will have to be fought out, and it must be fought out fairly."

Magna est veritas et prævalebit.

CODEX EPHRÆMI.

C. Codex Regits, or Epitræmi Syri, in the National Library at Paris, is a codex rescriptus, and has its name from the fact that the works of the Syrian

⁴ See his third article on the New Test. Revision in "The Querterly Review" for April, 1882, at the close, p. 377.

father, Ephræm (d. 372), were written over the original Bible text, which is scarcely legible.' It dates from the fifth century, and probably from Alexandria. Tischendorf regards C as older than A, and in the Gospels it has a much better text. Unfortunately it is very defective, and contains only 64 leaves of the Old Test, and about three fifths of the New Test. (145 out of 238 leaves), one or more sheets having perished out of almost every quire of four sheets. It was first collated by Wetstein (1716), and edited by Tischendorf (Leipsic, 1843-45, 2 vols. Its text "seems to stand nearly midway between A and B, somewhat inclining to the latter" (Scrivener). Two correctors, one of the sixth, the other of the ninth century (designated by Tischendorf as C'**, C***, or C2, C3), have been at work on the MS. ce. g., in 1 Tim. iii. 16) to the perplexity of the critical collator.

has appropriate me were the statement of the indistrict Ernnent, costaming I Tim, in, 16, frenchiebie of or it northered

The owner of that MS, must have had a very low idea of the Bille to replace it by the writings of Ephreen. It was making void the Word of God by the traditions of men. Comp. Mata.

CODEX BEZÆ.

D, for the Gospels and Acts, is Codex Bezz, or Cantabridge (to which Beza presented it in 1581). It dates from the sixth century, and was written in the Occident, probably in Gaul, by a transcriber ignorant of Greek. It contains only the Gospels and Acts, with a Latin version; edited in fac-simile type by Thomas Kipling, Cambridge, 1793, 2 vols. fol., and more accurately by Dr. Scrivener, in common type, with a copious introduction and valuable

critical notes, Cambridge, 1864.

Cod. D is the second of the uncial MSS, which was known to scholars (B being the first). Beza procured it from the monastery of St. Irenaus at Lyons in 1562, but did not use it on account of its many departures from other MSS. It is generally ranked with the great uncials, but is the least valuable and trustworthy of them. Its text is very peculiar and puzzling. It has many bold and extensive interpolations, c. g., a paragraph after Luke vi. 4 (which is found nowhere else): "On the same day he [Jesus] beheld a certain man working on the Sabbath, and said unto him, Man, blessed art thou if thou knowest what thou doest; but if thou knowest not, thou art cursed and a transgressor of the law." It differs more than any other from the received Greek text, but it often agrees in remarkable readings with the ancient Latin and Syrise versions.

Dr. Tregelles remarks that "its evidence, when alone, especially in additions, is of scarcely any value:

as to the genuine text; but of the very greatest when corroborated by other very aucient author-

ity."

Dr. Hort attaches great importance to this singular MS, as a means of tracing textual corruptions up to the fourth, and even the second century. He says (ii. 149): "In spite of the prodigious amount of error which D contains, these readings, in which it sustains and is sustained by other documents derived from very ancient texts of other types, render it often invaluable for the secure recovery of the true text; and, apart from this direct applicability, no other single source of evidence, except the quotations of Origen, surpasses it in value on the equally important ground of historical or indirect instructiveness. To what extent its unique readings are due to license on the part of the scribe, rather than to faithful reproduction of an antecedent text now otherwise lost, it is impossible to say; but it is remarkable how frequently the discovery of fresh evidence, especially Old Latin evidence, supplies a second authority for readings in which D had hitherto stood alone. At all events, when every allowance has been made for possible individual license, the text of D presents a truer image of the form in which the Gospels and Acts were most widely read in the third and probably a great part of the second century than any other extant Greek MS."

The same remarks apply with little deduction to Cod. D (2) for the Pauline Epistles, which deserves a place among the primary uneials, but is usually ranked with the secondary. It likewise gives the

Western text, which in the Epistles of Paul is of inferior value. (See below.)

2. SECONDARY UNCIALS.

The secondary uncial MSS, are defective and of later date—from the fifth century (Q and T) to the ninth and tenth centuries. Most of them contain the Gospels, only five the Apocalypse. "None of them show signs of having formed part of a complete Bible, and it is even doubtful whether any of them belonged to a complete New Testament. Six alone are known to have contained more than one of the groups of books, if we count the Acts and the Apocalypse as though they were each a group."

In giving a brief account of these secondary uncials I follow chiefly the latest descriptive list of Tischendorf, as revised by Dr. Gebhardt (1878), and again revised and completed by Dr. Abbot (1882).

B (2), for the Apocalypse: Codex Varicant's 2066 (formerly Basilian Codex 105) eighth century. Edited by Tischendorf, imperfectly 1816, carefully 1809, after a fresh collation made in 1866. Cozza published a few unimportant corrections to this latest edition in Ad editionem Apocalypseos S. Johannis parta retustissimum contern Basil 4 at. 2086 Lips, and 1869 evulgatum animadnersiones, Rom. 1869. Tregelies marked this MS, with the letter Q, to distinguish it from the far more valuable and famous Cod. B.

D (2), for the Pauline Epistics (including Hebrews): Codex CLAND-MONTANES; of the second balf of the sixth century; slightly defective, but very valuable in the National Library at Paris. Collated by Trigelles, 1849 and 1850. Edited by Tischendorf, Leipsic, 1852. Beza procured it

⁴ Westcott and Hort, 11, 75.

^{*} For Schaff's Relig. Encyclopædia, vol. i. 271–273 (published in New York and Edinburgh, Nov. 1882). The additions of Dr. Abbot are marked by his initials in brackets.

1

from the monastery of Clermont (hence the name), and made some use of it (1582). It is Greek and Latin, stichometric, with accents by a later hand, but no division of words. It was retouched at different times. The Latin text represents the oldest version (of the second century).

- E (1), for the Gospels: Codex Basileensis; eighth century; in the library at Basile; defective in Luke. Erasmus overlooked it. Collated by Tischendorf and Müller (1843), and by Tregelles (1846). It is better than most of the second-class uncials. It approaches to the Textus Receptus.
- E (2), for the Acts: Codex LAUDIANUS; in the Bodleian Library at Oxford; a present from Archbishop Laud in 1636 (hence the name); with a close Latin version on the left column; of the end of the sixth century; probably brought from Tarsus to England by Theodore of Canterbury (d. 690), and used by the Venerable Bede (d. 785); newly published by Tischendorf, in the ninth vol. of his Monumenta Sacra, 1870. Very valuable for the Greek-Latin text of the Acts.
- E (3), for the Pauline Epistles: Codex SANGERMANENSIS; Græco-Latin; formerly at Saint-Germain des Prés (hence the name), near Paris; now at St. Petersburg. In the Greek a mere copy of D (Claromont.) after it had been altered by several hands. Ninth or tenth century. Of no critical value except for the Latin text.
- F (1), for the Gospels: Codex Boreelianus; once possessed by John Boreel (d. 1629), Dutch ambassador in London under James I.; now in the library of the University at Utrecht. Not important.
- F (2), for the Pauline Epistles: Codex Augiensis (named from Augia Dires or Major, a monastery at Reichenau in Switzerland); bought by Richard Bentley at Heidelberg, and bequeathed by his nephew to Trinity College, Cambridge; Græco-Latin (but the Latin no translation of the Greek); collated by Tischendorf, 1842, by Tregelles, 1845; carefully edited by Dr. Scrivener, 1859, in common type. Ninth century.
- F: designates those passages of the Gospels, Acts, and Pauline Epistles found copied on the margin of the Coislin Octateuch in Paris, dating from the beginning of the seventh century. Printed by Tischendorf in 1846 (Monum. s. ined.).
- G (1), for the Gospels: Codex HARLEIANUS; collated by Wetstein, Tischendorf, and Tregelles. Ninth or tenth century. It has many breaks. Now in the British Museum.
- G (2), for the Acts (ii. 45-iii. 8); seventh century; now in St. Petersburg, taken there by Tischendorf in 1850. It has a few rare and valuable readings.

Gb, for the Acts (fragments of chapters xvi., xvii., xviii.); ninth century or earlier; now called Codex Vaticanus 9671, formerly Cryptoferratenus, Edited by Cozza, 1877.

G (3), for the Pauline Epistles: Codex Boernkeianis: was either copied from F (Hort), or from the same archetype (Tischendorf, Sentener). Ninth century. It is a part of the same MS. as Δ of the Gospela Porchased by Prof. C. F. Boerner at Leipsic, 1705, in the Royal Library at Dresden.

H (1), for the Gospels: Codex SEIDELII, tenth century; beginning Matt. xv. 30, and defective in all the Gospels. Now in the Public Library of Hamburg. Collated by Tregelles, 1850, and examined in 1854 by Tischendorf.

H (2), for the Acts: Codex MUTINENSIS; uinth century; lacks about seven chapters. Now at Modens. Carefully collated by Tuchendorf, 1843, and by Tregelles, 1845.

H (3), for the Pauline Epistles: Codex Coisliniants; sixth century; fragments of the Pauline Epistles in thirty-one leaves, all found in the binding of manuscripts at or from the Monastery of St. Athanasus at Mount Athes. Twelve of these leaves are in the National Livrary at Paris; and two formerly there are now at St. Petersburg. These fourteen leaves, containing fragments of 1 Cornethians, Galatians, 1 Timothy, Titus, and Hebrews, were published by Montfaucon in 1716, in his Hibbathers Constantina. Two more leaves at Moscow (Bibl. S. Syn. 61), containing parts of Heb. x., were first described and collated by Matthet (1784), and have been edited in fac-simile by Sabas (Specim. pulwayr , Moscow, 1863). They are designated as No in Tischendorf's Greek Testament, seventh edition (1859). Four more leaves, belonging to Archbishop Porfir and the Archimandrite Antony, are cited by Tischendorf in his last (cighth) critical edition on 2 Cor. iv. 4-6; Col. in 5 8, 1 Thess. ii. 9-13 iv. 6-10. Still more recently mine new leaves have been discovered at Mount Athon. Their text, containing parts of 2 Committees and Galatians, has been published by Duchesne in the Archives des missions seient, et la., 3º ser. tom, iii. p. 420 sqq., Paris, 1876. Two more leaves, containing 1 Tim, vi-9-13, and 2 Tim. n. 1-9, have been found attached to a MS, in the National Library at Turin in 1881. (E. A.]

I, for the Cospels, Acts, and Pauline Epistles: Codex Tischunponvisant s II., at 5t. Petersburg, designates a manuscript in which, under later Georgian writing, there are twenty-eight palmpsest leaves of seven different codices, containing fragments of the New Testament, as follows: 1', of John xi., xii., xv., xvi., xix. 1', of 1 Cor. xv., xvi.; Tit. i.; Acts

Exeminated P., of Matt. xiv., xxiv., xxv., xxvi.; Mark ix., xiv. 14, of Matt. xvii.-xix., Luke xviii., John iv., v., xx. 14. of Acts ii., xxvii. 15, of Acts xiii. 17, of Luke viii, xxiv. 14, are of the fifth century; 14, of the sixth, 15, of the seventh. The text of 14, 2, 2, 4, 5 has a close affinity with XABCDL. Published by Tischendorf in his Mon. sacr. ined. N. C., vol. 1. (1855).

15, for John's Gospel, formerly N.5; beginning of fifth century; four palimpsest leaves in the British Museum, containing, under two layers of Syriac writing, fragments of seventeen verses of John XIII, and XVI. Decembered by Tischendorf and Tregelles, and published by the former in his Mon. succ. med, N. C., vol. 11, (1867). [E. A.]

K (1), for the Gospels: Codex Cyrntts; complete; middle or end of ninth century, now in Paris. Text somewhat remarkable. Collated by Tischendorf (1842) and Tregelies (1849 and 1850).

K (24, for the Panime and Catholic Fpistles: Codex Mosquassis; much century, brought from Mount Athos to Moscow. Lacks a part of Romans and I Countinais. Collated by Matthet.

L.(D), for the Gospels Codex Recaus; published by Tischendorf, 1846; written in the eighth century, full of errors in spelling, but very remarkable for its agreement with N. B. and Origen; now in Paris.

L (2), for the Acts, Pauline and Catholic Equaties: Codex Angentous, or Passiones (formerly G and I); much century; now in the Angelica Library of the Angustinian monks at Rome. Contains Acts vii. 10 to Heb. xiii. 10. Collated by Tischendorf (1843) and Tregelles (1845).

31 (1), for the Cospels Codex Campianus; complete; end of ninth century now in Pana. Copied and used by Tischendorf (1849).

M (2), for the Pauline Epistles Codex Ruben; ninth century. Two folio leaves at Hamburg (Heb. i. 1 iv. 3, xii. 20-xiii. 25), and two at London (1 Cor. xv. 52, 2 Cor. i. 15; 2 Cor. x, 13 xii. 5). Written in red. Edited by Tischendorf in Anecdot, sacr. et prof., 1855, and, with a few corrections, 1961.

N (1), for the Gospels Codex Printureus, end of the sixth century; a beautiful manuscript written on the thinnest vellum, dyed purple, with officer letters (the abbreviations $\Theta \subset \mathbb{R}$ for, $K \subset \mathbb{R}$ more, etc., in gold); four leaves in London, two in Vienna, six in the Vaticae, and thirty-three in the Monastery of St. John in Patmos. Tischendorf used in his eighth edition of the New Testament the readings of the thirty-three Patmos leaves transcribed by John Sakkehon, containing Mark vi. 58 xv. 23, with some gaps. These have since been published by Duchesne in the Archives des massions scientifiques, 3° ser., tom. in, 1876.

N (2), for Gulatians and Hebrews: two leaves; ninth century; containing Gal. v. 12-vi. 4 and Heb. v. 8-vi. 10. Brought by Tischendorf to St. Petersburg.

No. The manuscript now marked by Tischendorf Ib.

O (1), for John's Gospel eight leaves, ninth century, containing a part of John i. and xx., with scholia; now in Moscow (S. Sys. 120). Edited by Matthes (1785), and, after him, by Tregelles, Cod. Zacustant (1861), Appendix. Text valuable.

O.2), for 2 Corinthians: two leaves; sixth century, containing 2 Cor. i. 20-m. 12. Brought from the East to St. Petersburg by Tischendorf is 1859.

O* O* (1) O* O* O* O*: Pealters or other manuscripts, containing some or all of the hymns of Luke's Gospel (1.46 sqq., 68 sqq., ii. 29 sqq.). O* is at Wolfenbuttel (ed. Tischendorf, Anecd. sacr. et prof., 1855., 10 at Oxford O* at Veroins, the Greek text in Roman letters (ed. Bianchai, 1740). O* at Zurich, on purple vellum in silver letters (ed. Tischendorf, Mon. sacr. med. N. C., vol. iv.). O* and O* at St. Gall and St. Pearsburg (collated by Tischendorf). O* is of the sixth century; O* of the seventh; O*** of the muth.

Ob (2), for the Pauline Equations sixth century; a leaf, which imperfectly presents Eq h. iv. 1-18. Collated by Tischendorf at Moscow in 1998.

P (1), for the Gospels. Codex Guelpherburt into L; sixth centure; a palimpsest at Wolfenbuttel, containing portions of all the Gospels 548 verses). Edited by Tischendorf (Mon. sucr. med. N. C. vol. vi. 1869...

P(2), for the Acts, Epistles, and Revelation, with some defects: Colex Pointmaxes, a paintposest of the ninth century, in possession of Archibishop Porfin at St. Petersburg (now at Kiev), the text is particularly good in the Revelation. Edited by Tischendorf, 1865 and 1869. It generally confirms A and C, but often & against all the rest.

Q.1), for Luke and John: Codex Guat PHERBYTANUS II., fifth century: a palmpsest containing fragments (247 verses) of Luke and John: now at Wolfenbuttel. Edited by Tischendorf, Mon. sacr. med. N. C., in, 1994.

Q (2) Porvirgance, fifth century; papyros fragments of 1 Cor. c 174 20; vi. 13-18, vii. 3, 4, 10-14. Collated by Tischendorf.

R. for Luke: Codex Nitherensis; sixth century; a fragmentary pairimpress of Luke from a Coptic Monastery of the Nitrian Desert, now in the British Museum. Collated by Tregelles (1854), and edited by Tucketsdorf (Mon. sacc., med. N. C., vol. i, 1855).

R (2), a palempsest less of about the seventh century, containing 2 Committee it. 1 9, convent of Grotta Ferrata, near Rome, published by Cozza in 1867.

S, for the Gospels: Codex Vaticanus 854 (A.D. 949); a complete manuscript of the Gospels. Collated by Tischendorf for the eighth edition of his Greek Testament.

T, for Luke and John: Codex Borgianus I.; fifth century; now in the College of the Propaganda in Rome; fragments of Luke xxii., xxiii., and John vi.-viii., the Greek text accompanied by a Sahidic or Thebaic version. The fragments of John were published by Giorgi in 1789. Those of Luke were first collated by B. H. Alford.

Two: fragments of Luke xii. 15-xiii. 82, John viii. 28-82, formerly owned by Woide, and published by Ford in his Append. Cod. Alex. (1799). Similar to the preceding, but shown by Lightfoot to belong to a different manuscript.

Tb: fragments of the first four chapters of John; sixth century; now at St. Petersburg.

Te: a fragment of Matthew (xiv. 19-xv. 8), resembling the above.

T^d: fragments of a Greek-Sahidic Evangelistary (seventh century) found by Tischendorf (1866) in the Borgian Library at Rome. Contains Matt. xvi. 18-20; Mark i. 3-8; xii. 35-37; John xix. 23-27; xx. 80, 81.

T: a bit of an Evangelistary, of about the sixth century, from Upper Egypt; now in the Library of the University of Cambridge, England. It contains Matt. iii. 18-16. Readings given in the Postscript to Tregelles's Greek Testament, p. 1070. [E. A.]

U, for the Gospels: Codex NANIANUS; end of ninth or beginning of tenth century; now in Library of St. Mark, Venice. Contains the Gospels complete. Collated by Tischendorf and Tregelles.

V, for the Gospels: Codex Mosquensis, of the Gospels to John vii. 89; ninth century; almost complete. Written at Mount Athos. Matthæi collated and described it in 1779.

W^a and W^b: the former designates two leaves, with fragments of Luke ix., x., in the National Library at Paris; probably of the eighth century; edited by Tischendorf in his Mon. sacr. ined., 1846. The latter is a palimpeest of fourteen leaves found by Tischendorf at Naples, and fully deciphered by him in 1866.

W: three leaves (ninth century), containing Mark ii. 8-16; Luke i. 20-32, 64-79; now at St. Gall. Edited by Tischendorf, Mon. sacr. ined., N. C., vol. iii. (1860).

W'd: fragments of Mark vii., viii., ix. (ninth century), found in the binding of a volume in the Library of Trinity College, Cambridge. The readings are remarkable.

130 MANUSCRIPTS OF THE NEW TESTAMENT.

W*: a fragment containing John iv. 9-14, discovered in 1865 in the Library of Christ Church College at Oxford. Closely resembles t), and a perhaps a part of the same manuscript. Alford calls it Frag. Ath. b. and his Frag. Ath. a, containing John ii, 17-jii, 8, found by P. E. Pusty in the cover of a manuscript at Mount Athos, probably belongs to the same Coles.

W : so we may designate a palimpsest leaf (uinth century a containing Mark v. 16-40, found by Mr. Vansittart in Cod. 192 of the Acts.

Wif: the Sunderland palimpsest, muth century; see above, p. 162.

X, for the Gospels: Codex Monacensts; fragmentary; end of mathor beginning of tenth century; now in the Munich University Library. Collated by Tischendorf and Tregelles.

Y, for the Gospel of John: Codex BARBERINI: fragmentary: right century, now in the Library of the Prince Barberini at Rume. Timber dorf published it in Mon. race. ined., 1846.

Z, for Matthew: Codex DUBLINENSIS; rescriptus; sixth century, one of the chief palimpsests; text in value next to & and B. Edited by Barrett, 1801, in faulty fac-aimile; Tregelles supplemented his edition at 1863, re-edited with great care by T. K. Abbott, Lond, 1880. See noted by Dr. Gregory in Schürer's "Theologische Literaturzeitung," Leips, 1854, col. 228 sq.

F, for the Gospels: Codex Tischendorf in an Eastern monastery, said to the Bodleian Library in 1855. Another portion of the same MN was discovered by Tischendorf in 1859, and taken to St. Petersburg. The two together make a nearly complete copy of the Gospels. An inscription at the circle of John fixes the date probably at Nov. 27, 844 (according to Tischendorf), or 979 (according to Gardthausen).

Δ, for the Gospels: Codex SANGALLENSIS (St. Gall): ninth century; probably written by Irish monks at St. Gall. Complete, lacking one left with a Latin interlinear translation, somewhat conformed to the Vulgita, Published by Rettig in lithographed fac-simile, Zurich, 1836.

O', for Matthew: Codex Tischenborriants I.; seventh century; now in the Lespeic University Library; containing fragments of Mattaun, xiv., xv. Found by Tischendorf in the East in 1844, and published in his Mon. sacr. med., 1846, with a few lines of Matt. xu., published by Tischendorf in Mon. sacr. med., N. C., vol. ii. (1857).

Θ b. six leaves (sixth or seventh century), fragments of Matt znixxm., and Mark iv., v. Brought by Tischendorf to bt. Petersburg is 1859.

Θ : two folio leaves (sixth century), with Matt. xxi. 19-24, and

John zvin. 29-35. Tischendorf brought the first, and Archbishop Porfirithe second, to St. Petersburg.

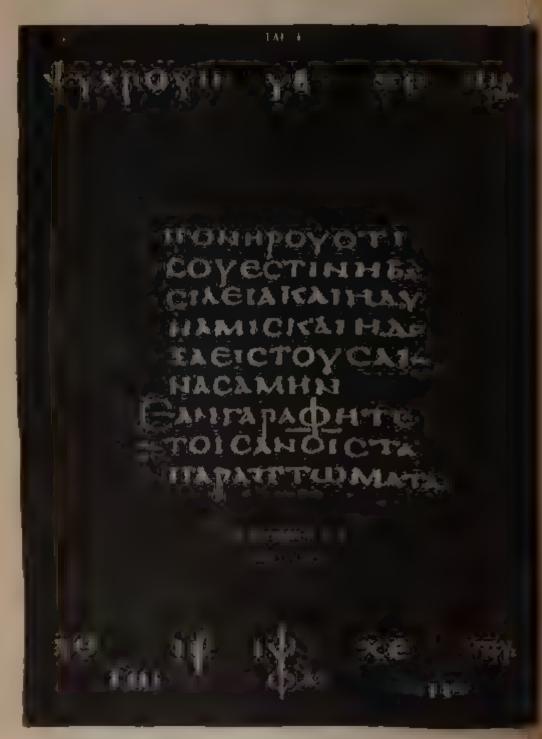
- O' a fragment (eighth century) of Luke xi, 37-45. Brought to St. Petersburg by Tuchendorf,
 - 0 ** a fragment (sixth century) of Matt. xxvi. 2.4, 7-9.
 - Of fragments (sixth century) of Matt. xxvi., xxvii., and Mark t., ii.
 - of a fragment (sixth century) of John (vi. 18, 14, 22-24), like O (2).
- Hb Grace-Arabic fragments (much century) of Matt. 21v. and xxv., which, together with Halfs, belong to the collection of Archbishop Porfin formerly at St. Petersburg (now at Kiev?).

A, for Luke and John: Codex TiscHESDORFIANIS III.; much century; new in the Bodiesan Library, collated by Tischendorf (who brought it from the East) and Tregelles. The portion of this MS, containing Matthew and Mark is written in corrier characters, and was brought by Tischendorf to St. Petersburg in 1859.

E, for Luke at 1 at 33 (with some gaps): Codex Zactatritus; a palimpeest of the eighth century, formerly at the island of Zante: presented in 1821 to the British and Foreign Bible Society in London; deciphered and published by Tregelles, 1861. The text is very valuable, and is surrounded by a commentary.

II. for the Gospela. Codex PETROPOLITANES; ninth century, brought by Tuchendorf from Smyrna | collated by him, 1864 and 1865. The MS. 22 nearly complete, lacking 77 verses.

1, for Matthew and Mark Codex Rossanensis; found by two German scholars, Dr. Oscar von Geldhardt, of Gettingen, and Dr. Adolf Harmek, of triescen, in March, 1879, at Rossano, in Calabria, in possession of the arckbishop, who got it from the library of the former convent. It is brantifully written, in alver letters, on very tine purple-colored velling, with the three first lines in both columns, at the beginning of each Compel, in gold (very rare among Greek MSS.). It is also rably ornamented with eighteen remarkable pictures in water-colors, representing scenes in the gospel history, hence important for the history of early Christian art. Its ministures bear a striking resemblance to those of the elebrated Vienna purple MS, of Genesia. It consums of 188 leaves of two columns of twenty lines each, and contains the Cospels of Matthew and Mark Loke and John are lost). The Compel of Matthew cuils with the wards, EYAFFEAION KATA MATOAIUN, Gebhardt and Harnack people it to the sixth century. The text shows a departure from the widest MSS. S and Br, and an approach to the amended text of A A II. It frequently agrees with D and the old Latin against the mass of later



Specimen of the Codex Rossanders, containing Mait at 25.16 πουηρού στι σου εστίν η βα σίλεια και η δυ ναμίς και η δα ξα θ τους αίω νας αμην. Εαν γαρ σφητε τοις αί [δρωπ]οις τα τάνει τωματο

M88. It contains, however, the doxology in the Lord's Prayer, Matt. vi. 18, which is omitted in the old Latin and Vulgate, as well as in N B D Z, Drigen, Tertullian, and Cyprian, and originated in liturgical use in Syria. It accords most remarkably with N of the Gospels (Cod. Purpureus).

See Econgeliorum Codex argenteus purpureus Rossanensis (E), litteris argenteis sexto ut videtur saculo scriptus picturisque ornatus, by O. von Gebhardt and Adolf Harnack, Leipsic, 1880; with fac-similes of portions of the text and outline sketches of the pictures. A full edition of the makex is promised.

We give a fac-simile from this work on the preceding page.

B. THE CURSIVE MANUSCRIPTS.

The cursive MSS. are indicated by Arabic numerals. They were written in current hand on vellum or parchment (membrana); or on cotton paper (charta bombycina, also charta Damascena, from the place of manufacture), which came into use in the ninth and tenth centuries; or on linen paper (charta proper), which was employed first in the twelfth century. Some are richly illuminated. They date from the ninth to the middle of the fifteenth century, when the invention of the art of printing substituted a much easier and cheaper mode of multiplying books. A few, however, were written in the sixteenth century.

They are much more numerous than the uncials, and amount in all, in round sum, to about 1000. About 30 of them contain the whole New Testament, others two or more groups of books. We have, in round figures, more than 600 cursive MSS. of the Gospels; over 200 of the Acts and Catholic

⁴ Dr. Hort (ii. 76) says: "If each MS, is counted as one, irrespectively of the books contained, the total number is between 900 and 1000."

Epistles; nearly 300 of the Pauline Epistles; and about 100 of Revelation.'

Lectionaries — namely, about 350 Evangelistarics and 80 Praxapostoli, which contain only the Scripture lessons for public service, and were written mostly between the tenth and twelfth centuries. About 70 of these Lectionaries are uncials, the researe cursives. None of them, however, are believed to be older than the seventh or eighth century. Uncial writing continued to be used for Lectionaries some time after it had become obsolete for ordinary copies of the New Testament or part thereof.

Of the cursive MSS, a considerable number have been collated in whole or in part by Mill, Wetstein, Griesbach, Birch, Alter, Scholz, Matthæi, Muralt, Tregelles, Tischendorf, and Scrivener. Many others are entirely unknown, but would not be likely to affect present conclusions or the ascertained relations between the existing documents.

The critical value of the cursives is, of course, not near so great as that of the uncials, because they are

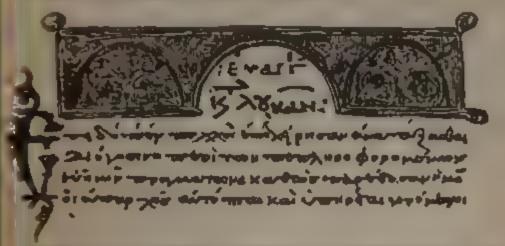
³ See the act, of Tischendorf in Herzog (i. 272). In this last reckoning the same MS, may be counted more than once.

^{*} Dr. Servener gives a careful description of 469 corsive MSS, for the Gospeis (pp. 164-269), and of a large number of MSS, for the other hole of the New Testament (pp. 209-249). Then follows a section on the lectionaries or manuscript service-books of the Greek Church (230-285) which have as yet received little attention from Biblical critics. Descriptional gives also a list of 469 cursive MSS, of the Gospels in convenience columns (Prolegg, i, 120-137). Compare Table IX, in Mitchell, pp. 111-132, Tischendorf, I. c., and Westcott and Hort, u. 76 eqq.

much further removed from the primitive source. But some twenty or thirty of them are very important for their agreement with the oldest authorities, or for some other peculiarity.

The following are the most valuable cursive MSS .:

1, for the Gospela: Codex Basilenness, of the tenth century; in the University Library at Basic; known to Erasmus, but little used by him, collated by Wetstein, C. L. Roth, and Tregelles.



BETCHEN OF THE CODEX BASILEESSIS, OF THE TENTH CENTURY, CONTAINING LUKE I, 1, 2, NEABLY AS IN ALL GREEN TESTAMENTS.

¿vayye[kiev] kard koekāv.

επιδύπιο πολλοί έπεχειρησαν άνατάξασθαι διήγησεν περι τών πεπληροφορημενών (εν ήμεν πραγματών, καθώς παρέδοσαν ήμε δι απαρχήσ αυτόπται και ύπηρεται γενομένου.

13, for the Acts and Catholic Epistles, identical with No. 38 of the Gospels (see below).

17, for the Panime Enisties; identical with No. 83 of the Gospela.

31, for the Acts and Catholic Episties, identical with No. 69 of the Gospels.

33, for the Gospels (the same as No. 13 for Acts and Cath, Epp., and No. 17 for Panima Epp.) Codex Counkertists; in the National Library at Parts (Regios 14, Colbertious 2844), of the eleventh century, called the queen of the curatve MSS., or by Iregelles, "the most important of the Biblical MSS, in cursive letters extant," and, as Servener says,

"deserving the utmost attention." It contains the whole New Testament except the Apocalypse, but has suffered much "from damp and dray" (Horne, iv. 209). Collated by Griesbach, Scholz (cursorily , and especially by Tregelles in 1850. It agrees most with B, D, and L. "It has an unusual proportion of pre-Syrian readings, chiefly non-Western" (Hart, ii. 154).

37, for the Pauline Epistles, identical with No. 69 of the Gospela,

47, for the Pauline Epistles. Codex Boot, Ros 16; eleventh or twelfth century. Collated by Tregelles.

61, for the Acts and Catholic Epistles: Codex Tischercour, in the British Museum, dated April 20, 1044. Collated by Tischerdorf who discovered it, Tregelles, and Scrivener. Formerly called lot, that is, Labraces Tischerdorfianus. Dr. Hort says (ii. 154) It "contains a very ancient text, often Alexandrian, rarely Western, with a trifling Symmetelement, probably of late introduction."

69, for the Gospels (Acts 31, Paul 37). Codex Letcestrances, elecent century, collated by Tregelles (1852) and Serivener (1853). "This executeript, together with 13, 124, 346 of the Gospels, are regarded as derived from an uncial archetype resembling Codex D."

81, for the Gospels; at St. Petersburg; called 22° by Tischendorf, as standing second in a list of documents collated by Muralt. It is proncused by Dr. Hort (ii, 154) "the most valuable cursive for the preservation of Western readings in the Gospels."

95, for the Apocalypse: Codex Pannan 17; twelfth or therteenth century; collated by Serivener.

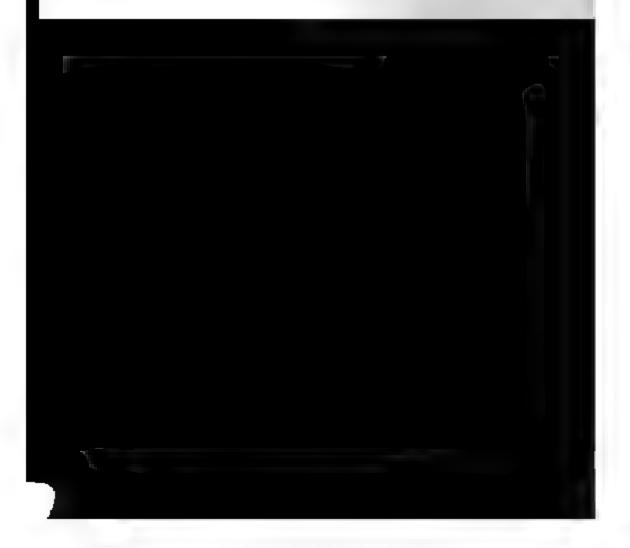
209. Codex Venett's, a vellum MS, of the fifteenth century, formerly the property of Cardinal Bessarion, containing the Gospele, perhaps copied from the Vatican MS. It contains also the Acts and Catholic Epistles (No. 95), Paul's Epistles (No. 108), and Revelation (No. 46), but by different hands, and of no special value.

Other cursives deserving mention are:

For the Gospels: 22, 28, 59-66, 102, 118, 124, 157, 201; for the Acts and Catholic Epistles: 15, 18, 36, 40, 73, 180; for the Cautine Epistles: 46, 67.**, 73, 109, for the Apocalypse. 7, 14, 38, 47, 51, 82.

One more cursive MS, must be mentioned for its historical and dogmatic interest. This is the Codex Montformanus, probably written in England during the sixteenth century (certainly not

before 1500), formerly the property of Dr. Montfort, then of Archbishop Ussher, now in the Trinity College Library at Dublin, numbered 61 in the Gospels, 34 in the Acts and Catholic Epistles, 40 in Paul's Epistles, and 92 in Tregelles's edition of the Apocalypse. It has no intrinsic importance, but is celebrated in the controversy on the spurious passage 1 John v. 7, which it contains on a glazed page to protect it. From this codex the three heavenly witnesses passed into the third edition of Erasmus (1522), who had promised to insert them, if any Greek MS, were found containing them, and so became part of the textus receptus and all the translations made from it. Erasmus, however, was not convinced of its genuineness, and suspected that it was interpolated by translation from the Latin Vulgate. Luther did not translate the passage. See a full account by Tregelles in Horne, iv. 213 217, with a fac-simile. The only other Greek MSS. which contain the passage in any form are No. 162, the Codex Ottobonianus, a Greeco-Latin MS, in the Vatican Library (No. 298) of the fifteenth or sixteenth century, and No. 173, the Codex Regius Neapolitanus, which contains the passage on the margin by a hand of the seventeenth century. Other MSS, which were formerly quoted in favor of the passage are only transcripts from some printed Greek Testament. The Codex Ravianus at Berlin is a literary forgery, being almost entirely a modern transcript from the Complutensian Polyglot, with a few readings from the text of Erasmus. See Tregelles, l. c. iv. 218, also 356 sqq. On the controversy concerning this passage, see particularly the Memoir of the Controversy respecting the Three Heavenly Witnesses, 1 John v. 7, including Critical Notices of the Principal Writers on Both Sides of the Discussion, by Criticus [i. e., Rev. William Orme]. A New Edition, with Notes and an Appendix, by Ezra Abbot. New York, 1866, 12mo (xii. and 213 pages). Also the note of Dr. Hort, N. T. in Greek, vol. ii. App. p. 103 sqq.



LIST OF PUBLISHED UNCIAL MANUSCRIPTS.

BY PROFESSOR ISAAC H. HALL, Ph.D.

[Norm.—This list is intended to include only those publications which give accurately the whole contents of Uncial Manuscripts of the N. T., whether in facsimile or not; together with certain editions of the N. T. based on a single MS. and containing it completely in text and notes.

The small capitals added to the large one which designates the MS. denote, respectively: A, Acts; P, Paul's Epistles; R, Revelation. Where no small capital is attached, the MS. contains the Gospels, or a part thereof, and sometimes much more. I. contains palimpsest fragments of seven different MSS. Capitals with small superior letters designate small fragments.—Ep.]

Date of MS.	Name of MS.	Date of Publication, and Editor.
Cent. 1V.	N. Sinaiticus.	1862. Tischendorf, St. Petersburg,
		fol. (Facsimile type.)
		1863. Tischendorf, Leipzig, 4to.
		1865 (1864). Tischendorf, Leipzig,
		8vo; Addenda, etc., 1869.
	B. VATICANUS (n. 1209).	1857. Mai, Rome, 4to. Reprinted
		(1859) in Leipzig (London,
		New York) in 8vo, and
		1860. Kuenen & Cobet (with cor-
		rections), Leyden, small 8vo.
		1859. Vercellone, Rome, 8vo.
		1867. Tischendorf, Leipzig, 4to. Appendix, 1869, fol.
		1868-1881. Vercellone & Cozza
		(and Sergio), Rome, fol. Quasi facsimile type.)
Cent. V.	A. Alexandrinus.	1786. Woide, London, fol. (Fac- simile type.)
		1860. Cowper, London, 8vo.
		1879. Brit. Mus., Lond. (Autotype.)
	C. Ephraemi.	1843. Tischendorf, Leipzig, 4to.
	Q. GUELPHERBYTANUS B.	(1762.) Knittel, Brunswick, 4to.
		1860. Tischendorf (Mon. Sac. Ined.
		vol. iii.), Leipzig, 4to.

140 PUBLISHED UNCIAL MANUSCRIPTS.

Pate of MS. Cent. V.	Name of MS. T BORGIANUS I.	1780	Date of Publication and Editor
	Two		Giorgi, Rome, 4to
			Ford (App Cod. Alex), 0x ford, fol.
	I. TISCHENDORFIANCS II.	1855.	Tischendorf (Mon. Sac. Incl.
			vol. i.), Leipzig, 4te
	Ib. Musel Britannici.	1857.	Tischendorf (Mon Soc Inch.
			vol i.), Leipzig, 4to
Cent. VI.	D. Beræ	1798.	Kipling, Cambridge, fol (For-
		1864	Scrivener, Cambridge, 4to
	P GUELPHERBYTANUS A) Knittel, Branswick, 4to.
		,	Tischendorf (Mon. Soc lard
			vol. vi.), Leipzig, 4to.
	R. Nitraiensis.	1857	. Tischendorf (Mon Sac Incl.
			vol n), Leipzig, 416
	Z. DUBLINENSIS.	1801	Barrett, Dublin, 4to (Sop-
			plement, Tregelles, Londos,
			1863, 4to.)
		1880	Abbott, Dubhu, 4to.
	I TISCHENDORFIANCE II.		Tischendorf (Mon. Sac luck
	a series and a series of the s		vol i), Lespzig, 4to
	N. PERPEREUS. (Portion	ns sei	attered) 1846. Tischendorf
	and and a more frame.		(Mon Sac Ined), Leiping
			410.
		1876	Archives des Missione Sern-
		2010	tif etc , Paris (Patinos
			Frugments)
	6ª TISCHENDORFIANUS I.	1846	1 1
	TO STOCK AND THE STATE OF THE S		Ined), Leipzig, 4to
		1857	Tischendorf (Mon Sac Incl.
			vol n.), Leipzig, 4to.
	EA LAUDIANUS, 85.	1718	Hearne, Oxford, 8vo.
	and printing of		Tischendorf (Mon Sac Incl.
		2019 17	vol ix), Leipzig, 4to.
	DP. CLAROMONTANUS.	1859	Tischendorf, Leipzig, 4to
			. Montfaucon (Bibliothece
	the conditional of the	.,,,,	Condon), Paris, fol
	$(a, b, c, d, \epsilon, f, are c.$	1863	Sabas (Specimina Palaoge)
	scattered portions.)	\$0,00	Moscow, 4to
		1876	Archives des Mismons Seres
	E	1010	tot at Latter Paris

D 4 .4340		5. 45.19	
Date of MS. Cont VII	Name of MS. Fa. COISLINIANUS I.	Date of Publication, and Editor. 1846. Tischendorf (Mon. Sac. Ined.),	
Cent. VII.	1 . COISLINIANUS I.	Leipzig, 4to.	
	L. Regius.	1846. Tischendorf (Mon. Sac. Ined.), Leipzig, 4to.	
	I. TISCHENDORFIANUS II.	1855. Tischendorf (Mon. Sac. Ined.	
		vol. i.), Leipzig, 4to.	
	RP. CRYPTOFERRATENSIS.	. (1867.) Cozza (Sacror. Bibl. Vetust.	
		Frag., pars 2), Rome.	
Cent.VIII	五. Zacynthius.	1861. Tregelles, London, sm. fol.	
	F. RHENO-TRAJECTINUS	(Boreeli). 1843. Vinke, Utrecht, 4to.	
	Y. BARBERINI.	1846. Tischendorf (Mon. Sac. Ined.),	
		Leipzig, 4to.	
	W. REGIUS, 314.	1846. Tischendorf (Mon. Sac. Ined.), Leipzig, 4to.	
	We. "	1860. Tischendorf (Mon. Sac. Incd.	
		vol. iii.), Leipzig, 4to.	
	GA. VATICANUS, 9671.	1877. Cozza (Sacror. Bibl. Vetuat.	
	·	Frag. pars 3), Rome, 8vo.	
	BR. VATICANUS, 2066.	1846. Tischendorf (Mon. Sac. Ined.),	
		Leipzig, 4to.	
		1869. Tischendorf (App. Cod. Vat.),	
		Leipzig, 4to.	
Cent. IX.	Δ. Sangallensis.	1836. Rettig, Zurich. (Facsimile.)	
	O. Mosquensis, 120.	1785. Matthaei (Epp. Pauli ad	
		Thess., etc., and facsimile	
		in Joannis Apoc. etc.),	
		Riga, 8vo.	
		1861. Tregelles (App. to Cod. Za-	
		cynth.), London, 4to.	
	W ⁴ . (Trinity Coll., Cambridge.) ? Photographs by Brad-		
		shaw.	
	GP. BOERNERIANUS.	1791. Matthaei, Meissen, 4to.	
	FP. Augiensis.	1859. Scrivener, Cambridge, 4to.	
	PAPR. PORFIRIANUS.	1865-69. Tischendorf (Mon. Sac.	
		Ined. vols. v. & vi.), Leipzig,	
		4to.	
	M ^P . Ruber.	1800. Henke, Progr. Helmstadt, 4to.	
		1855. (ed. alt. 1861). Tischendorf	
		(Aneed. Sac. et Prof.), Leip-	
		zig, 4to.	

CHAPTER THIRD.

THE ANCIENT VERSIONS.

VALUE OF VERSIONS.

NEXT to the study of the MSS, the most important aids in textual criticism are the aucient versions. or translations of the New Testament from the Greek into vernacular languages. They are, however, only indirect sources, as we must translate them back into the original, except in omissions and additions, which are apparent at once. If, for instance, the Latin versions in Luke ii. 14 read hominibus bonæ voluntatis, it is evident that the translators found in their Greek copy the genitive evocation, and not the nominative evolucia (voluntas). The translation unigenitus Filius, in John i. 18, supports vide instead of Senç (Deus). The translation habeamus pacem, in Rom. v. 1, presupposes the reading of the subjunctive Exwuer (let us have), and not the indicative žxopev (habemus, we have).

In point of age, some versions, being made in the second century, antedate our oldest Greek MSS., which are not earlier than the fourth. But they have undergone similar textual corruptions, and no MS. copy of a version is earlier than the fourth century. Yet in general they represent the Greek text from which they were made. Some of them are as yet imperfectly edited. Even a satisfactory critical

edition of the Vulgate is still a desideratum. But, notwithstanding these drawbacks, the ancient versions are more important to the textual critic than to the exegete. As Dr. Westcott says, "While the interpreter of the New Testament will be fully justified in setting aside without scruple the authority of early versions, there are sometimes ambiguous passages in which a version may preserve the traditional sense (John i. 3, 9; viii. 25, etc.), or indicate an early difference of translation; and then its evidence may be of the highest value. But even here the judgment must be free. Versions supply authority for the text, and opinion only for the rendering." It matters comparatively little whether they be elegant or wretched, so long as they reflect with accuracy the original text. One service of great importance they can be manifestly depended upon to render-to tell where insertions or omissions occur in the original text before the translator. It is therefore very weighty evidence against the genuineness of any particular passage that it is not found in the most ancient versions, representing as they do the text current in widely separated regions of the Christian world.

The most important of these versions are the Latin, the Syriac, the Egyptian, the Æthiopic, the Gothic, and the Armenian.

The Vulgate was the first version made use of as a collateral witness in the printed editions of Erasmus and the scholars of Complutum.

Smith's Diet. of the Bible, Amer. ed., vol. iv. p. 8479, art. " Vulgate."

LATIN VERSIONS.

1. The OLD LATIN (ITALA). This version is not found complete; but from the quotations of the Latin fathers, especially those in Tertuilian, Cypron. Lucifer of Cagliari, Hilary of Poitiers, Hilary the deacon or Ambrosiaster, Ambrose, Victoriaus, Jerome, Rufinus, Augustin, Pelagius, and in the Apocalypse Primasius, its text can be in large measure restored. See Hermann Rönsch, Das V. T. Tertullian's, aus den Schriften des letzteren mogliehst vollstandig reconstruirt, Leipsic, 1871 (731 pages).

The version is nearest in age to the earliest form of the Peshito, and may be assigned to the middle or latter half of the second century. It was not the work of one man, nor suffered to go uncorrected by many. Hence the different accounts of it by different scholars; some holding that there were many versions before Jerome, in proof of which statement they quote Augustin, De Doctr. Christ. ii 11; others holding that there was only one version, and citing in proof Jerome. But by the simple and natural explanation that there were many revisions of the one old translation, Augustin and Jerome can be reconciled.

The version is made from the Septuagint in the Old Testament; is verbal, rough, and clumsy; the language is the degenerate Latin of the second century, with admixture of colloquial and provincial forms. In the New Testament it underwent many changes in different provinces; partly made to improve the style, partly to bring it into conformity

with Greek manuscripts. The great want of uniformity in the copies current in the latter part of the fourth century led to the revision undertaken by Jerome, which now bears the name of the Latin

Vulgate.

The balance of probability is in favor of North Africa as the place of its origin, because there, rather than in Italy, there was an immediate demand for a Latin translation; while in the Roman Church the Greek language prevailed during the first and second centuries. Hence the name "Italic" or "Vetus Itala" is incorrect. Augustin (De Doctr. Christ. ii. 15) speaks of a translation which he calls the Itala, and which he preferred to all the others. This was manifestly a recension of the same Old Latin version, made or used in Italy.

The Old Latin version never attained to much anthority; the Greek being regarded as the authentic text, even in the early Latin Church. At the same time, the version is one of the most significant monuments of Christian antiquity, the medium of divine truth unto the Latin peoples for centuries, and of great value to the Bible critic by reason of its antiquity and literalness. The Apocryphal books of Wisdom, Ecclesiasticus, 1 and 2 Maccabees, Baruch, Prayer of Manasseh, and 4 Ezra (2 Esdras) were, in a substantially unchanged form, embodied in the Vulgate. In the Old Testament the Psalms were similarly transferred. Jerome's translation of the Psalms from the original Hebrew could not force its way.

There is still lacking a really trustworthy edition

of the existing portions of the Old Latin version. For the New Testament there exist, however, more than twenty very ancient but fragmentary MSS, of the Gospels, and some (imperfect) of the Acts and the Pauline Epistles; while there is only one complete MS, yet known of the Apocalypse, and of the Catholic Epistles but few fragments remain. The codices of this version are cited by small Latin letters, but there is more variation in the use of these letters than in the use of the capital letters for the Greek codices. The principal MSS, of the Gospels generally regarded as representing the African test are—

Codex Vercettensis (a), supposed to have been written by Eureten Bishop of Vercelli, cir. A.D. 865.

VERONESSIS (b), of the fourth or fifth century.

Columnities (c), at Paris, of the eleventh century, the only complete

Codex BRIXIANUS (f), at Brescia, of the sixth century, represents a last revision, probably Augustine a Italia.

Codex Bobbiensis (k), now in Turin, of the fourth or fifth century, collated by Tischendorf, has a remarkable and valuable text, and the same is true of Codex Patarinus (e), at Vienna, fifth century.

The last two MSS, agree in a striking manner with the quotations of Cyprian, and Dr. Hort therefore regards them as the best representatives of the African text; the type of text found in a b c he would designate as *European*, while f and q are classed as *Italian*.

The most complete edition of the Old Latin version is Peter Sabatier's Bibliorum Sacrorum Latine Versiones Antique, seu Vetus Italica et catera que cunque in Codd. MSS. et Antiquorum Libris reperir

potucrunt (Remis, i. c. Rheims, 1743-49, 3 tom. fol.; new title-page, Paris, 1751). But many parts of each Testament have been carefully collated or edited subsequently. Worthy of special mention, for the Gospels, are Bianchini's Evangeliarium Quadruplex Latina Versionis Antiqua, seu Veteris Italica, editum ex Codicibus Manuscriptis, Roma, 1749, 2 tom. fol.; Serivener's Codex Bezw. Cambridge, 1864; Tischendorf's Evangelium Palatinum, Lips. 1847; and Haase's Codex Rehdigeranus, Breslau, 1865-66. For the Acts, see Scrivener's Codex Beza, and Belsheim's Die Apostelgeschichte und die Offenbarung Johannis in einer alten lat. Vebersetzung ans dem Gigas Librorum, Christiania, 1879. For the Pauline Epistles, Tischendorf's Codex Claromontanus, 1852; Matthwi's Codex Bærnerianus, Misene, 1791; and Scrivener's Codex Augiensis, Cambridge, 1859. For the Catholic and Pauline Epistles (merely fragments), see Ziegler's Italafragmente, Marburg, 1876. For the Apocalypse, see Beisheim, as above. Belsheim's Codex Aureus of the Gospels (Christiania, 1878) is rather a MS, of the Vulgate than of the Old Latin, though the text is mixed, as it is in not a few other MSS. The Greco-Latin MSS. Dervact D paul E act G paul E paul (mostly Vulgate), have no independent authority except where the Latin differs from the Greek.

The Codex Lugdunensis, published by Ulysse Robert, Paris, 1881, contains a version apparently of African origin (comp. Renan, Marc Aurèle, p. 456, note 2). This, however, is a MS. of the Pentateuch.

On the whole subject, consult Hermann Ronsch,

Itala und Vulgata. Das Sprachidiom der urchristlichen Itala und der katholischen Vulgata, 2d ed, revised, Marburg, 1875; L. Ziegler, Die latein. Bibelubersetzungen vor Hieronymus und die Itala de Augustinus, Munchen, 1879 (he maintains the existence of several Latin versions or revisions before Jerome); O. F. Fritzsche, Latein. Bibelubersetzungen, in the new ed. of Herzog, vol. viii. 1881, pp. 433-472; Westcott's art. "Vulgate," in Smith's Diet. of the Bible; and Westcott and Hort's Greek Testament, vol.ii., Introd., pp. 78-84. There is a good condensed account, revised by Dr. Abbot, in Mitchell's Critical Handbook (1880), p. 133 sq.

2. The Latin VULGATE. In the course of time the text of the Old Latin became so corrupt that & thorough revision was imperative, and was intrusted by Pope Damasus, in 383, to Jerome (d. 419), the most learned scholar of his day, and of all the Lata fathers best qualified, by genius, taste, and knowledge of Hebrew and Greek, for this difficult task. He began upon the New Testament, and proceeded cautiously, making as few changes as possible, so as not to arouse the opposition of those who, as he says, "thought that ignorance was holiness," But his scholarly instincts, no less than his convictions of duty towards the Divine Word, impelled him to go beyond his instructions, and make a new version of the Old Testament directly from the Hebrew, of which, however, it does not concern us at present to speak. In the New Testament he used "old" Greek MSS., and made no alterations except such as were required by the sense. He removed numerous interpolations of parallel passages in the Gospels. "Internal evidence shows that the Latin MSS, which he took as a basis for his corrections contained an already revised text, chiefly, if not wholly, Italian

in character" (Hort, ii. 80).

Jerome's revision and new translation (finished 405) encountered much opposition, which greatly irritated his temper and betrayed him into contemptuous abuse of his opponents, whom he styled "bipedes asellos." But, by inherent virtues, rather than by external authority, it passed into such current use that in the eighth century it was the Vulgate, the common version, in the Western churches. It became much corrupted by frequent copying. Alcuin, at the instance of Charlemagne, revised it circa 802, by the collation of various good MSS., and substantially in this form it passed down to the time of the invention of printing.

The first book printed was the Vulgate—the socalled Mazarin Bible (Gutenberg and Fust, Mayence, 1455. Printing, however, fixed errors and gave them wider currency, and revision was felt once

more to be imperative.

In the Council of Trent (Dec. 13, 1545, to Dec. 4, 1563) the matter was introduced Feb. 4, 1546, and the recommendation of revision passed on April 8; but it was not until 1590, in the pontificate of Sixtus V., that the revised edition of the Vulgate appeared. The scholarly pope took active interest in the work, rejecting or confirming the suggestions of the board of revisers, and corrected the proof-sheets with his own hand. It was prefaced by the famous,

and, as the event showed, by no means infallible. constitution Æternus ille (dated March 1, 1589), in which the pope said, "By the fulness of apostolical power, we decree and declare that this edition of the sacred Latin Vulgate of the Old and New Testsments, which has been received as authentic by the Council of Trent, . . . be received and held as true. legitimate, authentic, and unquestioned, in all public and private disputation, reading, preaching, and explanation." He further forbade any alteration whatever; ordered this text, and none other, henceforth to be printed; and hurled anathemas against every one disobeying the constitution. But, alas for the pope! the immaculate edition was full of errors and blunders; and no sooner was he dead (Aug. 27. 1590) than the demand for a new edition arose. Bellarmine suggested an ingenious though dishororable escape from the awkward predicament is which Sixtus had placed the Church-viz., that a corrected edition should be hastily printed under the name of Sixtus, in which the blame of the errors should be thrown upon the printer! His recommendation was adopted, but it was not until 1593, under Clement VIII., that the revised edition appeared. The Clementine edition is the standard in the Roman Catholic Church, in which this Latin translation takes precedence of the Hebrew and Greek originals, as the support of doctrine and guide of life.

The materials for a more critical edition of the Vulgate than the Clementine are very abundant. There are numerous MSS., and much labor has al-

ready been expended upon the work. The most

(a) Codex AMIATINUS, from the Cistercian Monastery of Monte Amiatine, in Tuscany, now in the Laurentian Library at Florence, it contains the Old and New Testaments almost complete, dates from 541, and is the oldest and test Mrs. The New Testament was edited by Tischendorf, Leipsic, 1850, 2d ed. 1854, and by Tregelles (in his edition of the Greek Testament, with the variations of the Clementine text).

(b) Codex Funnasia, in the Abbey of Fulda, Hesse-Cassel, contains the New Testament, dates from 546. Cohated by Lachmann for his targe edition of the Greek Testament, and edited by E. Ranke, Marburg

and Leipsie, 1868.

(c) Codex honout tiensis (much century), at Frinii, Matthew, Luke, and John put lished by Bianchini, Fering, Quadruples, Appendix. Part of the same MS is at Prague (Phanesis).

(d) Codex Ham reax, 1775 (seventh century), of the Gospels, partially

collated by Gricsbach, Symb, Crit, vol. i.

(c) Codex Toteraxus, at Toledo; written in Gothic letters in the eighth century, callated by the Sixtine correctors and by Vercellone. It contains both Testaments. Its readings are given by Bianchini, Vindicio Comos. Scripturarum, Rome, 1740.

The best edition of the variations is that of Carlo Vercellone, Variae Lectiones Vulg. Lat. Bibliorum Editionis, Rom. tom. i. 1860; tom. ii. pars 1, 1862; pars 2, 1864. Unfinished. A very important work, but, unfortunately, without either the authorized or the corrected text. Fritzsche says (loc. cit. p. 458), Even to day there is wanting a text which answers the demands of science; and Protestantism alone can and ought to accomplish this work, already too long neglected."

SYRIAC VERSIONS.1

1. The Pesuito (or Pesuitto, Pesuitta, as spelled by many Syriac scholars), the "simple"—so called because of its simple Syriac style, or its simple form, in distinction from the Grecized versious replete with asterisks and obeli derived from Origen in its present shape, dates from the fourth or third century. It supplied the wants of the Syrian Christians before the unhappy schism in that church (fifth century), and by its use in common has always been a bond of union between the different sects. who still read it in their church services and as a sacred classic, though its language is no longer the vernacular. The Peshito has been justly called "the queen of (ancient) versions," since, while it yields to none in accuracy and faithfulness, it is idiomatic, and as unfettered as an original composition in Syriac. Its genius is strikingly like that of Luther's matchless German; generally close and literal, but not shrinking from a paraphrase whea necessary. It was first used for critical purposes by Beza, but only occasionally and indirectly (through the Latin version of Tremellius), more fully by Walton, Mill, Wetstein, and with great care by Tregelles. The text connects it in sundry places with D and the Latin versions, though in more with A. Its critical value is very great, but has been somewhat diminished since the discovery of the still older Curetonian Syriac. It had undergone a revision be-

⁴ See especially Trogelles, in Home's Introd. (14th ed. 1877), vol. in 258-284, and on the Syrian text, Westcott and Hort, n. 132-146.

fore it assumed its present shape, like that of the Old Latin by Jerome. According to the investigations of Westcott and Hort, the revision took place in the fourth century or sooner (between 250 and 850), adapting it to the Greek copies current at Antioch.

Notwithstanding its age and value, the Peshito was not known to Europe until 1552; and in 1555, at Vienua, the first edition appeared, at the expense of the emperor, Ferdinand I., edited by Albert Widmanstadt, the imperial chancellor. This edition is the basis of all its European successors, and is not inferior to any. It contained all that is now known of the Peshito version—that is, all of the New Test. except 2d Peter, 2d and 3d John, Jude, and the Apocalypse. There is testimony, however, to the fact that these books existed in a Syrine translation before the fourth century, and were used by Syrian fathers who quoted the Peshito. The missing epistles were supplied in the modern editions from another version (otherwise unknown), first brought to light by Pococke, and published at Leyden in 1630. The Apocalypse, likewise of unknown origin, was first published by De Dieu, at Leyden in 1627, from a late Indian MS, owned by Scaliger. Its text is not of great value. The best European editions of the Peshito, with the additions just specified, are those of Lee, published by the British and Foreign Bible Society, and of Greenfield, published by Bag-

^{*} Gr. Fest., p. 552, comp. Introd. p. 135 sqq. Dr. Hort's view has been saccendently confirmed by Dr. Schürer in the "Theol. Literaturzeitung" for 1881, No. 25, p. 594.

ster, in the Polyglot and separately. Rather better than either are the American editions, one edited by Dr. Justus Perkins at Urmiah, or Ooroomeyah, in Persia, 1841, and its reprint in New York in 1874. both in Nestorian type, and both by the American Bible Society. Dr. Murdock has published a "Literal Translation from the Syriac Peshito Version" (New York, 1851). A translation of the Acts and Epistles from the Peshito, by J. W. Etheridge, appeared in London, 1849. Better than either is the familiar Latin translation by Tremellius. In Schasf and Leusden's edition, Leyden, 1708 (also with titlepages dated 1709, 1717, but no other change, the Syrian text is accompanied with a close Latin version, and an appendix of various readings. Schaafs Lexicon Syriacum Concordantiale, published as a companion volume, is an invaluable help to the strdent.

2. The Philoxentan or Harclean version, so called from its patron Philoxenus, Monophysite bishop of Mabug (Hierapolis), in Eastern Syria (488-518), and from Thomas of Harkel, a subsequent reviser, who was probably likewise a Monophysite bishop of Mabug. Scrivener calls it "the most servile version of Scripture ever made." It may be compared in this respect to the literal English version of Robert Young. It is based upon the Peshto, and forces it into rigorous conformity with the letter of the Greek, even to the linguistic phenomena. It dates from A.D. 508, and was revised by Thomas of Harkel, or Heraclea, A.D. 616, who compared it with several ancient Greek MSS, belonging

to a library at Alexandria, the readings of which he often notes in his margin. These are as important as the text itself. It contains the whole New Testament, except the Apocalypse, and is therefore more complete than the Peshito. The only edition of the Harclean (improperly called the Philoxenian) is that of Joseph White, printed by the Clarendon Press, Oxford, 1778 - 1803, 4 vols. 4to. Bernstein has published the Gospel of John (Leips. 1853).

This version was chiefly used by the Jacobites. The unrevised Philoxenian was thought by Adler' to exist in a Florence Codex (in the Medicean Library) of the eighth century; but this opinion is disputed by Bernstein,' who thought the claims of the Vatican Codex Angelieus (twelfth to fourteenth century) to be superior. But a Jacobite MS, of the ninth century, originally from Mardin, at present belonging to the Syrian Protestant College at Beirût, brought to light by Prof. Isaac H. Hall in 1876, possesses claims superior to either, and is the nearest representative of the unrevised Philoxenian thus far known, if indeed it is not identical with it. This MS, originally consisted of the Gospels in that version, with the other books in the Peshito, so far as the latter contained them. At present the MS, contains nearly the entire Gospels from Matt. xii. 20; and of the rest of the New Test, lacks all of Philemen and Hebrews, with large portions of the Pas-

¹ N. T. Vereiones Syriaca, p. bb.

² Das keilige Er. d. Johannes, pp. 25-30.

toral Epistles, besides a few other lacuna where a leaf is lost.'

3. The Cureronian Syriac is a mere fragment of the Gospels (consisting of 821 leaves), but very old and valuable; though overestimated by Canon Cureton, who thought it "retained, to a great extent, the identical terms and expressions of St. Matthew's Hebrew Gospel." It is regarded by most scholarsas Cureton, Payne Smith, Hermansen, Ewald, Crowfoot, Tregelles, Westcott and Hort-as the oldest form of the Syriac version; the "Peshito" in its present form holding a relation to it similar to that of the Vulgate to the Old Latin. Dean Alford calls it "perhaps the earliest and most important of all versions." Dr. Scrivener, however, places it decidedly below the Peshito. It was found by Archdeacon Tattam in 1842, with 550 other MSS., in a convent of the Nitrian Desert (seventy miles northwest of Cairo), and brought to the British Museum; and was published by Cureton in 1858, with a literal English translation. It agrees remarkably with D and the Old Latin, while the Peshito mostly favor-A. It contains large portions of Matthew, Luke, and John, and the last four verses of Mark.

Dr. Brugsch, the celebrated Egyptologist, afterwards discovered three additional leaves in the hinding of a MS, of the Peshito which came from the Nitrian convent (1871). They were published by

³ Professor Hall read a carefully prepared paper on this MS, before the Am. Society of Bibl. Lit. and Exegesis at its meeting in New Haven, June, 1882. It will be published in the Journal, vol. ii. 1883.

Rödiger in the Monatsbericht of the Berlin Academy of Sciences for July, 1872; and also by Prof. Wright, as an appendix to Cureton's volume. The leaves contain Luke xv. 22-xvi. 12; xvii. 1-23; John vii. 37-viii. 19, not including, however, the disputed passage respecting the woman taken in adultery (vii. 53-viii. 11). The Curetonian Syriac, including these new leaves, has been translated into Greek by J. R. Crowfoot in his Fragmenta Evangelica, 2 parts, London, 1870-71, 72).

4. The Jerusalem Syriac. The principal MS. known is an Evangelistary in the Vatican, dated A.D. 1030. This has been published at Verona (1861-64, 2 vols. 4to) by Count Francesco Miniscalchi Erizzo. Fragments of two other MSS, are in the British Museum, and of two more at St. Petersburg. The text of these has been published by Land, Anecdota Syriaca, vol. iv. (1875). The version is quite independent of the Peshito, and is referred by Tischendorf to the fifth century. It is in a peculiar dialect, and seems to have been little used.

OLD EGYPTIAN, OR COPTIC, VERSIONS.

There are three Egyptian translations in three different dialects - the Thebaic or Sahibic, the

^{*} Copt (comp. Arable Kebt) is supposed to be of the same origin as the Greek Ai-11 mr-of (Kuhi Ptah, "country of Ptah"). Another derivation is from the city Konrie of Konrof in Upper Egypt, a city of so vast importance as to give its name to most articles of Egyptian commerce, to the Egyptian numeral system, and (as many not untersenably if ink) even to Alymmor itself. See the authorities cohected in Athenasias Kircher's Prodeomic Copius (Roma, 1636), cap. L. De Figure Copius, pp. 7-15. The name Copt (Konrerge, Latin Copilies) is far order than

MEMPHITIC OF BAHIRIC, and the BASHMURIC. The Thebaic and Memphitic versions are, as Bishop Lightfoot declares,' "entirely independent;" the former is "rougher, less polished, and less faithful to the original" than the latter. Both contain many Greek words, and are of great textual value, as they independently preserve a very ancient text from different manuscripts, with the adoption of many Greek words. Schwartze and Lightfoot infer from historical notices that the greatest part of the New Testament, if not all, was translated into these Egyptian dialects in the second century. We have no satisfactory edition of either version.

1. The editio princeps of the Mempuric Version for Lower Egypt is that of Wilkins (Oxford, 1716), based upon copious materials, but not carried out with much critical sagacity. Still, nothing better than his work has yet appeared, except an edition of the four Gospels by M. G. Schwartze (Leips. 1846 and 1847, 2 vols.), and of the Acts and Epistles by P. Boetticher, alias P. A. de Lagarde, of Gottingen (Halle, 1852). The Apocalypse is omitted (but is contained in Wilkins's ed.). The New Testament in Coptic (Memphitic) and Arabic was published by the Society for Promoting Christian Knowledge (1847-52), under the editorial care of "Henry Tsttam, the presbyter of the Anglican Church for the

the Arabian dominion of Egypt. It is now applied to the descendants of the ancient Egyptians, mostly Christians, who inherited the old Egyptian (demote) language, together with their religion.

⁴ In the chapter on the Egyptian Versions, which he prepared for Dr. Serivener's Introduction, pp. 819-357.

Holy Patriarch and the Church of Christ in Egypt." It is beautifully printed, but of no critical value, because no various readings are recorded. The basis of this edition is a copy belonging to the Coptic Patriarch.

2. The editio princeps of the Therace Version for Upper Egypt is that of C. G. Woide, completed by Ford (Oxford, 1799). The version is yet in a very fragmentary condition, and there is need of an edition in which the fragments shall all be collected. The Thebaic Version is less valuable than the Memphitic; its text is less pure, and shows a certain infusion of those readings which are called Western, though to nothing like the same extent as the Old Latin and the Old Syriae.

3. Of the Basimuric or Elearchian Version (end of third century?) we have a fragment of John's Gospel (iv. 28-53), and some portions of the Pauline Epistles published from MSS, in the Borgian Museum at Rome by Zoega (Catalogus, 1810) and Engelbreth (Fragmenta Basimurico Coptica Vet. et Nov. Test., Havniae, 1811). It is a secondary version made from the Thebaic, but useful in passages

where that is defective.

ETHOPIC VERSION.

There must have been a call for a translation of the New Testament very shortly after Christianity entered Abyssinia. So, although the tradition which assigns it to Abba Salama (Frumentius), the first bishop, be unreliable, the version probably dates from the fourth century, as Dillmann asserts. This scholar likewise praises the version for its fidelity

and general smoothness.

The text in Walton's Polyglot is taken from the first edition of this version, printed at Rome, 154-49. The MS, used for it was defective in the larger part of the Acts, and its gaps were supplied by the Abyssinian editors from the Latin Vulgate or the Greek. Bode's Latin translation (1753) of Walton's text is the only accurate one. The New Testament has been better edited by Thomas Pell Platt for the British and Foreign Bible Society (1826-30); but a really critical edition is still a desideratum. There are considerable differences in the Æthiopic MSS, but they are all comparatively modern. Gildemeister, Professor in Marburg, collated some portions of the Æthiopic New Testament for Tischendorf's edition of 1859.

GOTILIC VERSION.

It is the work of Ulphilas, Vulfila, or Wulfila (311-381, or 313-383), the apostle of Christianity to the Goths, who in the fourth century translated the Old Testament from the Septuagint and the New Testament from the Greek into Gothic, and founded the Gothic alphabet (resembling partly the Greek, partly the Runic letters). It is uncertain whether he translated the whole Bible or only portions; the ancient report that he omitted the books of Kings, because they would excite the warlike

¹ The true spelling is il ulfilo, i.e. il olficin, Little Wolf. The data 318-388 is exploded; but it is not certain whether we should adopt 311-381 (Stamm, Bernhardt) or 313-383 (Krafft in Herzeg, Davidson).

passions of the Goths, sounds like a myth. Bishop Wulfila was a semi-Arian, and all the Germanic tribes, except the Franks, received Christianity first in that form during the Arian ascendency in the His Bible accompanied the Goths on their migrations from the lower Danube to the West. The Gothic language and people have perished, but this version has been fortunately recovered in modern times. It is the earliest specimen of Tentonic literature, and the starting-point of comparative Teutonic philology, for which it is even more important than for biblical learning. Comp. J. Esberg: Ulfilas, Gothorum Episcopus (Holm, 1700); G. Waitz: l'eber das Leben und die Lehre des Ulfila. Bruchstucke aus dem vierten Jahrh. (Hann, 1840); W. L. Krafft: De Fontibus Ulfila Arianismi (Bonn, 1860); W. Bessell: Das Leben des Ulfilas und die Bekehrung der Gothen zum Christenthum (Gottingen, 1860): Edinb. Review for October, 1877.

There are seven famous codices of this version:

(a) Codex Argentens, beautifully written on purple vellum in gold and silver letters, containing fragments of the Gospels; it dates from the earlier part of the sixth century, was discovered in the library of the Benedictine abbey of Werden, on the Ruhr, in 1597, and, after changing hands, transferred in 1648 from Prague to the University Library at Upsala in Sweden.

(b) Codex Carolinus, in the library at Wolfenbuttel, discovered by Knittel in a palimpsest, 1756, published 1762 and 1763; contains forty verses of

the Epistle to the Romans.

(c) Palimpsest fragments of five codices in the Ambrosian Library at Milan, discovered and published by Angelo Mai and Castiglione, Milan, 1813-39; portions of Esther, Nehemiah, the Gospels, and

Paul's Epistles.

The best editions of all these fragments are by H. C. von der Gabelentz and J. Loebe: Utilas. Vet et N. Test. Versionis Gothica Fragmenta quae supersunt (Leipsie, 1836-46), with a Latin version, and a very copious grammar and lexicon; and by E. Bernhardt (Halle, 1875), in which the Gothic is accompanied by the Greek, with full critical notes. Stamm's Utilas, 7th ed. by Moritz Heyne, with grammar and lexicon (Paderborn, 1878), is the med convenient manual edition for the student of the language. Bernhardt's is the best for text-critical purposes. Massmann's edition (1855-1857) deserves honorable mention.

The Swedish scholar, Andreas Uppström (d. 1863), has published the text of all the Gothic MSS. Inc. for line, with the most painstaking accuracy, correcting many errors of his predecessors, in his Code Argentous, Upsala, 1854; Decem Cod. Argentei rediviva folia, ibid. 1857; Fragmenta Gothica scleen, 1861; and Codices Gotici Ambroxiani, Stockholm and Leipsic, 1864-68. Compare also The Gothic and Anglo-Saxon Gospels in Parallel Columns with the Versions of Wycliffe and Tyndale, by Jos Botworth, assisted by George Waring, 2d ed. Load, 1874, with a fac-simile of the Codex Argentons.

Dr. R. Muller and Dr. H. Hooppe have published the Gothic Gospel of Mark with a grammatical commentary: Upilas: Evangelium Marci grammatischerlautert. Berlin, 1881 (pp. 72), unfortunately disfigured not only by typographical errors, but by gross mistakes in the notes. On the other hand, W. W. Skeat's The Gospel of Saint Mark in Gothic, with grammar, notes, and glossary (Oxford, 1882), is excellent.

ARMENIAN VERSION.

It belongs to the fifth century, and is the work of Miesrob and Moses Chorenensis. It was based on Greek MSS, probably obtained from Cappadocia, the mother of Armenian Christianity. It has considerable critical value, though the existing MSS. are not very ancient, and there are wide differences among them; some modern copies contain corruptions from the Latin Vulgate. The version embraces the entire Bible. The first edition appeared at Amsterdam, 1666, under the care of Bishop Uscan of Erivan; in this the text has been more or less conformed to the Latin Vulgate. The best edition, founded on manuscripts, is by Zohrab-New Testament, 1789; whole Bible, 1805, and again 1816. It is now published by the British and Foreign Bible Society.

On the Armenian Version, see Tregelles in Smith's Bible Dict., Am. ed., vol. iv. p. 3374.

We pass by the Navonic, Arabic, Persic, and several other versions, which are of too late a date to be of value for the restoration of the primitive text. Most of them are derived from other versions, chiefly the Latin and Syriac. The Slavonic bears traces of ancient texts.

CHAPTER FOURTH.

PATRISTIC QUOTATIONS.

VALUE OF THE FATHERS AS WITNESSES OF THE TEXT.

The third source of textual criticism is furnished by the quotations in the early Christian writers from which the greater part of the New Testament might be reconstructed. The Greek fathers give direct, the Latin (and Syriac) fathers indirect, test mony to the original text. The former rank with the Greek MSS.; the latter with the Versions Some of them—as Irenæus, Origen, Tertullian—are older than our oldest MSS., and therefore of the greatest value. Sometimes their silence furnishes negative evidence of the absence of a passage in their copies.

But the fathers must be used with great care and discrimination. They were theologians and Christians rather than critics. They often quote very loosely, simply from memory, and more for doctrinal, polemical, and practical than critical purposes. They had no concordances and other modern conveniences which facilitate the finding of passages. Their testimony is fragmentary, and fails us where we most wish and need information. Besides, their editors have so frequently thought they were doing a service when they corrected their quotations that

it is often difficult to tell just what was the text before them. The chief benefit of patristic quotations
consists not so much in their independent value as
in their corroborative force, by establishing a reading
which rests on good authority of MSS, or versions.
When they are single and unsupported, they deserve
little or no credit.'

Origen, Eusebius, and Chrysostom are the most learned biblical scholars among the earlier Greek fathers, and have more weight than all the rest as witnesses of the text. They note occasionally that "some" or "many" or "the most accurate" "copies" contain or omit a certain reading, or that the true reading has been perverted by heretics or for some special purpose.

The most valuable works for critical purposes are commentaries and homilies which explain the text consecutively. They are scanty in the ante-Nicene age. The first commentator and the father of Christian exegesis is the great Origen, from whom we have expositions of several chapters of Matthew, Luke, and John in the original Greek (partly in a condensed Latin translation), of Romans in the abridged and altered version of Rufinus, and of many scattered verses of the Epistles. Theodore of Mopsnestia commented on the Minor Epistles of Paul textant only in a Latin translation); Chrysostom preached Homilies on Matthew, John, Acts, and

Nee the judicious remarks of Tregelies, in Horne's Introduction (14th pd. Landen, 1877), vol. iv. pp. 329-342. Comp. also Reuis, Geich, der h. Sehr. N. T. ii. p. 125 5th ed.,

all the Epistles of Paul; Theodoret wrote notes on the Epistles of Paul, based chiefly on Theodore and Chrysostom; from Cyril of Alexandria we have Homilies on Luke (partly in Greek, partly in a Syriac translation) and on John. Fragments of other Greek commentators are contained in the Catence Patrum, which are chiefly compiled from

Chrysostom and Theodoret.

Of the Latin fathers, Tertullian is the richest source for quotations from the old Latin (African) Version, and Jerome for the whole New Testament as retranslated by him (the Vulgate), besides much valuable information scattered through his exegetical and other writings. Jerome was a born linguist and critic, and thoroughly at home in the Hebrew and Greek Scriptures and in Bible Lands, but somewhat fettered by orthodox and ascetic prejudices. Angus tin was a profounder theologian, and had more spiritual insight into the meaning of the Scriptures than Jerome or any of the fathers; but he was neither a Greek scholar nor a textual critic, and relied on the old Latin version with all its imperfections and errors. Primasius, an African writer of the sixth century, has preserved to us, in a commentary, almost the entire text of the Apocalypse in an old African Latin version. "Thus, singularly enough, the Apocalypse possesses the unique advantage of having been preserved in a Latin text at once continuous and purely African."1

The number of ecclesiastical writers that have

Hort. it. 84.

been consulted by various critics considerably exceeds one hundred, but, with the exception of those we have mentioned, only a few yield substantial results.¹

A. GREEK FATHERS.

FIRST CENTURY till the middle of the SECOND: The apostolic fathers, so called—Clement of Rome, Barnabas, Polycarp, Ignatius, also Hermas and Papias.

These writers, as pupils of the apostles, would be the oldest and most important witnesses; but they still lived in the element of oral tradition within the hearing of the apostles, and hence they quote few passages from the New Testament. The first literal quotation from the New Testament with the solemn formula, "It is written," occurs in the Greek Epistle of Barnabas—namely, the passage in Matt. xxii. 14: "Many are called, but few are chosen." Clement and Polycarp have allusions to Epistles. Papias, who is also ranked with the apostolic fathers, gives us valuable testimonies of the Gospels of Matthew and Mark, preserved by Eusebius, but no quotations. His work on the Oracles of the Lord is lost.

Second Century: Justin Martyr (d. 167) comes next in the order of time, and makes much use of

¹ Alford (i. 140-148) gives an alphabetical list of over one hundred and fifty ancient writers. See also the lists in Scholz, Tischendorf, Scrivener (p. 372 sq.), and Mitchell (Tables XI. and XII.).

² Ep. Barn. c. 4: προσέχωμεν μήποτε, ώς γέγραπται, πολλοί κλητοί, όλίγοι δὲ ἐκλεκτοὶ εὐρεθῶμεν. In ch. 5 Barnabas quotes also from Matt. ix. 13 (but without naming the writer or the book): "He came not to call rightcous men, but sinners."

the four Gospels, particularly of Matthew and Lake (also from John iii. 5, the passage on regeneration, but in a very free and loose way. Irenaus of Lyons (d. 202) is the most important witness of the second century, and his great work against the Gnestic heresies is replete with quotations from the New Testament, but exists for the most part only in a Latin version.

THERD CENTURY: Clemens Alexandrinus (d. 220), and still more Origen (184-254). See p. 165. Next to them Hippolytus (disciple of Irenæus, about 220), Gregory Thaumaturgus (disciple of Origen, 243), thonysius Alexandrinus (265), and Methodius (d. 311)

In the Fourth and Fifth Centuries: Eusebies the historian (d. 340, much used by Tischendorf and Tregelles), Athanasius (d. 373), Basilius Magnes (d. 379), Gregory Nazianzen (d. 389), Gregory Nysen (d. 371), Ephraem Syrus (d. 373), Cyril of Jerusalem (d. 386), Didymus of Alexandria (d. 395), Chrysostom (d. 407), Epiphanius (d. 403), Theodore of Mopsnestia (d. 428), Cyril of Alexandria (d. 444), and Theodoret (d. 458).

About the Sixth Centery (or perhaps later) we have the commentary of Andreas, bishop of Cresares in Cappadocia, on the Apocalypse, which he divided into twenty-four chapters and seventy-two sections.

He testifies, e. q., to the last twelve verses of Mark, and to the existence of two readings of the mystic number in Rev. xiii, Is the one of 666, which he found in the best copies, and explains to mean I arrow (while several modern exceptes make it out to mean, in Hebrew lettern Neron Casar), the other 616, which is the numerical value of Acre (without the final n) Casar.

With him is closely connected a later bishop of Cæsarea, Arethas, who likewise wrote a full commentary on the Apocalypse, based in part on the former; but his age is uncertain (probably the tenth century).'

In the Seventh Century the most important writer is Maximus the Confessor (d. 662).

In the Middle Ages: John of Damascus (about 750, see his *Parallela Sacra*), and the later commentators, Œcumenius (bishop of Tricca in Thessaly, end of the tenth century), Theophylact (archbishop of Bulgaria, 1071), Euthymius Zygadenus or Zigabenus (d. after 1118).

B. LATIN FATHERS.

SECOND CENTURY: Tertullian (about 200), important for the Old Latin Version, though he often translates independently, or quotes loosely.

Third Century: Cyprian (d. 258), whose numerous quotations (in his Testimonia, etc.) are in general carefully made from the African Old Latin current in his time, Novatian (fl. 251), Lactantius (306), and the anonymous writer of the treatise De Rebaptismate, printed with the writings of Cyprian.

¹ Rettig (Die Zeugnisse des Andreas und Arethas, in the "Studien und Kritiken" for 1881) assigns him to the close of the fifth or early part of the sixth century. But Dr. Otto (in Corpus Apol. iii. p. xi., and more recently in his Des Patriarchen Gennadios Confession, nebst einem Excurs über Arethas' Zeitalter, Wien, 1864) quotes a MS. which states that it was written by Baanes, vorápioç of Arethas, archbishop of Cæsarea, in the year of the world 6422 (A.D. 914). See the article Arethas in Smith and Wace, Dictionary of Christian Biography, i. 154 sq., and especially Harnack, Die Überlieferung der griech. Apologeten u.s. w., Leipz. 1882, p. 36 sqq.

FOURTH and FIFTH CENTURIES: Hilary of Poitiers (354), Lucifer of Cagliari (d. cir. 370), Victorius Afer (d. cir. 370), Ambrosaster or Pseudo-Ambrose, probably to be identified with Hilary the deacon (about 384), Pelagins (417), Augustin (d. 430), and, most of all, Jerome, the translator of the Latin Bible from the original Hebrew and Greek (d. 419).

SIXTH CENTURY: Primasius, already mentioned as

important for the text of the Apocalypse.

The Medieval commentators of the Latin Church depend almost exclusively on the Latin Vulgate, and have therefore no value for textual criticism.

CHAPTER FIFTH.

TEXTUAL CRITICISM.

NATURE AND OBJECT OF TEXTUAL CRITICISM.

THE variety of documentary sources, from which the original text of the New Testament must be derived, calls for a special branch of biblical learning, called Textual or Verbal Criticism. ject is to ascertain and restore, as far as possible, the very text of the apostolic writers, and thus to furnish a faithful substitute for the lost autographs. distinct from "higher criticism," which deals with questions concerning the origin, authenticity, and theology of these writings, and their organic place in the history of the apostolic age. It does not enter into the province of hermeneutics and interpretation, but furnishes a solid basis for the commentator. It is confined to the original form and integrity of the text, as far as it can be established by documentary evidence. It aims to show, not what the apostles and evangelists might have written or ought to have written, but simply what they actually did write. It has nothing to do with sectarian notions and tenets, or subjective likes and dislikes, but only with facts.

Criticism is a dry study, and requires an unusual amount of patience and attention to the minutest details. A good critic must have full command of

all sources of evidence, an acute mind, and a clear, sound judgment. He must combine microscopic accuracy and judicial impartiality. In the nature of the case the number of real critics is very limited.

The science of textual criticism is of comparatively recent origin. It was matured with the decovery and collection of the material during the eighteenth century, and reached its height with a the last fifty years. It has been cultivated meetly by Protestant scholars-Swiss, German, Dutch, and English. It has received a mighty impulse by the recent discovery and publication of the most ancient manuscripts, and by the Anglo-American Revision of 1881, and is beginning to excite the interest of the Christian laity, who have a right to know the results of learned investigation, especially if they affect the vernacular versions of the Word of God. A few Catholics like Hug and Scholz, Vercellone and Cozza—have nobly taken part in the work; but, upon the whole, the Roman Church cares more for tradition and the living church than for the Bible, and is satisfied with the Latin Vulgate sanctioned by the Council of Trent. Protestant Bible Societies have been denounced as dangerous and pestiferous by several Popes.

The importance of this branch of hiblical learning can hardly be overestimated; for a pure text is the basis of exegesis, and exegesis is the basis of dogmatics and ethics. Protestant theology makes the New Testament the supreme and only infallible rule of the Christian faith and practice, and must

stand or fall with this final test.

ORIGIN OF VARIATIONS.

The necessity of criticism arises, as has just been stated, from the vast number of variations in the documentary sources of the New Testament text. It would have required a perpetual miracle to keep the transcribers from error. No MS., either of the Greek original or of any translation, is faultless any more than any printed book. The errors are even more numerous, since the MSS, had not the benefit of repeated proof-readings; many of them, however, have the marks of one or more correctors of a later date.

The variations of the Greek text are partly unintentional or accidental, partly intentional or designed. Errors of the first class proceed either from misreading, or from mishearing (in case of dictation), or from fault of memory. Errors of the second class are due either to misjudgment, or to an innocent desire to correct supposed mistakes, to supply defeets, to harmonize apparent discrepancies, or to wilful corruption for sectarian or ascetic purposes. Examples of wilful mutilation or corruption of the text are, however, exceedingly rare. Transcribers had too much reverence for the words of Christ and his inspired apostles to be guilty of it, though in making their choice between conflicting readings they would naturally be biassed by their theological opinions. The wide diffusion of MSS, and versions was a safeguard against the reception of corruptions, whether heretical or orthodox. The case of Marcion, who mutilated the Gospel of Luke to suit it to his

Gnostic notions, is exceptional, and was generally understood in its true character. The mutual charges of corruption made by the orthodox and heretical parties in times of heated controversy were mostly unfounded.

The variations began very early, with the first copies, and continued to increase till the art of printing superseded the necessity of transcribing, and substituted typographical errors for errors of copyists. Origen (d. 254) complained of the great corruption of the text about the middle of the third century. Jerome, the greatest scholar of the last quarter of the fourth century (d. 419), says that a his days there were nearly as many distinct forms of the text as codices of the Latin Testament to pane exemplaria quot codices, and that the text of

¹ Examples of possible changes in the interest of dogma the omission or insertion of apwronounce in Matt. i. 25 (the best authorities orms it) of obce à muc, Mark xiii. 92 (which Aml resius charged the Arians with having inserted, De Fide, v. 7), of the tears of Christ and his dogs of blood in Gethsemane, Luke xix. 41; xxii. 43, 44 comp. Pophanical Ancer, 31 ; the substitution of "Joseph for "Inther (marno), I ake ft. 33. Dr. Albot writes on this subject (in a private letter) "The charge against the hereties of wilful corruption of the text esetting aside avoxed excision like that of Marcion) rest on no good foundation. In the definite instances alleged by ancient writers (John a, 13, in, 6; Mark xin, 32) the "heretical" reading torns out to be the true one. Epiphamus charges the orthodox with omitting Linke xxii, 43, 44, to remove a difficulty. This is the most plausible case of alleged woful corruption. But Westcott and Hort, with Mr. Norion and Granville Penn (comp. Weiss), regard the passage as a later addition, and I am disposed to agree with them. case of deliberate, wilful corruption, affecting any considerable number & MSS, on the part either of the heretics of the orthodox, can be anywher made out. Rash attempts to correct supposed error must not be con founded with wilful corruption,"

the Gospels especially was in confusion (apud nos mixta sunt omnia). The further up we go, the greater were the freedom and carelessness of the transcribers. Copies were made first for private nse; ecclesiastical copies were written with greater care, and tended to settle the text, until it became stationary, or, as it were, stereotyped. The changes date nearly all from the first four centuries, as we may infer from patristic quotations. Variations of later origin are mostly unimportant, and changes in the distribution of existing readings rather than new readings. A text agreeing in great measure with that which Erasmus first printed, was already current in Antioch at the close of the fourth century, and is virtually identical with the text used by Chrysostom (d. 407). This Antiochian or Syrian text stands out in opposition to the text of older date. The Gospel and Epistles of John have suffered least, the Acts and the Apocalypse most, from textual corruption.

Attempts for a restoration of the pure text were made by learned fathers as early as the third century, especially by Origen, Hesychius (an Egyptian bishop), and Lucian (a presbyter of Antioch); but we are not well informed as to the character and result of their labors, which were looked upon with suspicion. Jerome knew beforehand that he would be abused as a falsarius and sacrilegus for his im-

provement of the Latin text.

It was natural that the copies prepared in the same city or district—as Antioch, Alexandria, Constantinople—should assume a local coloring or cer-

tain textual peculiarities. Hence we are justified in dividing the authorities into different families, and to speak of an Alexandrian or Egyptian, a Constantinopolitan or Byzantine (also called Antiochian or Syrian), a Western, and a neutral text (chiefly represented by B and next by *, and presumably the oldest extant). Bengel first suggested the division into families or recensions; Griesbach carried it farther, and with some excesses which created a reaction in Germany against it; Westcott and Hort modified and completed it. This classification is an essential prerequisite for a just estimate of the value of documents according to their representative weight rather than their number.

NUMBER OF VARIATIONS.

The variations were gradually found out as the collection and examination of the sources progressed. The first editors had no idea of the number, but it accumulated with every standard edition. Dr. John Mill, in 1707, roughly estimated the number at 30,000. Since that time it has risen to "at least fourfold that quantity," as Dr. Serivener wrote in 1874, and now cannot fall much short of 150,000, if we include the variations in the order of words, the mode of spelling, and other trifles which are ignored even in the most extensive critical editions.

This number far exceeds that of any ancient book, for the simple reason that the New Tests ment was far more frequently copied, translated and quoted than the most celebrated works of Greek and Roman genius. While we have but a few copie

of the Greek and Roman classics, on which we must rely for the text, we have hundreds of copies of the Greek Testament, and these are only a remnant of many thousand copies which were destroyed during the early persecutions (especially that of Diocletian), or perished by use or neglect. Moreover, our oldest copies of the Greek Testament are by several hundred years nearer the original antographs than the oldest copies of the Greek classics are to their originals.

VALUE OF VARIATIONS.

This multitude of various readings of the Greek text need not puzzle or alarm any Christian. It is the natural result of the great wealth of our documentary resources; it is a testimony to the immense importance of the New Testament; it does not affect, but it rather insures, the integrity of the text;

and it is a useful stimulus to study.

Only about 400 of the 100,000 or 150,000 variations materially affect the sense. Of these, again, not more than about fifty are really important for some reason or other; and even of these fifty not one affects an article of faith or a precept of duty which is not abundantly sustained by other and undoubted passages, or by the whole tenor of Scripture teaching. The Textus Receptus of Stephens, Beza, and Elzevir, and of our English Version, teach precisely the same Christianity as the uncial text of the Smaitic and Vatican MSS., the oldest versions, and the Anglo-American Revision.

Richard Beutley, the ablest and boldest of classi-

cal critics of England, affirms that even the worst of MSS, does not pervert or set aside "one article of

faith or moral precept."

Dr. Ezra Abbot, who ranks among the first textaal critics, and is not hampered by orthodox bias (being a Unitarian), asserts that "no Christian doctrine in duty rests on those portions of the text which are affected by differences in the manuscripts; still less is anything essential in Christianity touched by the various readings. They do, to be sure, affect the bearing of a few passages on the doctrine of the Trinity; but the truth or falsity of the doctrine by no means depends upon the reading of those passages." The same scholar speaks on the subject more fully with special reference to the English Revision: "This host of various readings may startle one who is not acquainted with the subject, and he may imagine that the whole text of the New Testsment is thus rendered uncertain. But a careful analysis will show that nineteen twentietles of these are of no more consequence than the palpable errats in the first proof of a modern printer; they have so little authority, or are so manifestly false, that they may be at once dismissed from consideration. "If those which remain, probably nine tenths are of to importance as regards the sense; the differences either cannot be represented in a translation, or affeet the form of expression merely, not the essential meaning of the sentence. Though the corrections made by the revisers in the Greek text of the New

Anglo-American Bible Revision, p. 92.

Testament followed by our translators probably exceed two thousand, hardly one tenth of them, perhaps not one twentieth, will be noticed by the ordinary reader. Of the small residue, many are indeed of sufficient interest and importance to constitute one of the strongest reasons for making a new revision, which should no longer suffer the known errors of convists to take the place of the words of the evangelists and apostles. But the chief value of the work accomplished by the self-denying scholars who have spent so much time and labor in the search for manuscripts, and in their collation or publication, does not consist, after all, in the corrections of the text which have resulted from their researches. These corrections may affect a few of the passages which have been relied on for the support of certain doctrines, but not to such an extent as essentially to alter the state of the argument. Still less is any question of Christian duty touched by the multitude of various readings. The greatest service which the scholars who have devoted themselves to critical studies and the collection of critical materials have rendered has been the establishment of the fact that, on the whole, the New Testament writings have come down to us in a text remarkably free from important corruptions, even in the late and inferior manuscripts on which the so-called 'received text' was founded; while the helps which we now possess for restoring it to its primitive purity far exceed those which we enjoy in the case of any eminent classical author whose works have come down to us. The multitude of 'various readings,' which to the

thoughtless or ignorant seems so alarming, is simply the result of the extraordinary richness and variety of our critical resources."

Moreover, the large number of various readings is a positive advantage in ascertaining the true text. The word of the wise man may be applied here: In the multitude of counsellors there is safety" (Prov. xi. 14). The original reading is sure to be preserved in one or more of these sources. Hence we need not, as in the case of the ancient classics, resort to subjective conjectural criticism, which never leads to absolute certainty.

The very multitude of readings is the best guarantee of the essential integrity of the New Testament.

This fact was long ago clearly stated by Richard Bentley, when the resources of the text were not nearly so abundant as now. Fertile and ingenious as he was in his conjectural emendations of classical authors, he yet declares, in his Prospectus for a new edition of the Greek Testament (1720), that " in the sacred writings there is no place for conjectures and emendations. Diligence and fidelity, with some judgment and experience, are the characters here requisite." And in another place: "If there indibeen but one MS, of the Greek Testament at the restoration of learning, about two centuries ago, there

¹ See "Sunday-school Times," Philadelphia, May 28, 1881.

In his reply, under the pseudonym of Phileleutherns Lipitemens, to the deist Arthony Collins, who, in his Inscourse of Free-thinking 1732 represented the 30,000 variations of Mill as fatal to the authority of the New Testament,

we had had no various readings at all. And would the text be in a better condition then than now we have 30,000? So far from that, that in the best single copy extant we should have some hundreds of faults and some omissions irreparable. Besides that, the suspicions of fraud and foul play would have been increased immensely. It is good, therefore, to have more anchors than one. . . . It is a good providence and a great blessing that so many manuscripts of the New Testament are still amongst us; some procured from Egypt, others from Asia, others found in the Western churches. For the very distances of places, as well as numbers of the books, demonstrate that there could be no collusion, no altering, nor interpolating one copy by another, nor all by any of them. In profane authors whereof one manuscript only had the luck to be preserved, as Velleius Paterculus among the Latins, and Hesychins among the Greeks, the faults of the scribes are found so numerous, and the defects so beyond all redress, that, notwithstanding the pains of the learnedest and acutest critics for two whole centuries, these books still are, and are like to continue, a mere heap of errors. On the contrary, where the copies of any author are numerous, though the various readings always increase in proportion, there the text, by an accurate collation of them, made by skilful and judicious hands, is ever the more correct, and comes nearer to the true words of the author." And again: "Make your 30,000 (variations) as many more—if numbers of copies can ever reach that sum—all the better to a knowing and a serious

reader, who is thereby more richly furnished to select what he sees genuine. But even put them into the hands of a knave or a fool, and yet with the most sinistrous and absurd choice, he shall tot extinguish the light of any one chapter, nor so disguise Christianity but that every feature of it will still be the same."

Modern editors are almost unanimous on the inapplicability of subjective conjectural criticism in the formation of the Greek text of the New Testament. "We possess," says Dr. Tregelles, "so many MSS, and we are aided by so many versions, that we are never left to the need of conjecture as the means of removing errata." "So far," says Dr. Serivener, " is the copionsness of our stores from causing doubt or perplexity to the gennine student of Holy Scripture, that it leads him to recognize the more fully its general integrity in the midst of partial variation. What would the thoughtful reader of Eschylus give for the like guidance through the obscurince which vex his patience and mar his enjoyment of that sublime poet?" Dr. Hort, however, thinks that the evidence for corruption of texts antecedent to extant anthorities is "often irresistible," and imposes on an editor the duty of indicating the presumed unsoundness of the existing text, although

Comp. Tischendorf's popular tract: Hoben wir den ächten Schriften der Lung, und Apostel? Leipzig, 1873. Dr. O. von Gebhardt (Vor Tis. Gr. p. viii.) mentions two special Dutch essays on the subject, by W. Il. van de Sande Bakhuyzen and W. C. van Manco, Haarlem, 1880.

² Gr. N. Test., Prolegomena, p. x.

¹ Introd., p. 4.

^{*} Yol, a. p. 7k.

he may be wholly unable to propose any endurable way of correcting it, or have to offer only suggestions in which he cannot place full confidence.

CLASSES OF VARIATIONS.

The variations which really involve the sense may, with Dr. Tregelles, be reduced to three classes—omissions, or additions, or substitutions, of words or phrases.

1. OMISSIONS.

Omissions occur frequently from like endings called homæoteleuton (ὁμοιοτίλιοτον). When two lines or sentences end with the same word, the intervening words were often unconsciously overlooked and omitted. A very important case of this kind is the sentence in 1 John ii. 23: ὁ ὁμολογῶν τὸν νίὸν καὶ τὸν πατίρα ἔχει (the same ending as in the preceding clause), which is not found in the Textus Receptus, and is italicized in the English Version: but sustained by *A, B, C, P, and other authorities, and properly restored in the English Revision. Here the older text restores what the later lost.

2. ADDITIONS.

Additions are very numerous in the later MSS, and in the Textus Receptus, and must be eliminated according to the oldest and best authorities. They may be divided into several classes.

(a.) Additions caused by transferring a genuine word or passage from one book to another; first on the margin or between the lines, and then into the

text. These cases are most frequent in the parallel sections of the Gospels.' They began probably with the Gospel Harmonies, the oldest of which is Tatian's *Diatessaron*, from the second century. By such interpolations the idiosyncrasy of style and manner is more or less obliterated.

For examples, see in the Text. Rec., Matt. i. 25 (supplemented from Luke ii. 7); Matt. v. 44 (from Luke vi. 27, 28); Matt. ix. 13 (from Luke v. 32); Matt. xvii. 21 (from Mark ix. 29); Matt. xvii. 11 (from Luke xix. 10); Matt. xix. 16, 17 (comp. Mark x. 17, 18; Luke xviii. 18, 19); Matt. xix. 20 (from Mark x. 20 and Luke xviii. 21); Matt. xxi. 44 (from Luke xx. 18); Mark iii. 5 and Luke vi. 10 (from Matt. xii. 13); Mark vi. 11 (from Matt. x. 15); Mark xiii. 14 (from Matt. xxiv. 15); Mark xv. 28 (from Luke xxii. 37); Luke iv. 2, 4, 5, 8 (comp. Matt. iv. 2, 4, 8, 10); Luke xi. 2, 4 (from Matt. vi. 2, 10, 13); John vi. 69 (from Matt. xvi. 16); Acts ix. 5, 6 (from xxvi. 14, 15; xxii. 10), etc. By removing these interpolations of words and clauses, otherwise genuine, we lose nothing and gain a better insight into the individuality of each Gospel.

(b) Amplifications of quotations from the Old Testament, as in Matt. ii. 18; xv. 8; Luke iv. 18.

As was observed by Jecome in his Preface to the Gospels i til Inmasum): "Magnus in nostris codicibus error molecul dum, quod in radem re dust evangelista plus dirit, in also quia minus putaverint addidecunt, rel dum cundem sensum alsus aliter expressit, ille qui unum e qualwar primum legeral ad ejus exemplar cateros quoque existemaverit emendandos undo accidit ut apud nos mixta sunt emma et in Marco plura Luca atque Maethas, ruisus in Matthao plura Joannis et Marci...incemantur."

19; Rom. xiii. 9; Heb. ii. 7; xii. 20, ctc. These are

all right in the Septuagint.

(c.) Insertions of words and proper names (instead of pronouns) from Lectionaries for the Church service, especially those of the Gospels (Evangelistaria or Evangeliaria). Hence the frequent interpolation or changed position of Ἰησοῦς (c. g., Matt. iv. 18; viii. 5: xiv. 22: John i. 44). Comp. also Luke vii. 31 (the prefix εἶπε δὲ ὁ κύριος), and x. 22 (καὶ στραφείς πρὸς τοὺς μαξητὰς εἶπε, omitted by Tregelles, Westcott and Hort, but retained by Tischendorf and Von Gebliardt).

(d.) Additions from a love of paraphrase, which characterizes all the sources embraced by Westcott and Hort under the designation of the "Western" text, of which the bilingual Codex Bezæ (D) and Codex Claromontanus (Don) are the best known representatives. "The chief and most constant characteristic of the Western readings," says Dr. Hert, "is a love of paraphrase. Words, clauses, and even whole sentences were changed, omitted, and inserted with astonishing freedom, wherever it seemed that the meaning could be brought out with greater force and definiteness." Examples of this paraphrastic tendency are found in the enlarged readings in Matt. xx. 28; xxv. 1 (kal της εύμφης, after του νυμφίου); Luke iii. 22; xx. 34; Eph. v. 30; in many curious interpolations in the Acts; and in John v. 3, 4, and viii. 1 sqq., which will be considered separately under the next head.

Vol. ii. p. 122.

In this love for explanatory expansion of the sacred text, as if the Holy Spirit was too brief and terse for the common understanding, the authors of the Authorized English Version have imitated the old Western copyists and translators, but have acted more honestly by printing their numerous, mostly useless, and sometimes misleading, interpolations in italies.1

(c.) Additions from oral tradition, ancient liturgies, and explanatory glosses. They were usually noted on the margin and then incorporated with the text. Jerome expressed his wonder at the large number of such interpolations by the temerity of transcribers in his day." But in many cases it was done ignorantly and innocently.

Under this head we may place the most important and serious interpolations, which are rejected by the severer class of critics, although some may he defended with solid arguments. They are as

follows:

1. The doxology in the Lord's Prayer, Matt. vi. 13, which was unknown to Origen, Tertullian, and Cyprian (in their commentaries on the Lord's Prayer).

This method has been retained, but on a greatly reduced scale, in the Revision. It is open to objection, as conflicting with modern usage of stalicizing for the purpose of emphasizing. Smaller type or brackets would alwinte misunderstanding. I heard of a famous sensation preaches taking two words in stalics for his text, as if they contained the gist of the passage.

^{1 1}d Suniam et Fretelum: "Mirar quamodo e latere annotationen nostram nescio quis temerarius scribendam in corpore putareris quane nea proeruditi me legentia scripaimus. . . . Si quid pro studio ex latere addistum cal. non debet pom in corpore,"

Itala and Vulgate.' It probably came in from 1 Chron. xxix. 11, and from ancient liturgical usage in Syria, as a response of the congregation. It is found in the Syriac Version, and thence passed into the Greek text at the time of Chrysostom, who has the doxology. The Jewish response to the prayers in the temple is said to have been: "Blessed be the name of the glory of his kingdom forever and ever." In the Liturgy of St. James the doxology of the Lord's Prayer is expanded into a trinitarian shape: δτι σοῦ ἰστὶν ἡ βασιλεία καὶ ἡ δύναμις, καὶ ἡ δύξα, τοῦ πατρὸς καὶ τοῦ υἰοῦ καὶ τοῦ ἀγίου πνεύματος, νῦν κοὶ ἀεί. But in all the extant Latin liturgies the doxology is omitted."

2. The passage on the periodical descent of the angel of the Lord, troubling the pool of Bethesda for the healing of the sick, John v. 3, 4 (from indezonirwe, ver. 3, to κατείχετο νοσύματι, ver. 4), is undoubtedly an interpolation (at least ver. 4), probably

⁴ Cod. A cannot be quoted for or against, as the first twenty-four chapters of Matthew are lost. The newly discovered Codex Rossanensis has the developy, but belongs to the sixth century. See p. 131.

The Luglish Revision puts the developy in the margin. It was a case of honesty revises produce. No change seems to have given wider disastinfaction than this, and the substitution of "the evil one" (the tempter) for "evil," in the same prayer hallowed by daily use. The devology is very appropriate, and will always be used, but this, of course, does not affect the critical question, which is simply one of evidence. Its insertion from litergical usage is far more easily accounted for than its oursaism. The internal evidence also is rather against it, for our Lord immediately proceeds with "for" (idw ydo) in ver. 1t. It is object was to suggest proper topics for prayer rather than to give a complete formula-

of Syrian and Western origin, and expresses a popular superstition, for which John cannot be held responsible. The first Greek father who shows any knowledge of the interpolation is Chrysostom (d. 407), but it is wanting in **, B, C**, (D), 33, and other authorities, and omitted by the critical editors, and the Revisers of 1881.

3. The section on the woman taken in adultery, John vii. 53 viii. 11, in ten cursive MSS, at the end of the Gospel of John, in four (13, 69, 124, 346) at the end of Luke xxi. It no doubt rests on a primitive and authentic tradition, but was not written by John. It is omitted by and B, and other Greek MSS.: there is no room for it in A and C. which are here defective; it was unknown to the Greek and older Latin fathers, but widely current in Latin Gospels of the fourth century. It interrupts the context, departs from the style of John, and presents an unusual number of variations in the MSS. Nevertheless, the story itself is eminently Christlike, and found its way into the Gospels of John and Luke from apostolic teaching, perhaps from the lost work of Papias of Hierapolis, who collected from primitive disciples various traditional discourses of our Lord with comments, and who (according to Eusebius iii. 39) set forth "a narrative concerning . woman maliciously accused before the Lord touch-

The Revision relegates it to the margin with this note: "Many nacient authorities insert, wholly of in part, waiting for the moring of the water 4 for an angel of the Lord went down at certain seasons into the pool, and troubled the water, whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden."

ing many sins, which is contained in the Gospel according to the Hebrews." The English Revision properly retains the section, but in brackets, with a marginal note, and with space between it and the genuine part. The Christian world will never lose it. Its best place would be at the end of the Gospel

of John as an appendix.

4. The concluding twelve verses of Mark (xvi. 9-20) present a peculiar case. The section is wanting in the two oldest MSS. (* and B), and, according to the testimony of Eusebius and Jerome, in almost all the Greek MSS. of their day; it contains seventeen unusual words or phrases not elsewhere found in Mark or not in that sense; and there is a shorter conclusion in L and in the important old Latin MS. k, which presupposes the same defect in older MSS. On the other hand, the section is found in most of the uncial

ιπι πολλαίς άμαρτιαις, not one άμαρτια, as in the text.

For the details the reader may consult the critical editions (Tregelles, p. 236-243. Tischendorf, ed. viii., Hort, ii. Notes, ii. 82-88,, and the commentaries of Licke, Meyer 6th ed. by Weiss), Lange, Aiford, Wordsworth, femilet, and Westcott. In my annotations to Lange's Com. on John (1872), pp. 267 aqq. I arrived at the same conclusion namely, that "the critical exidence, especially from the Eastern church, is against the section, the secral evidence for it, in other words, it is no original part of John's wratten troopel, but the record of an actual event, which probably happeriod about the time indicated by its position in John visi. The story could not have been invented, as it runs contrary to the ascetic and legalistic tendency of the ancient church. It is full of comfort to peniteist outcasts. It breathes the Saviour's spirit of boly mercy which condemus the on and saves the somer. It is a parallel to the parable of the prodigal the story of Mary Magdalene, and that of the Samaritan woman, and agrees with many express declarations of Christ that he came not to corthemn, but to save the last John to, 17, xm, 47; Luke ix, 56; xix, 10, poup, John v. 14, Lake vii. 37 sqq.)."

and in all the cursive MSS., in most of the ancient versions, in all the existing Greek and Syriac lectionaries as far as examined; and Irenæus, who is a much older witness than any of our existing MSS., quotes ver. 19 as a part of the Gospel of Mark (Adv. Hr. iii. 10, 6). A strong intrinsic argument for the genuineness is also derived from the extreme improbability (we may say impossibility) that the evangelist should have intentionally closed his Gospel with έφοβοῦντο γάρ, "for they were afraid" (ver. 8).

These facts leave us two alternatives: (1) The conclusion is from the pen of Mark, but was not in his first draft, which may have been published before he completed the work, or it was lost from some very early copy (being written, perhaps, on a separate leaf), which was transcribed in this incomplete form. (2) Mark was prevented by some accident (perhaps the Neronian persecution of 64) from concluding his Gospel, and the twelve verses were supplied by the friendly hand of the last editor, perhaps from the Gospel of Luke, or from one of his Gospel fragments (comp. i. 1), or from oral teaching. I take the second alternative, and regard the conclusion as authentic or historically true, but not as genuine The critical editors (and the English Revisers) properly retain the section, but include it in brackets, or leave some space between vers. 8 and 9, to indicate the uncertainty of its origin.'

For full information on this interesting case we refer to the critical apparatus of Tischendorf and Tregelles, to the monograph of Weiss

5. The baptismal confession of the cunuch, Acts viii. 37, came in from very ancient ecclesiastical use. It supplies Philip's answer to the cunuch's question, "What doth hinder me to be baptized?" It appears in Western sources (Greek, Latin, and Arm) and in some good cursives, but is absent from the best Greek MSS, and the Vulgate, though it soon found its way from the Old Latin into the later text of the Vulgate. Erasmus transferred it from the margin

Mark (This Marcuseving, pp. 512-515), and especially to the exhaustive discussion of Westcott and Hort in the second volume (Append pp. 29-51). All these emment critics, as well as Griesbach and Lachmann, reject the genumeness of the section, though they retain it in the text. The chief defenders of the genumeness are Bleck, Lange, Ebrard, Halgenfeld, Brondus ("Baptist Quarterly," Phila, 1869), Wordsworth, McCoellan, Servener (Introd. pp. 507-518), Morrson (Com. on Mark, pp. 416 and 463 sqq), Canon Cook (an the Speaker's Com. on Mark, pp. 301-308), and especially Dean Burgon of Chichester, in his very learned and very dogmatte monograph, The Last Twelve Verses of the Gospil arounding to 8. Mark Vindicated against Recent United Objections and Established. Oxf. and Loud. 1871 (334 pages), comp. his article in the "Quarterly Review ' for Oct. 1881. Bargen lays great stress on the Lectionaries. and on the fact that Cod. B (which he otherwise bates with a personal animouts) leaves a blank column between ver. 8 and the Gospel of Luke. which seems to imply the scribe's knowledge of a fuller conclusion of the trospel. But it is the last third column, and the second has the subserution, after ver. 8, KATA MAPKON, which indicates the close. Nor is it the only blank column in the whole MS, as Burgon asserts, for (as Dr. Abbot has first pointed out) two columns are left blank at the end of Neberotals, and a column and a half at the end of Telat, permitar blanks in the Alexandrian and Smartic MSS. In the "Quarterly Review." Burgon makes a savage attack upon Westcutt and Hort and the I rightly Revisers for daring the common with the ablest critics to Juscett from what he regards his manewerable "demonstration" and infallible judgment. He calls the marginal note of the Revisers in Mark xvi. 8, which simply states a fact, ' the gravest blot of all." Then the other blots must be very slight indeed.

of one of his Greek MSS., as "having been omitted by the carelessness of scribes." The Revision regates it to the margin with the note: "Some ancient authorities insert, wholly or in part, ver. 37. And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe

that Jesus is the Son of God."

6. The passage of the three heavenly witnesses, 1 John v. 7, 8, is wanting in all the Greek MSS. uncial and cursive, written before the fifteenth cartury, in all the ancient versions (including the best MSS, of the Vulgate), and in all the Greek fathers, who in the Nicene age, during the Arian and sent-Arian controversies, quoted every available prooftext of the Bible from Genesis to Revelation for the dogma of the Trinity, and could not possibly have overlooked this, had they known it or found it in any MS. It first appeared in Latin copies, and from them passed into two very late Greek MSS. of no authority. The internal evidence alone is conclusive against it; for John would not have written "the Father, the Word, and the Holy Spirit," but either "the Father, the Son," or "God, the Word," etc. Moreover, there is no real correspondence between "the Father, the Word, and the Holy Spirit" in heaven, and "the Spirit, the water, and the blood" on earth; the supposed analogy originated in the fancy of some African father of the fifth century (possibly Cyprian in the third century), and was put on the margin by some copyist of the Latin text For these reasons the passage is now given up by all critical editors and commentators. Erasmus al

first omitted it; Luther did not translate it, though it crept afterwards into his German Bible.' Truth, honesty, and piety demand its expulsion from the Word of God. The doctrine of the Holy Trinity does not need the support of a spurious interpolation; it rests on the whole tenor of the Bible doctrine of a God revealed as Father, Son, and Holy Spirit.'

8. SUBSTITUTIONS.

Very often one word is substituted for another similar in spelling or sound, or apparently better suited to the context. The most remarkable variations under this head are the following:

1. John i. 18: ὁ μονογενής νίος (abridged YC),

Istrange to say, it is retained in the recent authoritative revision of Luther's text, though in brackets and with the note: "Die eingeklammerten Worte fehlen in der Uebersetzung Luthers und sind ihr erst später beigefügt worden." The English Revision very properly ignores the interpolation altogether, reading simply, with John: "For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one." All the rest from "in heaven," ver. 7, to "on earth," ver. 8, is spurious.

Even written for and against the three witnesses. It was once considered a sure mark of heresy to doubt the genuineness of the passage; now it is difficult to summon a corporal's guard of old fogies for its defence. Even Dr. Scrivener, one of the most conservative critics, says (p. 561), "To maintain the genuineness of this passage is simply impossible." It is a wonder that Dean Burgon has not come up to the defence of this forlorn post. He might summon any number of Latin witnesses. Many sermons on the Trinity, good, bad, and indifferent, have been preached from this text. A high American dignitary and scholar (?) honestly believes that the passage was written by St. John, and will yet be dug up from the dust of some Egyptian convent. O sancta simplicitus! O for another Tischendorf or Simonides!

the only-begotten Son (text. rec.), or povoyeving Buc (abridged OC), an Only-beyotten One rcho is God. (A third reading, & μονογενής Seog, "the only-begotten God," found in xo, i. e., x as corrected by the third hand, and in No. 33, arose simply from a combination of the two readings, the article being improperly trans ferred from the first to the second.) The two readings are of equal antiquity: Since is supported by the oldest Greek MSS., nearly all Alexandrian or Egyptum (x*, i.e., the original or uncorrected x, B, C*, L, also the Peshito Syr.); viúc by the oldest versions (Itala, Vulg., Curet. Syr., also by the secondary uncials, and all known cursives except 33). The patristic evidence is uncertain and conflicting. The usual abbreviations in the uncial MS., OC and) C. mar. easily be confounded. The connection of more reis with Seig is less natural than with vioc, although John undoubtedly could call the Son Seco, and did so in ver. 1. Moroyavije Sede simply combines the two attributes of the Logos, Sie, ver 1, and pore yενής, ver. 14.

For a learned and ingenious defence of \$16¢, set Hort's Two Dissertations (Cambridge, 1877), West-cott in the Speaker's Commentary on John (p. 71), and Westcott and Hort's Gr. Test. vol. ii. (Note p. 74); also Weiss in the 6th ed. of Meyer's Com. of John (1880). It is urged that the substitution of vióc for \$266c is easily explained as being suggested

Wens renders the passage (p. 86) thus, "Gottlicher Wesen in micmand je geschen; can Langeborene gottlichen Wesens... Auf does Kunde gebracht," i. e., "the Divine Being no one has ever seen, an Only begotten One of Divine essence... has brought knowledge of it."

by the primary meaning of moreoverice, while the converse substitution is inexplicable by any ordinary motive likely to affect transcribers. But Sive in connection with governor is not sustained by any parallel passage in the New Test., and sounds strange. Tischendorf adopts vinc, and Dr. Abbot ably defended this reading in two essays one in the "Bibliotheca Sacra" for 1861, pp. 840-872, and one printed for the American Revision Committee (and afterwards published in the "Unitarian Review" for June, 1875, at Boston). The Westminster Revisors first adopted "God" in the text, but afterwards put it on the margin, as the American Committee suggested. Both readings give essentially the same sense, but the common reading is more natural and free from objection. Moroyevic docs not necessarily convey the Nicene idea of eternal generation, but simply the unique character and superiority of the eternal and uncreated sonship of Christ over the sonship of believers, which is a gift of grace. It shows his intimate relation to the Father, as the Pauline πρωτότοκος (Col. i. 15) his sovereign relation to the world.

2. Luke ii. 14: εὐδοκία (nominative), οτ εὐδοκίας (genitive), in the Gloria in Excelsis. The textus receptus gives us an anthem with three clauses, or a triple parallelism, the third being a substantial repetition of the second.

tition of the second:

"Glory be to God in the highest, And on earth peace, Good pleasure among men." 1

^{&#}x27; iν άνθρωποις τθέσκισ. The A. V. is certainly wrong in ignoring

The other reading gives us a double parallelism of somewhat unequal length (as often in the Psalms):

"Glory be to God in the highest,
And on earth peace among men of (his) good pleasure," ?

with three corresponding ideas—glory and peace, God and men, in the highest (heaven) and on earth! Intrinsically this reading is preferable, the parallelism being complete without a repetition. It is supported by **, A, B, D, all the Latin copies (bond voluntatis), the Gothic Version (godis viljins, "of good will"), Origen, Jerome; while the nominative &bdokia is sustained by the cursive MSS., the Syriac, Coptic, and other versions, and many Greek fathers, and the Greek Gloria in Excelsis, as appended to Cod. A (which, however, in Luke ii. 14 reads the genitive), and in the Apost. Constitutions. Tischendorf adopts &bdokiac, so also Westcott and Hort, and the Revisers, but with the other reading on the margin.

the preposition (as the Volgate and Luther do), and translating "Good will towards men," as if it were the dative.

Δύξα τη υψιστοις θεώ και ται γης. είρηση τη ανθρωποις εύδοκιας.

^{*} εὐι οκιας, bonæ coluntaties, not as a predicate of men, but men of Godd good will, men in whom he takes delight, to whom his favor, his benevolent purpose, is shown by the birth of the Saviour. All men are meant; not a particular class (comp. John in. 16; Tit. ii. 11. This relieves the passage of a great difficulty. Comp. εὐι οκία in Phil. i. 15; ii. 13. Pph. i. 5, 9; 2 Thesa, i. 11; and εὐδοκεω in Matt. iii. 17; xvii. 5, Mark i. 11; Lake iii. 22.

^{*} Dr. Hort (Notes on Select Readings, n. p. 56) suggests a more equal division, by connecting " and on earth" with the first clause

⁵ The famous "Quarterly Reviewer" (Oct. 1881), of course, denounced

3. Rom. v. 1: Exour, we have (habemus), elphyny, peace, or Exwuev (the hortative), let us have (habeamus), peace. Here the intrinsic evidence rather favors the received text, since the apostle states the result of justification by faith; moreover, it is respectably supported by x4, B3, F, G, P, Didymus, Epiphanius, etc.; and o and ω may easily be confounded. Hence Lachmann in his ed. major, and Tischendorf in his former editions, favored Exoger, and the American Committee decided to retain "we have" in the text, and to put "let us have" in the margin. But the English Committee decided the other way, following Lachmann in his ed. minor, Tischendorf in his last edition, and Westcott and Hort. In his Critical Notes Hort does not even mention this variation. It must be admitted that Examer is, upon the whole, better supported by a* (uncorrected), A, B*, C, D, Itala, Vulgata, and other versions; and it gives also good sense, since peace, like every other gift, must be held fast and regained ever anew to be fully possessed and enjoyed. Anxious and timid Christians must be exhorted to realize the benefit of the merits of Christ which are theirs by faith.

4. Acts xx. 28: "to feed the church of God" (rhe

the reading of sidosine as a "grievous perversion of the truth of Scripture," and holds the exidence for minera to be "absolutely decisive." L'amon thook, the editor of the Speaker's Commentury, agrees with Dean Elurgou's general position, but admits at least that "the Revisers have manuscript authority sufficient to prove that their reading was known and adopted by many churches at a very early time." (The Revised Leaston of the First Three Gospels, Lond. 1882, p. 27.)

ἐκκλησίαν τοῦ Φεοῦ), or "the church of the Lord" (rov kupiou). The difference derives dectrinal importance from the addition: "which he purchased with his own blood" (ην περιεποιήσατο δια του αιματος τοῦ ίδίου). The reading ἐξοῦ would furnish a strong argument for the divinity of Christ, but also an almost patripassian or monophysitic view of his death.' The two Revision Companies are divided here-the English put "God" in the text, and "the Lord" in the margin; the Americans reverse the order. The critical editors are also divided-Westcott and Hort adopt rov 9:00, Tischendorf rov supiou. The former is supported by a, B, a number of cursives, Vulg: the latter by A, C*, D, E, 13, and other cursives, and by the Old Latin, Coptic, and Sahidie versions. The testimony of the fathers is divided.' The ablest arguments on the two sides of the question are by Dr. Hort, in favor of Scoo, in Notes on Select Readings, pp. 98-100, and by Dr. Ezra Abbot, in favor of kupiou, in the "Bibliotheca Sacra," Andover, for 1876, pp. 313 sqq. Dr. Hort suggests at the end of his note that possibly viou may have dropped out

¹ Comp. Watts's "When God the mighty Maker died;" and the old German hymn, "O welche Noth! Gott selbst ist todt."

Chrysostom is quoted on both sides, but Dr. Abbot writes me the following note: "The case in regard to Chrysostom must be considered clear. He not only reads reprove without variation among the MSS, in his Hom, on Eph av. 11, but (what I did not know when I wrote my article) the best MSS, of Chrysostom read reprove in his homily on this principal of the Acts, and that reading is accordingly adopted in the translation of his Homilies on the Acts in the Exford Library of the Fathers."

² The essay was first privately printed for the use of the Am. Bevinon Committee.

after row idiou at some very early transcription, affecting all existing documents. This conjecture would relieve the passage of all difficulty, and make it conform to the apostolic doctrine that God purchased to himself a universal church by the precious blood of his dear Son. But since conjecture cannot be allowed a place in view of the multitude of readings, except in an extreme case, which does not exist here, I prefer the reading keplou. Paul often speaks of "the church of God" (1 Cor. i. 1; xi. 22; 2 Cor. i. 1; Gal. i. 13; 1 Tim. iii. 5), but nowhere of the blood of God. On the other hand, the Church is usually represented as the institution of Christ, as his body, and his bride for which he shed his blood (Matt. xvi. 18; 1 Cor. iii. 11; Eph. i. 22, etc.).

5. 1 Tim. iii. 16: \$\sigma\circ (\OC), \text{ or } \sigma\circ (\OC), \text{ God was manifested in the flesh," or " He who [\vec{i}, \circ, \circ, \Christ] was manifested in the flesh." Here the weight of external and internal evidence is decidedly in favor of \vec{o}c, and this reading has been adopted by all the critical editors (Griesbach, Lachmann, Tregelles, Tischendorf, Westcott and Hort), critical commentators (including Alford and Ellicott), and by the English and American Revisers. The arguments

Dean Burgon's dictatorial protest against the nearly unantmous consensus of scholars is mere bratum folimen, and can only have weight with ignoramises. Even Bishop Wordsworth, the most conservative of English commentators, adopts the reading is. So does the Bishop of London in the Speaker's Commentary (which is likewise very conservative, vet admits that "the evidence, external and internal, seems to require the admission of by into the text instead of Socy or a," New Test, in 7801, also Canon Speace, in Ellicott's Com, and Dean Plumptre, in Schaff's Popular Com, vol. in. (1882), p. 570.

are: (1) The best MSS. (x, A*, C*, F, G) read 5c. although some have been corrected by later hands. In x the letters Si were added above the line, in the twelfth century. The correction in C is older A is defaced, but has been examined by Bishop Ellicott and other scholars with the aid of the microscope. and found to have had originally OC without a bar above and without a transverse stroke in O, though both were added in comparatively recent times. B cannot be quoted here, as it does not contain the Pastoral Epistles.* (2) All the ancient versions of any weight have a relative pronoun here. (3) The Western 5, quod, which is a manifest correction of og and adaptation to the preceding uvoripion. (4) The oldest fathers: Origen (qui manifestatus est), Epiphanius, Cyril, Theodore of Mopsuestis, Jerome. The reading Sioc seems not to have been known before the last third of the fourth century; and even Chrysostom is here doubtful, though in one place he probably read Szóc, as certainly did Theodoret. (5) It is much easier to account for the change of the difficult of into the easy Side, than vice versa, although the mechanical resemblance of OC and OC made the other change more easy. (6) While Seig well suits the first of the six verbs,

¹ Dean Burgon boldly perverts this testimony of experts, and source without a shadow of proof: "A and C exhibited & C until ink, diff, and the injurious use of chemicals obliterated what once was patent." He does not tell us when and to whom it was putent.

Not "because the jealousy of Rome has prevented accurate collation." as the Speaker's Com. (iii. 780) strangely remarked in the year 1601, thirteen years after the publication of the fac-simile edition of Vercellone.

it does not naturally harmonize with the other five. We may say that God "was manifested in the flesh," but not that he was "justified in the spirit," "seen of angels," "received up in glory." All this, however, can be said with perfect propriety of Christ as the God-man. And he is undoubtedly meant by the relative pronoun. And even the first verb suits better to the language of John, who does not say "God was made flesh," but "the Word was made flesh." We have in this passage no doubt a quotation from a primitive creed or hymn in praise of Christ, and this accounts not only for the relative δ_c , but also for the rhythmical structure of the whole passage, which can be arranged in three parallel pairs:

"Ος ἰφανερώθη ἐν σαρκί,
ἰδικαιώθη ἐν πνεύματι,
ἄφθη ἀγγέλοις,
ἐκηρύχθη ἐν ἔθνεσιν,
ἐπιστεύθη ἐν κόσμῳ,
ἀνελήμφθη ἐν δύξη.

The doctrinal importance of this variation has been much overrated. The divinity of Christ loses nothing by the change. It implies in any case his pre-existence. He is the personal embodiment of the mystery of godliness.'

¹ Comp. a sermon of Dr. Vaughan (Master of the Temple), Authorized or Revised? Lond. 1882, p. 17: "The Revised Version of the New Testament says this to us—and if it were its only change, it would have been worth ten years of labor: The mystery of godliness, the revealed secret which has in it 'reverence,' the right feeling and attitude of the soul towards God its Author and Object of being, is a Person—incarnate, justified, attested, heralded, believed, glorified—a Person whom to know

6. Apoc. xvii. 8: kainep iorev, or kai napiorae. Here the textus receptus, by the fault of a transcriber, gives nonsense: "The beast that was, and is not, and yet is"—while the true reading adopted by all the modern editors makes it quite clear: "The beast was, and is not, and shall come" (lit., shall be present).

Other substitutions are due to the aim of harmonizing passages, or of correcting a supposed error, as èν τοῖς προφήταις for èν τῷ Ἡσαίᾳ τῷ προφήτυ, in Mark i. 2; Βηθαβαρά for Βηθανία, in John i. 28 (due, perhaps, to the conjecture of Origen).

CRITICAL RULES.

Since Bengel, Wetstein, and Griesbach, the critical process has been reduced to certain rules, but there is considerable diversity in the mode and extent of their application. It is not a mechanical process, and does not lead to mathematical certainty. The critic has often to reason upon mere probabilities, and to ascertain what hypothesis best explains all the phenomena. Here the judgment may vary, and absolute manimity cannot be expected in every case.

The following rules may be regarded as being sound, and more or less accepted by the best modern critics:

(1.) Knowledge of documentary evidence must precede the choice of readings.

(2.) All kinds of evidence, external and internal, must be taken into account, according to their intrinsic value.

is life, whom to serve is freedom. He is not a doctrine, nor a book, nor a creed, nor a church—He is a Person,"

(3.) The sources of the text must be carefully sifted and classified, and the authorities must be weighed rather than numbered. One independent manuscript may be worth more than a hundred copies which are derived from the same original.

On closer inspection, the witnesses are found to fall into certain groups, and to represent certain tendencies. Westcott and Hort have revived, modified, and perfected Griesbach's system of families or recensions. They distinguish between the Western, the Alexandrian, the Syrian, and the neutral texts, and enter minutely into the genealogical relations of the ancient documents. The Western text is specially represented by D, the Old Latin versions, the Greek copies on which they were based, and in part by the Curetonian Syriac, and is characterized by a tendency to paraphrase and to interpolate from parallel passages or other sources. The Alexandrian or Egyptian text is much purer, but betrays a tendency to polish the language; it is found in Origen, Cyril of Alexandria, and other Alexandrian fathers, and in the two principal Egyptian versions, especially the Memphitic. The Syrian text is mixed, and the result of a recension of editors who borrowed from all sources and were anxious to remove stumblingblocks, and to present the New Testament in a smooth and attractive form. The neutral (pre-Syrian) text is best represented by B and largely try &, and comes nearest to the apostolic original. From a careful comparative examination, Westcott and Hort have come to the conclusion that these two oldest extant MSS., the Vatican and the Sinaitic,

are derived from ancestries which "diverged from a point near the autographs, and never came into contact subsequently; so that the coincidence of and B marks those portions of text in which two primitive and entirely separate lines of transmission had not come to differ from each other through independent corruption in the one or the other." They pay supreme respect to the Vatican MS, while Tischendorf, in his last edition, often gives the preference to the Sinaîtic readings.

(4.) The restoration of the pure text is founded on the history and genealogy of the textual corruptions. See the special discussion of the genealogical

method below, p. 208 sqq.

(5.) The older reading is preferable to the later, because it is presumably nearer the source. In exceptional cases later copies may represent a more ancient reading. Mere antiquity is no certain test of superiority, since the corruption of the text be-

gan at a very early date.

(6.) The shorter reading is preferable to the longer, because insertions and additions are more probable than omissions. "Brevior lectio praferanda est verbosiori" (Griesbach). Porson regarded this as the "surest canon of criticism." Transcribers were intent upon complete copies, and often inserted glosses on the margin or between the lines, and others put them into the text.

(7.) The more difficult reading is preferable to the easier. "Lectio difficilior principatum tenet,"

or "Proclivi scriptioni prestat ardua." This was Bengel's first rule. It is always easier to account for the change of a really or apparently difficult and obscure reading into an easy and clear one, than vice versa. Transcribers would not intentionally substitute a harsh, ungrammatical, or unusual reading for one that was unobjectionable.

(8.) The reading which best explains the origin of the other variations is preferable. This rule is

emphasized by Tischendorf.

(9.) "That reading is preferable which best suits the peculiar style, manner, and habits of thought of the author; it being the tendency of copyists to overlook the idiosyncrasics of the writer" (Scrivener).

(10.) That reading is preferable which shows no

doctrinal bias, whether orthodox or heretical.

(11.) The agreement of the most ancient witnesses of all classes decides the true reading against all

mediaval copies and printed editions.

(12.) The primary uncials, x, B, C, and A —especially x and B—if sustained by other ancient Greek uncials (as D, L, T, Z, Z) and first-class cursives (as 33), by ancient versions, and ante-Nicene citations, outweigh all later authorities, and give us presumably the original text of the sacred writers.

APPLICATION OF THE RULES.

The application of these critical canons decides, in the main, against the Textus Receptus, so called, from which the Protestant versions were made, and in favor of an older uncial text. The former rests on a few and late, mostly cursive MSS., which have

very little or no anthority when compared with much older authorities which have since been brought to light. It abounds in later additions, harmless as they may be. It is essentially the Byzantine, or Constantinopolitan, text which almost exclusively prevailed in the Greek state-church. It is the mixed text of the Syrian fathers of the fourth century, especially of Chrysostom, who spent the greater part of his life in Antioch, and the last ten years 15 patriarch at Constantinople (d. 407). This text was almost exclusively copied during the ascendency of Constantinople in the East, while the West contined itself to the Latin version, and remained ignorant of the Greek Testament till the fall of Constantino ple and the revival of letters. This text was intreduced in the West in printed form by Erasmus in 1516, with some additions from the Latin version. It passed with many changes into the editions of Stephens, Beza, and Elzevir, before the material for the science of criticism was collected and examined. Erasmus, Stephens, and Beza were good scholars, but could accomplish little with the scanty resources at their command. Griesbach, Lachmann, Tregelles, Tischendorf, Westcott and Hort have the advantage over them in the possession of an immense critical apparatus which has been accumulating for three hundred years. This apparatus includes not only the oldest Greek MSS., but also the oldest versions -Syriac, Latin, Egyptian and numerous quotations of ante-Nicene and Nicene fathers tolder than Chrysostom); and among these various sources there is a very remarkable agreement and departure from the received text, though mostly of a verbal character, and seldom touching a doctrine. We are now able to go back from the printed text of the fifteenth century and its basis, the Byzantine text of the fifth century, to a text of the ante-Nicene age up to the time of Irenæus or the middle of the second century.

It has taken a long time for scholars to become emancipated from the tyranny of the Textus Receptus, and it will be a long time before the people can be weaned from the authority of the vernacular versions based upon it. The German Version of Luther and the English Version of 1611 are so idiomatic and classical, and so full of faith and the Holy Spirit, that they have deservedly a most powerful hold on the popular mind and heart; and every serions departure from them is apt to disturb associations and cherished recollections of the dearest and most sacred character. But the truth must prevail at last over tradition and habit. Amicus Erasmus, amicus Stephanus, amicus Beza, sed magis amica veritas.

The loss of the traditional text is more than made up by the gain. The substance remains, the form only is changed. The true text is shorter, but it is also older, purer, and stronger.

By that we must abide until new discoveries bring us still nearer to the inspired original. If we cannot have the very best, let us have at least the next best. If the apostolic autographs should ever be discovered, which is extremely improbable, it would create a new epoch in biblical learning, but it would scarcely alter the text, which no doubt has been

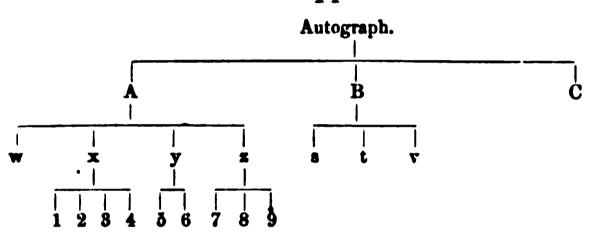
providentially preserved from all essential altera-

THE GENEALOGICAL METHOD.

[This section was kindly contributed to this work by Professor Best. B. WARFIELD, D.D., of the Theological Seminary at Allegheny, Pa. He has made textual criticism a special study, and prepared a careful reves of Westcott and Hort's breek Testament in the "Presbyterian Kevies" for April, 1882.—P. S.]

In attempting to recover the original form of any ancient text, the first step must always be to gather the testimony, which in the New Testament is found in the MSS., citations and versions. Just as inevitably the next step must be the sifting, weighing, and classifying of the testimony. It is, indeed, conceivable that all witnesses might be equally important; but most certainly this is not a priori probable. It is altogether likely prior to examination, rather, that one witness is more weighty than another; it is far from improbable that many apparently important witnesses may prove simply a body of repeaters. Suppose, for instance, that printed as well as manuscript copies were included in the collected material: one edition may have comprised ten thousand inpressions; another, equally good or better, only out hundred; and it would be clearly unfair, merely on account of this accident of the number of impressions, to allow one hundred times more weight to the one edition than to the other. Similarly, from one MS, there may have been made a thousand copies; from another, equally good or better, only ten; and it would be equally unfair, merely on account of this accident of the number of copies taken to allow one hundred times more weight to the one group than to the other. Unless, however, before using our testimony at all, we begin by sifting and classifying it, we run continual and unavoidable risk of perpetrating this gross injustice.

An imaginary case, illustrated by a diagram, may make these results more apparent:



Suppose three copies, A, B, C, are made of the autograph, which is then destroyed. Suppose, further, that C remains uncopied; of B three copies, s, t, v, are made; and of A four, w, x, y, z, of which, again, x, y, z become themselves the parents of the further copies represented by numerals in the diagram. We have now nineteen representatives of the autograph from which we are to reconstruct it. Shall we allow equal weight to each? Clearly A and 9, say, for instance, stand in very different relations to the autograph, and it would be manifestly unfair to allow them equal weight. Clearly, again, in the presence of A, all its copies—sons and grandsons alike—are useless to us; they contain legitimately nothing not already in A, and therefore, both in the cases where they are like it and in those where they are unlike it, must be absolutely neglected.

same is, of course, true of the relation of s, t, v to B. In other words, the fourteen MNN. A, w, x, y, z, i-b, can rank in combination as only one witness; the four, B, s, t, v, again as only one; and, although we possess nineteen documents, we have at last only three witnesses.

Let us take another step, and suppose that as well as the autograph, A, B, x, y, z are lost, so that we possess only the fourteen MSS., C, s, t, v, w, 1-9: how would the case be altered? We certainly do not, in thus decreasing the number of our copies, increase the number of our witnesses. s, t, v would still represent only three repenting witnesses of what was in the one witness B; w, 1-9 would be still, in all their divergencies from one another, only corruptions from A, and hence worthles. - in all their agreements with one another only witnesses to what was in A, and hence only one witness. There are thus still only three witnesses to consider. And it would be still manifestly misleading to treat our documents as together constituting more witnesses than three. We could not, indeed, now as in the former case neglect the testimony of s. t. v. or of w, 1-9; but we should not be able to treat each of them as a direct witness to the autograph co-ordinate with the others or with C. The true method of procedure would be to compare the various copies among themselves, noting their affiliations, and that discovering that s, t, v constituted one group, while 1, 2, 3, 4, -5, 6, -7, 8, 9, each formed a sub-group. which then united with each other and with w to frame another group, while C stood alone. Thus,

working backward on the simple and almost selfevident principle that community in readings means community in origin, we would discover by the irrefragable evidence of the mutual resemblances and divergences of documents what we know from the diagram namely, that we have three witnesses only to consider, and that the whole group w, 1-9 is, in point of originality, equal only to the one MS. C in value. The qualifying phrase, "in point of originality," has been designedly inserted; for, although this grouping of the documents is decisive as to the question "how many witnesses have we?" and necessarily reduces them to three, it says not one word as to the relative values of those three witnessing groups. A, represented by the extant w, 1 9, may be far better than, or it may be far worse than C, represented by itself alone. The relative values of the various witnesses cannot be determined until after the grouping has been thoroughly done, and then must be sought by testing the groups as wholes by internal and transcriptional evidence.

By means of our diagram we have thus obtained the two first and most important rules of critical procedure: 1. First classify the witnesses by means of a careful study of the affiliation of the documents, thus discovering how many real witnesses there are; and, 2. Then determine the relative values of these witnesses through the use of the only applicable evidence—i. c., intrinsic and transcriptional. Thus alone can we mount to the autographic form of any

ancient text by secure steps.

The application of this method-universally in

use elsewhere—to the text of the New Testament was first hinted at by Mill and Bentley, and first actually made by Bengel, followed especially by Griesbach. It has been reserved, however, to our own day and to Dr. Hort to perfect it. Dr. Hort has pointed out that the extant MSS, of the New Testament fall naturally into four great groups, which he names Syrian, Western, Alexandrian, and Neutral. The Syrian is, however, demonstrably of late origin, and the result of a combination of the other three. And therefore, just as in our imaginary case all derivative evidence was to be rejected in the presence of its sources, so also here the whole Syrian group is of no value as testimony to us in the presence of the groups out of which it was made. In the reconstruction of the antographic text we are concerned thus only with the three coordinate groups, called Western, Alexandrian, and Neutral. We have but to distribute the various documents which have come down to us, each to its proper group, in order to lay beneath us an impregnable basis for our reconstruction of the autographic text of the New Testament.

This task of distribution proves in the New Testament to be a very difficult and complicated one. The different portions of the volume—Gospels, Acts, Catholic Epistles, Pauline Epistles, and Revelation—must be treated separately. Allowance must be made for progressive growth of corruption within the bounds of each class. And, above all, the problem is to an unparalleled degree complicated by mixture between the groups, so that in many pas-

sages it is exceedingly difficult, and sometimes impossible, to classify the readings with any certainty. These difficulties and complications limit the application of the genealogical method, as it is called, so far, but cannot affect it in general, and do not throw doubt upon it wherever it is applicable. They force us to call to our aid other methods to decide between readings in special passages and to test our results in all passages; but in the main portion of the New Testament, genealogical evidence is thoroughly applicable and entirely decisive.

The vast majority of the extant documents-all those of the later or cursive type—are assigned definitively to the Syrian class, and hence are convicted as of secondary value as witnesses, and of no value at all in the presence of the primary sources. Only five MSS, are found to be throughout pre-Syrian-viz., B, x, D, D₂, G₃-of which B seems purely Neutral in the Gospels, and D, D2, G3 purely Western throughout. In the rest of the New Testament B has a Western element; and a, though largely Neutral, has Western and Alexandrian elements throughout. Such MSS, as A, C, L, P, Q, R, T, Z, F, A, and some few cursives, contain a larger or smaller pre-Syrian element. The Old Latin Version seems purely, the Curetonian Syriac predominatingly, Western. The Memphitic was originally in all probability purely pre-Syrian, and predominatingly nou . Western; the Thebaic is similar, but with a larger Western element. The pre-Syrian element among citations is largest in those from Origen, Didymus, and Cyril of Alexandria. The following

very rough and ideal genealogical diagram may perhaps exhibit the above facts to the eye, as concerning some of the chief documents in the Gospels.



The Alexandrian, Western, and Neutral groups—which each originated in a single document - are represented by the letters a, w, and n, respectively; the pure or mixed' representatives of each being

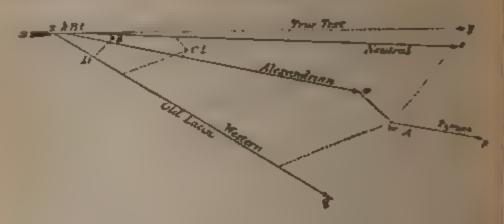
This diagram is meant to represent the kind, not the degree, of relationship between documents. The reader must avoid being led to suppose, for instance, that C. L. and Memph. are as closely related to one another as the diagram represents them to be.

² The usual genealogical sign of marriage (=) is used in the diagram to denote mixture.

designated by the primed or combined letters. If a reading now, for instance, is attested by D, N, Old Latin - seeing that D and the Old Latin are pure descendants of w, and N a mixed one, their common inheritance of this reading may be accounted for as coming from w, and they may therefore constitute but a single witness for it. On the other hand, if a reading is supported by B, N, D, it necessarily has the support of both n and w — two out of three. On the hypothesis that a, n, and w are of equal value, the latter reading would be probably right,

and the former probably wrong.

Of course, however, the three original sourcesw, n, and a are not of equal value. On testing the groups that represent them by intrinsic and transcriptional evidence-which, we must remember, is the only applicable evidence - w betrays itself as most painfully corrupt, and a as quite so, while n approves itself as unusually pure. In cases of termary variation between the groups, that reading which represents n is probably, therefore, correct, and is usually supported as such by internal evidence; in cases of binary variation that reading for which the group representing a throws its weight is almost certainly correct, and is almost uniformly proved to be such by internal evidence. (The exception consists mainly of those few passages classed as Western non-interpolations.) The relative divergence from the autograph of the several groups may be roughly represented to the eye by the following diagram, in which also we may observe anew the value of certain combinations in the Gospels.



If x y represents the line of absolutely true descent, z q, along the course of which the various Western documents may be ranged in growing corruption, will roughly represent the Western divergence, ts the Neutral, and k v the Alexandrian; w p represents the Syrian. Now, it is evident that B, placed at a point between k and t, or just beyond t on the line ts, is the nearest to the originals of any MS. Bx will carry us back to a point on stx, or to a point at, or prior to, k or z. BD will take us to, or prior to, z. x D, on the contrary, may be equal to B D, and so land us on z x; or may be equal to D alone, and so carry us only smid the abounding corruption of z q. And so on through the list

In putting the genealogical method to practical use in determining the text in individual passages, the central problem is to translate testimony expressed in terms of individual manuscripts into testimony expressed in terms of classes of manuscripts. It would be a great help to have in our hands a trusty edition of the New Testament presenting in parallel columns the four great classes of text, each with its own various readings. In such

case we should have only to turn to the passage in our Testament and see the testimony marshalled in order. Such an edition is, however, still a desideratum, and, indeed, is by no means a necessity. The information given in any good digest of readings is sufficient to enable us to deal with most passages at the expense of a little trouble and thought, as if they had place in such an edition and we could turn to them there and see at a glance the readings of each class. Let us suppose, for instance, that we wished to deal with a passage in the Gospels in which one reading was supported by B, s, C, L, Memph., Theb., Orig., and its rival by the remainder of the witnesses: it is easy to see that in our desiderated edition the former reading, supported as it is by the typical Neutral and Alexandrian documents, would stand in those columns, and the latter, for the same reason, in the Western and Syrian columns. By simply noting the grouping of the documents we can proceed, therefore, just as if all this preliminary work had been already done to our hand by somebody else.

The proper procedure is something like this: First, let the Syrian testimony—which as collusive testimony is no testimony—be sifted out. This may be done roughly by confining our attention for the moment to the pre-Syrian documents—that is, to the earlier versions, the fathers before 250 A.D., and to such MSS, as B, κ, C, L, D, T, Ξ, Δ, Z, R, Q, 33

Its place is, especially in the Gospels, supplied for many purposes in a general way by Mr. E. H. Hanself's parallel edition of the four great MSS., A, II, C, D.

in the Gospels; B, &, A, C, D, E, 13, 61 in Acts; B, *, A, C, 13 in the Catholic Epistles; B, *, A, C, D, G, P, 17, 67** in Paul; and &, A, C, P, 95, in Revelation. Very frequently the reading will be found to be already settled on the completion of this first step; on sifting out the Syrian testimony the variation is sifted out too. As this amounts to proving the non-existence of the variation before A.D. 250. the text thus acquired is very certain. An example may be seen in John v. 8, where the received test reads Eyeppe with support which disappears entirely with the Syrian documents, while its rival, Eyelpe, 15 left with the support of B, &, O, D, L, etc. A like case is Mark i. 2, where "the prophets" is read our by documents which sift out by this process, leaving its rival, " Isaiah, the prophet," still testified to by B, N, D, L, A, 33, Latt., Memph., and Syrr. Pst., Hic. mg, and Hier. We add three further examples from Mark: iv. 24, where B, &, C, D, L, A, Latt., Memph, omit "that hear," against Syrian witness only; xv. 28, where the whole verse is omitted by B, &, A, C, D, Theb., against Syrian (and late Western) witness; iii. 29, where "sin" is read instead of "judgment" by B, N, L, A, 33 (C, D), Latt., Memph, against purely Syrian opposition. In such cases, our procedure cannot be doubtful.

Often, however, after this first step has been taken, we seem hardly nearer our goal than at the outset; there are still rival readings—two or sometimes three—among which we are to find the original one. The next step in such case is to assign these remaining readings to their own proper classes.

This is done by noting carefully the attestation of each, with a view to determining the class to which the group supporting each belongs. This is not always an easy task, but it is usually a possible one. Suppose, for instance, we have before us at this stage two readings in a passage of the Gospels the one supported by D, Old Lat., Cur. Syr., and the other by B, x, C, L-it is very easy to see that the former would stand in our wished-for edition in the Western column, and the latter in the Neutral and Alexandrian columns; or, in other words, that the former would take us in our diagram only somewhere on the line z q, while the latter would carry us to the point of juncture of the Neutral and Alexandrian lines. So, also, if the attestation were divided rather thus: B, &, D, Old Lat., Vulg., Memph., Theb., against C, L, it would be easy to see that the former was Neutral and Western, and the latter Alexandrian; or, in other words, that the former would take us to point z on the diagram, the latter only somewhere on the line tv. Our proredure in such cases, again, could not be doubtful. The following are examples of such cases: In John i. 4, farm is read by 8, D, Codd, mentioned by Origen, Old Lat., Cur Syr., Theb.; that is, by documents typically Western in conjunction with others containing larger or smaller Western elements: it belongs on the line z q. Its rival, in, is read by B, C, L, F, Memph., Vulg., Syrr.; or, in other words, by documents Neutral, or Neutral and Alexandrian; to it, therefore, the genealogical argument points as probably the correct reading. The interesting reading of Mark

ix. 23, adopted by the Revisers of the English New Testament, is another case in point - restoring the vivid form of the original, as it does, against the flatter corruption supported by D, 33, Old Lat. Vulg., Syrr., i. e., by the Western class. Other evamples from Mark are: Mark ix. 44, last clause of 45, and 46, omitted by B, x, C, L, A, Memph. Neutral and Alexandrian, inserted by D, Old Lat., Vulg. Syrr. = Western; Mark ix. 49, last clause, omitted by B, &, L, A, and inserted by C, D, Latt., Syrr., where the defection of C to the Western side introduces no complication, seeing that C has a Western element; Mark xi. 26, omitted by B, x, L, A, and inserted by C, D, Latt., Syrr. Other examples may be found in all the clauses omitted by the Revised English Version from the Lord's Prayer as recorded by Luke.

It is not asserted, of course, that the genealogical method will do everything; or that there are no passages in which it leaves the true reading in doubt or in darkness. But it is asserted, as is illustrated by the foregoing examples, that it is easy to apply it in the great majority of cases, and that it is sound wherever applicable. Its results ought to be always tested by other methods—by internal evidence of groups first, and internal evidence of readings afterwards. From this testing the method emerges traumphant; although in a few rare cases we are preserved by it from a wrong application of the genealogical argument. Extreme and very interesting instances of this may be found in those passages which are technically called by Dr. Hort "Western

non-interpolations." There are only some halfdozen of these, but they are very instructive. Matt. xxvii. 49 is a fair sample. Here B, x, C, L, (U), Γ , etc., unite in inserting the sentence, "But another, taking a spear, pierced his side, and there came forth water and blood," against the opposition of Western (and Syrian) documents only. Now it is quite impossible to accept this sentence: it looks strange in this context, it has the appearance of coming from John xix. 34, and it is very surprising that the Western class, the chief characteristic of which is insertion, should here be the sole omitter. Both intrinsic evidence and transcriptional evidence speak so strongly against the sentence, indeed, that the editors unanimously reject it. Is the genealogical method here at fault? No; our application of it only is corrected. We must remember that genealogical investigation does not itself determine for us the relative values of the different classes; it merely distributes the documents into these classes, and leaves to internal evidence the other task (see p. 210). And internal evidence determines general and usual relations, not invariable ones. It tells us that, the documents having been distributed into the Neutral, Alexandrian, and Western classes on genealogical considerations, the Neutral class is the best, and hence is usually to be trusted—the Western the worst, and hence is usually to be distrusted. It does not tell us that the Western reading is necessarily always wrong. The significance of such exceptions as the one under discussion is simply this: in a few rare cases the stem from which the classes diverge received corruption after the Western divergence, and before the Neutral or Alexandrian divergence; in other words, between z and k on the diagram. A glance at the diagram will show how consistent this result is with the method; it informs us only that B D takes us to an earlier point than B plus non-Western C, and warns us never to be satisfied with a mechanical application of a rule, however generally valid it may appear. So far from such exceptions to the ordinary application of genealogical evidence proving destructive of its principle, therefore, they form one of the best and strongest confirmations of it. They are the jags in the papers' edges, the fitting of which proves that we are on the right track.

A list of the chief variations in one chapter of the Gospels is added below for the examination of the student.

READINGS OF THE FIFTH CHAPTER OF ST MATTHEW!

(t) Ver. 1	προσήλθαν	W., T., Tr.	В, №.
	προσήλθου		C. D. P. A Western.
(2) " 4,5	order of verses (5, 4)	T., Tr.	D, 83, Old Lat., Volg., Cat.
			Syr. Western.
	(4, 5)	w.	B, N, C, F, A, Memph, Sytt.
(3) " 9	add airor	[W., Tr.]	B, C. A. Cur. Syr., Menut.
	omit "	T.	St. C, D, Latt., Pat. West.
			era.
(4) " 11	add άῆμα		C.C.A.Sym,Ong Obs.
			andran.
	omit "	W., Tr., T.	B, N, D, Latt., Memph.

In this list the third column gives the editors who have accepted each reading - W. standing for Westcott and Hort, T. for Tischemon (latest text), and Tr. for Tregelles. The fourth column gives the winnesses for each reading.

(3)	Ver.	.11	add ψευδύμενοι	W., T., Tr.	B, M, C, F, Δ, Vulg., Cur.
(-)			,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	, 24, 25,	Syr., Pat., Memph.
			omit "	[Tr. mg.]	D. Old Lat., Origen.—
(6)	44	18	βληθέν έξω κατ.	W., Tr., T.	B, N, C, 33, Syr. Hel., Orig.
7,			Bladgrackforairer.		D, Γ, Δ (Latt.)-Western.
(i)	44	22	omit eieğ	W.,Tr.mg., T.	B, x, Vulg., Orig.
			însert ^a	[Tt.]	D, L, F, A, 83, Old Lat., Cur. Syr., Syrr., Memph. — Western,
(8)	4	#	ραχά	T.	N, D, Old Lat., etc.— West-
			pará	W., Tr.	B, etc.
(9)	**		हर्वहर्त	1	B, Ν, L, Γ, 88, Orig.
444.5			mai šaeč	-	D, A, etc, Western.
(10)	••	20	omit se napačiji		B, X,
			inaert.# #	[Tr.]	(D), L, Γ, Δ, 33, Old Lat., Valg., Cut. Syr., Theb., Memph., Pst.— Western.
an	4	27	omit roig ápy.	W. T. Tr	B, N. D, F, Old Lat.,
,					Memph., Pst.
			add " "		L, A, 98, Car. Syr., Hel., Vulg.—Alexandrian?
(12)	44	28	omit görév (Ist)	T.	x, △, Clema., Orig. 8 times.
			inect 4	[W.], Tr.	Β, D, L, Γ.
(13)	46	30	ε. γ. ἀπέλθη	W., Tr., T.	B, N, 88, Old Lat., Vulg.,
			βληθή ε. γ.	'	Cur. Syr., Memph. L, Γ, Δ, Syrr.—Alexan-
			budali er le	۱ ،	driem.
(14)	4	82	πάς, ό άπολ.	Tr., T,	B, N, L, A, 88, Vulg., Syrr.
(/			ਹੋਰ ਜੋਵੇਖ ਗੱਲeà.		D, Old Lat., Cur. Syr.,
					Memph Western.
(15)	44	44	por Kendynar		B, 3t, D, 88, Orig.
			μοιχᾶσθαι		I., △—Alexandrian?
(16)	*	87	leru	W., T., Tc.	N, D, L, Δ, Old Lat., Vulg.,
					Clems. (once). B, Clems. (once).
4.=5		-	iorai		
(17)	24		ραπίζει είς	W., T., Tr.	
			panisu ini	ir, mg.	D, L, A Western.

224

TEXTUAL CRITICISM.

(18)	Ver	89	omit σου add "		N, 38, Orig. B, D, L, A, Latt.
(19)	11	41	άγγαρεύσει άγγαρεύσει	W., Tr., T.	
(2 0)	61	42		Wa Tra T.	
(21)	п	44	omit clauses	W., Tr., T.	B. S. Latt., Memph, the Syr., Orig.
			add clauses		D. L. A. 83, etc 1706
(22)	10		τυ αὐ τό οὖτως		B. S. L. A. Syrr., (Latt) D. Z.33, Cur. Syr., Metaple
(23)	16	47	άδελφ.	W, T, Tr.	B, S, D, Latt., Cur St., Pata Memph.
(24)	4.6		φίλους ιθνικοι	W., Tr., T.	I., & Alexandri in? B, &, D, Latt., Memb.,
(25)	ă,		τελώναι τὸ αίτό		Car. Syr. L. A. Pat. — tlerandron! B. N. D. 38, Pat., (Latt.) L. A. Mannell Con Ser.
			1 1 4 6 (*14)		

CHAPTER SIXTH.

HISTORY OF THE PRINTED TEXT OF THE GREEK TESTAMENT.

The history of the printed text of the Greek Testament may be divided into three periods:

(1.) The period of the unlimited reign of the Received Text, so called, from 1516 to 1750 or 1770.

- (2.) The transition period from the Received Text to the older Uncial Text, 1770 to 1830.
- (3.) The restoration of the oldest and purest text, 1830 to 1881.

More than half a century elapsed after the invention of the art of printing before the New Testament was published in the original Greek.' The honor

¹ I mean the whole Greek Testament. For the celebrated printer, Aldo Manuzio (the elder, 1447 - 1515), had previously published the first six chapters of the Gospel of John at Venice in 1504; and the Magnificat of Mary, Luke i. 46-55, and the Benedictus of Zacharias, Luke i. 68-79, were added to a beautiful Greek Psalter in the year 1486. The Latin Vulgate was first published at Mayence, in 1455 (the Mazarin Bible), before any The German Bible was also printed before the Greek and Hebrew original. No less than fourteen editions of the German Bible in the High-German dialect were printed before 1518 (at Mayence, 1462; at Strassburg, 1466; at Augsburg, 1475; at Nürnberg or Basle, 1470, etc.), and four in the Low-German dialect from 1480 to 1522 (at Cologne, 1480; at Lubeck, 1494, etc.). See Fritzsche's art. Deutsche Bibelübers, in Herzog (new ed.), iii. 545 sqq., and Kehrein, Gesch. der deutschen Bibelübersetzung vor Luther, Stuttg. 1851. England, which now far surpasses all other countries in the publication and circulation of the Scriptures, was far behind the Continent in the sixteenth century. Wiclis's version existed

of pioncership in this great enterprise is divided between a Roman Catholic cardinal of Spain and semi-Protestant scholar of Switzerland (originally of Holland). The former began first, with a namber of helpers and boundless resources of money; but the latter, single handed and poor, overtook han by superior learning and enterprise. The same pope, Leo X., who personally cared more for letter and arts than for religion, authorized the publication of both editions, and thus unconsciously promoted the cause of Protestantism, which appeals to the Greek Testament as the highest and only infallble authority in matters of faith, and which clause the right and owns the duty to print and spread the Word of God in every language on earth. The Jews had anticipated the Christians by publishing the Hebrew Bible several years before in 1455 at Soncino in Lombardy, and again at Brescia, 1494

Dr. Renss, of Strassburg, who is in possession of the largest private collection of editions of the

then only in manuscript. The first edition of William Pendale's Paged New Testament was printed on the Continent oparity at Cologue party at Worms) in 1526, secretly smuggled into England, and burned by order of the Urshop of London (Tanstall) in 5t. Pages churchward, not far first the Oxford Bible Warehouse in Patermoster Row and the Bible House of the British and Foreign Ibble Secrety on the banks of the Thames, feet which thousands and mill one of Bibles in all languages are now wint to the ends of the earth. The archbishop of Capterbury (Warham bought a large number of copies at an expense of nearly a thousand pounds stelling for destruction, but thereby furnished the translator the means for printing a new edition. Hence the scarcity of the first edition, of which on a two copies and a fragment survive. Tuniale "caused the boy who driveth the plough to know more of the Scriptures than did all the priests" of the day. See Eadic, History of the English Bible, i, 129, 161, 173 aq., 184.

Greek Testament, gives a chronological list of 584 distinct and 151 title editions of the Greek Testament (501 and 139 being complete), which were printed from 1514 to 1870. He divides them into twenty-seven families.' This list has been enlarged in 1852 to the number of 919 by Professor Hall (see First Appendix). He estimates the total number of printed copies of the entire Greek Testament, as far as he can trace them, on the basis of 1000 to each edition, to be over one million. A large number, and yet very small as compared with that of the English New Testament, of which the American Bible Society alone issues nearly half a million of copies every year.'

^{*} See his Bibliotheca Nova Test, Graces (1872), and Appendix L. Reuss cassiles his editions as follows:

I. Lalitio Complatensie, II. Editiones Erasmicee, III Editio Complute-Erasmica, IV. Editio Colimer; V. Editiones Stephanicae, VI. Editiones Erasmo-Stephanice, VII. Editiones Complata-Stephanica, VIII. Editiones Bezame, IX, Editiones Stephano-Bezame, X, I ditiones Stephano-Plantensane XI. Elimones Elzevirianie, XII Editiores Stephano-Elsevirianze, XIII. Editiones Elzeviro-Plantinianze XIV. Editiones eritice ante-Griesbachiana XV. Editiones Griesbachiana, XVI. Editrones Matthauana , AVII. Estitiones Griesbachos-Elzeviriana; XVIII. Fabriones Kumppiana, XIX, Fairmones criticae minores post - Griesliachiance, XX. Editiones Scholziance including the Bloomfield and the Bagster editions, London); NAI Editiones Lachmannianae, XXII Editioner Griesbachio-Lachmatthanie, XXIII Editioner Tischenderflatze, XXIV. Editiones mixim recentiores, Uncile, Marale, Reuthmaye, Anger, Wordsworth, Hahn); XXV, Editiones untilom collitae, XXVI, Editiones dubias XXVII Editiones spurie. To these should be added the Tregelles editions, the Westerdt and Hort editions, the Oxford and ambruige editions of the Revisers text. The American editions fover rights are reprints of European families, mostly of the textus receptus and its derivatives.

³ The assers of the New Testament in English from the Bible House

228 PRINTED TEXT OF THE GREEK TESTAMENT.

I confine myself here to the standard editions, which mark an epoch in the history of textual criticism. Compare the full titles and specimen pages in the Second Appendix.

I. THE PERIOD OF THE TEXTUS RECEPTES: FROM ERASMUS AND STEPHENS TO BENGEL AND WERSTEIN.—A.D. 1516-1750.

THE TEXTUS RECEPTUS.

This period extends from the Reformation to the middle of the eighteenth century. The text of Erasmus, with various changes and improvement of Stephens, Beza, and the Elzevirs, assumed a stere otyped character, and acquired absolute dominous among scholars. No two editions are precisely alike, any more than the editions of the Authorized English Version; but all present substantially the same text. The changes are numerous, but rurely affect the sense. The Greek Testaments printed it England are usually based on Stephens and Beza; those on the Continent, on the Elzevirs.

The Protestant versions of the sixteenth and eventuenth conturies (German, French, Dutch, English) in common use were made from this Erasmo-Elze-

at New York, by sale and donation, for successive years ending with the list of March (according to information kindly farnished by Dr. (.dmm, one of the accretaries) are as follows:

¹² months, to March 31, 1879, 458 885 copies.

[&]quot; " 1880, 540.085 "
" " 1881, 491.105 "

[&]quot; " 1882, 424,642 "

virian text, and gained the same authority among the laity which the former enjoyed among scholars. Both were practically considered to be the inspired Word of God, and every departure from them was looked upon with distrnst. This pious superstition, although gradually undermined during the present century, still lingers, and will die very reluctantly; for religious prejudices and habits are exceedingly tenscious.

The Roman Catholic Church is not bound to a particular Greek text, but holds instead with even greater tenacity to Jerome's Vulgate, which, as a translation, is still further removed from the fountain of inspiration, though based in part on an older text than the textus receptus. The Council of Trent has put this defective version even on a par with, and virtually above, the sacred original, and thus checked all serious progress in biblical criticism and exegesis. Roman Catholic editions of the Greek Testament are belind the age, and mostly mere reprints of the Complutensian text, either alone or combined with the Erasmian, both having the quasisanction of the pope (Leo X.). The edition of the Roman Catholic scholar, Scholz, contains a vast critical apparatus, but has no ecclesiastical sanction. The only duly and fully authorized Roman Catholic Bible is the Clementine Vulgate, and that needs a thorough critical revision.

ERASMUS.

The first published (not printed) edition of the Greek Testament is that of the famous Desiderius

ERASMUS (urged by his enterprising publisher, Frobenius, who offered to pay him as much "as any

body"), at Basle, Switzerland, 1516, fol.

It was a most timely publication, just one year before the Reformation. Erasmus was the best classical scholar of his age (a better Latinist than Hellenist), and one of the forerunners of the Reformation, although he afterwards withdrew from it, and died on the division line between two ages and two churches (1536). He furnished Luther and Tyndale the text for their vernacular versions, which became the most powerful levers of the Reformation in Germany and England.

The first edition was taken chiefly from two inferior Basle MSS., one of the Gospels and one of the Acts and the Epistles: they are still preserved in the University library at Basle, and have the corrections of Erasmus and the marks of the printer's pages (as I myself observed on a visit in 1879. They date from the fourteenth or fifteenth century. Erasmus compared them with two or three others on the same books. For the Apocalypse he had only one MS., of the twelfth century, borrowed from Reuchlin, then lost sight of, but found again in

The Sorbonne in 1527 condemned thirty-two articles of Eramon extracted from his works, after having previously forbidden the circulation of his Colloquia in France. But he enjoyed the pope's friendship to the last, and was even offered a cardinal's hat, which he declined on account of old age. He died without a priest, but invoking the mercy of Christ, and hes buried in the Protestant Muster of Basle. Compara Erasmus the monographs of Muller (1828), Drummond (1873), Gally (1879) and the article "Erasmus" by Stabelin in Herzog's "Encyki," vol. 1. 278 290, new ed. (abridged in Schaff's "Encycl," i. 753).

1861; defective on the last lenf (containing the last six verses, which he retranslated from the Vulgate into poor Greek). Made in great haste, in less than six months, and full of errors. Elegant Latin version, differing in many respects from the Vulgate, with brief annotations. Dedicated to Pope Leo X., who is reminded of his duty to "make known to the Christians again the commandments of their Master out of the evangelical and apostolic writings themselves."

Erasmus prepared, with the aid of Œcolampadius (the friend of Zwingli and reformer of Basie), in all five successive editions, with improvements, all Græco-Latin. Second edition, 1519 (the basis of Luther's translation); third, 1522; fourth, much improved, 1527; fifth, 1535. Besides, more than thirty unanthorized reprints are said to have appeared at Venice, Strassburg, Basie, Paris, etc.

The entire apparatus of Erasmus never exceeded eight MSS. The oldest and best of them he used least, because he was afraid of it—namely, a cursive of the tenth century, numbered 1, which agrees better with the uneial than with the received text. He also took the liberty of occasionally correcting or supplementing his text from the Vulgate; and hence in more than twenty places his Greek text is not supported by any known Greek MS.

Norte, Rems gives the titles of the five Frasmian editions, and says (Hibbooth, p. 26) that they vary in staty-two out of a thousand places which he compared. Mill's estimate of the variations short hundred to

By Dr. Delittsch, in the library of the princely house of Octangen. Wallerstein. See his Handschriftliche Funde, Heft 1 and 13, 1861 and 1862.

the second edition) is far below the mark; see Serivener, Introd. p. 365. Of the first edition, Erasmus himself says that it was prepared with hearlong baste ("præcipitatum fust verius quam editum"), in order that be publisher might anticipate the publication of the Compliatenrian Position, There was therefore some rivalry and speculation at work. The second edition is more correct, but even this as Dr. O. von Gebhardt, in his or. Germ. Test., p. xvi., says) contains several pages of errors, some of which have affected Luther's German version. The third edition first merial the spurious passage of the three witnesses (1 John v. 7), " e codors foreinsice, i.e., from the Codex Montfortianus of the sixteenth century, b.t. Erasmus did not consider it genuine, and admitted it only from policy. "ne cui foret ausa calumniandi." The Complutensian Polyglet had it with two slight variations. The fourth edition of Erasinus adds, in a third parallel column, the Latin Vulgate, besides the Greek and be own version, it has also many changes and improvements from the Compantensian Polyglot, especially in Revelation. The fifth edition omits the Valgate, but otherwise hardly differs from the fourth, and from these two, in the main, the Textus Receptus is altimately derived.

THE COMPLUTENSIAN POLYGLOT.

The Complutensian New Testament is a part of the Polyglot Bible of Complutum, or Alcali de Henares, in Spain. This opus magnum, the greatest of the kind since the Hexapla of Origen, was prepared under the direction and at the expense of Cardinal Francis Ximenes de Cisneros, Archbishop of Toledo, Great Inquisitor, and Prime-minister of Spain, and published in 1520, with papal approbation, in 6 vols. fol. The work was begun in 1502, in celebration of the birth of Charles V., and the New Testament was completed Jan. 10, 1514 (two years

¹ See a full account of the University of Alcala, founded by the cardinal (1508), in Hefele's Her Cardinal Ximenes, Tubingen, 1844, pp. 101 up., and of the Polyglot, pp. 120 sqq. Also in Tregelles, Account of the Printel Test, etc., pp. 1-19.

before the issue of the edition of Erasmus); the fourth volume July 10, 1517 (the year of the Reformation), but not published till 1520 or 1521 (four years after the first edition of Erasmus, who did not see the Polyglot till 1522), and three years after the cardinal's death (who died 1517, at the age of eighty-one). Pope Leo would not give his approbation till March 22, 1520; 'even then there was some delay, and the work did not get into general circulation before 1522.

The cardinal desired by this herenlean work to revive the study of the Bible, which was so deplorably neglected before the Reformation. Every theologian, he says, should draw the water of life from the fountain of the original text. He was willing to give up all his knowledge of civil law for the explanation of a single passage of the Bible. He acquired some knowledge of Hebrew and Chaldee in his ripe years. He employed for the Polyglot the best scholars he could get, at a high salary; among them three converted Jews. The most eminent were Lopez de Zuñiga (Stunica, or Astunga, known from his controversies with Erasmus), Demetrius Dukas of Crete, and Nuñez de Guzman. They again employed pupils and scribes. The cost of the work for manuscripts, salaries, and printing expenses exceeded the enormous sum of 50,000 ducats, or about \$150,000. But this was only one fourth of the cardinal's annual income. "He

This is the correct date, not March 20, 1521 (as Hug gives it). See Hefele, & r. p. 142.

had the income of a king and the wants of a monk."1

Only six hundred copies were printed, and sold at 6½ ducats per copy; so that the total sale would not have refunded the twelfth part of the cost. Copies are exceedingly rare and dear. (See the fac-

simile in Append. II.)

The New Testament forms vol. v., and gives the Greek and the Latin Vulgate in two columns other Greek being broader), with parallel passages and quotations on the Latin margin. The chapters are marked, but no verses (which were not known before 1551). Several prefaces of Jerome and other additions are appended, among them five Greek and Latin poems in praise of Ximenes. The second. third, and fourth volumes contain the Old Testament with the Apocrypha. The canonical books of the Old Testament are given in three languages: the Latin Vulgate characteristically holds the place of honor in the middle, between the Greek Septusgint and the Hebrew original. This signifies, according to the Prolegomena, that Christ, i. e., the Roman or Latin Church, was crucified between two robbers, i. e., the Jewish Synagogue and the schismatical Greek Church! The sixth volume contains lexica, indexes, etc.

The text of the New Testament is mostly derived

¹ Hefele, p. 126,

² Some have denied that Ximenes wrote this preface, since he circular gave the preference to the original text. Hefele (p. 136, condentes it to the cardinal, but this ke that he meant only to disparage the Synogenes and the Greek Church, but not the Hebrew text not the Septenguit.

from late and inferior MSS, not specified, and not described except in the vague and exaggerated terms "very ancient and correct" (antiquissima et emendatissima), and procured from Rome, for which Leo X, is thanked in the Preface."

The Complutensian text was reprinted, though not without some changes, by Christopher Plantin at Antwerp (1564 / 1573, 1574, 1584, 1590, etc.), at Geneva (1609, 1619, 1620, 1628, 1632), in the Autwerp Polyglot (edited by Spaniards under Philip II., 1571 and 1572), in the great Paris Polyglot (1630-33, in the ninth and tenth volumes), and by Goldhagen at Mayence (1753). More recently it was earefully re-edited by P. A. Gratz (Roman Catholic Professor at Tubingen, afterwards at Bonn), with changes in the orthography and punctuation, and with the Clementine Vulgate (Tubingen, 1821; 2d cd Mayence, 1827; 3d ed. 1851, in 2 vols.), and by Leander van Ess (1827), who, however, incorporated the text of Erasmus with it.' By the third edition of Stephens it is to some extent connected with the textus re-

On the textual sources of the Complatensian Polyglot, see Tregelles, L. c. pp. 12-18. Hefele (p. 132) says, the Greek text of the Polyglot stands there without any authority, as if it were fallen from heaven. Reuss (Bibboth, pp. 16-24) gives a list of the readings peculiar to this lovek Testament. The great Vatican MS. (B) was not used.

The title of this editio Complate-Frasmica is Vorum Test, Gr. et Lat, expression ad binas editiones it I come V. P. M. adprobatus Complatensem scalaret et Frasmi Roterod, with the Clementine text of the Vulgate in parallel is limits, and readings from Stephens, Matthew, and Greedach in foot notes. Tallings, 18-7. Leander van Ess was a zealous promoter of the study of the India among Reman Catholics. He invalidable bhrary was acquired for the library of the Linon Theological Seminary in New Tork through the agency of Dr. Edward Robinson

ceptus of Protestants; but in its original shape it may be called the Roman Catholic text, as far as there is such a text.

COLINÆUS.

Simon Colinærs (Simon de Colinæs), a printer at Paris, and step-father of Robert Stephanus, published at Paris, 1534, a Greek Testament, which is in part an eclectic mixture of the Erasmian and Complutensian texts, but contains many readings introduced for the first time on manuscript authority.

STEPHANUS.

The editions of the great printer and scholar, Robert Stephanus, or Stephens' (1503-59), were published at Paris in 1546 and 1549, 16mo (called, from the first words of the preface, the O mirinian editions); 1550, in folio; and at Geneva, in 1551, 16mo. His son Henry (1528-98) collated the MSS, employed for these editions, which were greatly admired for their excellent type, cast at the expense of the French government.

Stephens's "royal edition" (editio regia) of 1550 is the most celebrated, and the nearest source of the textus receptus, especially for England.' The text was mainly taken from Erasmus (the editions of

See Reuss, p. 46, who indicates the sources of Colinson. The edition was not reprinted, and was superseded by the editions of Stephanus.

This is the usual English spelling. Stephen or Stephanus would be more correct. His French name was Estienne.

Reuss (p. 53). "Est have ipsa editio ex qua derivatur quen cost textum receptum vulgo vocant, nomine rei minus bene aptato."

1527 and 1535), with marginal readings from the Complutensian edition, and fifteen MSS. of the Paris library, two of them valuable (D₍₂₎ and L), but least used. It was republished by F. H. Scrivener, 1859, at Cambridge; new edition 1877, with the variations of Beza (1565), Elzevir (1624), Lachmann, Tischendorf, and Tregelles.

The edition of 1551, which was published at Geneva (where Robert Stephens spent his last years as a professed Protestant), though chiefly a reprint of the Royal edition of 1550 in inferior style, is remarkable for the versicular division which here appears for the first time, and which Robert Stephens is said to have made on horseback on a journey from Paris to Lyons. The edition contains the Greek text in the middle of the page, with the Latin Vulgate on the inner side, and the Erasmian version on the outer. The versicular division is injudicious, and breaks up the text, sometimes in the middle of the sentence, into fragments, instead of presenting it in natural sections; but it is convenient for reference, and has become indispensable by long use. The English Revision judiciously combines both methods.

BEZA.

THEODORE DE BÈZE (Beza, 1519-1605), Calvin's friend and successor in Geneva, and the surviving

¹ Nov. Test. textûs Stephanici A. D. 1550. Accedunt varia lectiones editionum Beza, Elzeviri, Lachmanni, Tischendorfii, Tregellesii. Ed. nova et emend. Cantabr. et Lond. 1877, 16mo.

^{*} He first introduced the present verse-division into his edition of the Latin Vulgate of the whole Bible, in 1555 (not 1548).

patriarch of the Reformation, prepared four folio editions of Stephens's Greek text, with some clanges and a Latin translation of his own, Geneva, 1565, 1582, 1588 (many copies dated 1589), 1598 (reprint ed in Cambridge, 1642). He also issued several octavo editions with his Latin version and brief marginal notes (1565, 1567, 1580, 1590, 1604). He came into possession of two bilingual (Graeco-Latin uncials of great value, D_(i) and D_(ii) (Cod. Beze, of Cantabrigiensis, for the Gospels and Acts, and Cod Claromontanus for the Pauline Epistles), but made very little use of them, because they differed very much from the Erasmian and Stephanic texts. The time had not yet come for the safe operation of the art of textual criticism.

Beza was an eminent classical and biblical scholar, and enjoyed, next to Calvin and Bullinger, the greatest respect and authority in the Church of England during the reigns of Elizabeth and James I. He presented Codex D to the University of Cambridge (1581), and received in return a letter of thanks with the highest compliments.

Beza called the edition of 1565 the second; but his first, 1557, we only his Latin version with annotations, for which he cared more than for the Greek text. Serivener (Introd. 2d ed. p. 390) gives 1559 as the date of the first edition; but this man error, see Reuss, Biblioth, pp. 72 sign Others speak of an edition of 1576; but this was edited by Henry Stephens. For a description, see Masch's Le Long, Inth. Sacra, pars 1, pp. 307-316.

[&]quot;Nam has seets, post union be replace sacratissiman cognitionem, nathan unquam ex tunic memorial temporaris scriptores extition, quos memoribia vira Johanni Calvino tibique proferanus," Dr. Serivener, the editor of Cod. D. in quoting this passage (Introd. p. 112), makes the strange temps that this veneration for Calvin and Beza "boiled ill for the peace of

His editions were chiefly used for the Authorized Version of 1611, in connection with the two last editions of Stephens. This fact gives to them a peculiar historical value.

NOTE.—Beza had already, by his Latin version and notes, suggested several improved renderings to the authors of the Geneva Version (1557 and 1560), from which they passed into King James's (as in Mark xiv. 72; Luke xi. 17; Acts xxiii. 27; xxvii. 9; James i. 13); but also some arbitrary explanatory or harmonistic corrections of the text (as in Luke ii. 22, "Mary's purification," or "her purification," for "their purification;" Mark xvi. 2, "when the sun was yet rising," or "at the rising of the sun," for "when the sun was risen;" Rev. xi. 1, "and the angel stood saying," καὶ ὁ ἄγγελος είστήκει, for "one said," λίγων or λίγει). A more scrious charge has been inferred, though unjustly, from the probable influence of his predestinarianism in the rendering of some passages, as Matt. xx. 23 (the insertion, but it shall be given); Acts ii. 47 ("such as should be saved," which cannot be the meaning of rove σωζομένους, but it is the rendering from Tyndale down, and the Rhemish Version gives likewise the future, "them that should be saved"); Heb. x. 38 ("if any man draw back," " siquis se abduxerit," for εάν ὑποστείληται). This charge is not well founded, as has been shown by Archbishop Trench in his treatise on Revision. Beza was undoubtedly the best exegetical scholar on the Continent at the time the Authorized Version was made, and his influence upon it was, upon the whole, very beneficial. "In the interpretation of the text," says Westcott, "he was singularly clear-sighted; in the criticism of the text he was more rash than his contemporaries in proportion as his self-reliance was greater. But though it is a far more grievous matter to corrupt the text than to misinterpret it, the cases in

the English Church." But the University of Cambridge could not have bestowed its respect on worthier men at that time. Even Hooker, who led the way in the high-church reaction against the Reformation, speaks in most appreciative terms of John Calvin as being "incomparably the wisest man that ever the French Church did enjoy" (Laus of Ecclesiustical Polity, vol. i. pp. 158 sqq., ed. Keble). On the life and labors of Beza, see the works of La Faye (Gen. 1606), Schlosser (Heidelb. 1809), Baum (Leipsic, 1843 and 1851), and Heppe (Elberfeld, 1861); also the art. "Beza" in Schaff's Herzog, vol. i. pp. 255-257.

which Beza has corrected the renderings of former translators are incomparably more numerous than those in which he has introduced fair readings, and, on the whole, his version is far superior to those which had been made before, and so, consequently, the Genes an resumment of followit? (Hist. of the English Bible, pp. 296, 297). A work on the proceed freek text of the Authorized Version, as far as it can be ascertained, we recently edited by Dr. Serivener (The New Testament in the Original territorized by Dr. Serivener (The Authorized Lersion, together with the Variations adopted in the Recused Lersion, Cambridge, 1881). The happendix, pp. 648-656, gives a list of the passages wherein the Authorized Version departs from the readings of Beza's New Yest. (1598). This list is more complete and more correct than that published by Dr. Seriosser in his Cambridge Paragraph Bible (1873), Introd., Appendix E.

ELZEVIR.

The brothers Bonaventure and Abraham Fize-VIR, enterprising publishers in Holland, issued, with the aid of unknown editors, several editions at Lerden, 1624, 1633, 1641; originally taken (not from Stephens, but) from Beza's smaller edition of 1565, with a few changes from his later editions. Neath printed, and of handy size, they were popular and authoritative for a long period. The preface to the second edition boldly proclaims: " Textum cron habes, nune ab omnibus receptum: in quo nihil inmutatum aut corruptum damus." Hence the name textus receptus, or commonly received standard text, which became a part of orthodoxy on the Continent; while in England Stephens's edition of 1550 acquired this authority; but both agree substantially.' Erasmus is the first, Elzevirs' editor the last

^{*} Mill observed but twelve variations. Tischendorf (p. lxxxv Probs. 7th ed.) gives a list of 150 changes; Serivener (p. 392) states the number as 287. Most of these variations, however, are as numbered as the

author, so to say, of the textus receptus. All the Holland editions were scrupulously copied from the Elzevir text, and Wetstein could not get authority to print his famous Greek Testament (1751-52) except on condition of following it.

WALTON'S POLYGLOT.

Brian Walton's Polyglot Bible, Lond. 1657, 6 tom. fol. The New Testament (tom. v.) gives the

variations of the different editions of King James's English Version, which number over 20,000.

¹ For a history of the Elzevir family and a list of their publications, see Les Elzevier. Histoire et Annales typographiques, par Alphonse Willems, Brux. et Paris, 1880, 2 vols. The titles of the first two editions (1624 and 1633) are as follows:

H' Καινή Διαθήκη. Novum Testamentvm, ex Regijs alijsque optimis editionibus cum curá expressum. Lygdyni Batavorym, ex Officina Elzeviriana. clo lo c xxiv. 12mo, or 24mo.

(" Cette édition du N. T. est réputée correcte, mais elle a été effacée par celle de 1633." Willems, i. 98.)

H' Καινή Διαθήκη. Novum Testamentum. Ex Regiis aliisque optimis editionibus, hue nova expressum: cui quid accesserit, Prafutio docebit. Lvgd. Batavorvm, ex Officina Elzeviriorum. clo lo c xxx111. 12mo, or 24mo.

The second is the most beautiful and correct edition. An edition was printed by the Elzevirs for Whittaker of London in 1683, 8vo, with notes of Robert Stephens, Joseph Scaliger, Isaac Casaubon, etc. It was also issued at Leyden with a new title-page dated 1641. Four later editions (1656, 1662, 1670, 1678) were printed at Amsterdam. Dr. Abbot says (in Schaff's "Rel. Encycl." i. 274): "The text of the seven Elzevir editions, among which there are a few slight differences, is made up almost wholly from Beza's smaller editions of 1565 and 1580 (Reuss): its editor is unknown. The textus receptus, slavishly followed, with slight diversities, in hundreds of editions, and substantially represented in all the principal modern Protestant translations prior to the present century, thus resolves itself essentially into that of the last edition of Erasmus, framed from a few modern and inferior manuscripts and the Complutensian Polyglot, in the infancy of biblical criticism."

Greek text of Stephens, 1550, with the Latin Valgate, the Peshito Syriac, the Ethiopic, and Ambic versions. In the Gospels a Persic version is added, and it has the later Syriac version of the five books not contained in the Peshito. Each Oriental version has a collateral Latin translation. At the foot of the Greek text are given the readings of Cod. A. The sixth or supplementary volume furnishes a cutical apparatus gathered from sixteen authorities oncluding Day and Day cited as " Cant." and " Clar." by the care of the celebrated Archbishop Usaker (1580-1656), who had been appointed a member of the Westminster Assembly of Divines, but never attended. Walton (1600-1661) was a royalist, dar ing the civil war, and chaplain to Charles I., and after the Restoration consecrated bishop of Chester (1861) But the Polyglot was published under the patronage of Cromwell, who allowed the paper to be imported free of duty. This patronage was afterwards disowned; hence there are two kinds of copies-the one called "republican" (with compliments to (nonwell in the preface, but no dedication), the other "loval," and dedicated to Charles II.

[&]quot;Twelve copies were atruck off on large paper. By Cromwell's parmission the paper for this work was allowed to be imported free of day, and benerable mention is made of him in the Preface. On the Resonation this courtesy was dishonorably withdrawn, and the usual Bow dedication sycophancy transferred to Charles II. at the expense of several energie; and in this, the 'Loyal' copy, so called in contradistinction to the 'Republican,' Cromwell is spoken of as 'Maximus ille Draco. This is said to have been the first work printed by subscription in England.' (Henry Stevens, The Publics in the Caxton Exhibition, London, 187), pp. 110 sq.) Comp. H. J. Todd's Memoria of the Life and Bourage of

Brian Walton was involved in a controversy with Dr. John Owen, the famous Puritan divine, who labored to defend, from purely dogmatic premises. without regard to stubborn facts, the scholastic theory that inspiration involved not only the religious doctrines and moral precepts, but "every tittle and iota," including the Hebrew vocalization, and that "the Scriptures of the Old and New Testaments were immediately and entirely given out by God himself, his mind being in them represented unto us without the least interveniency of such mediums and ways as were capable of giving change or alteration to the least iota or syllable." To this Walton replied, forcibly and conclusively, in The Considerator Considered, London, 1659. He maintained that the anthority of the Scriptures, as a certain and sufficient rule of faith, does not depend upon any human authority or any human theory of inspiration, and that Owen's view was contrary to undeniable facts, and contrary to the judgment of the Reformers and the chief Protestant divines and linguists from Luther and Calvin down to Grotius and Cappellus. "The truth needs not the patronage of an untruth."

Walton's Polyglot is less magnificent than the

Besan Walton, together with the Rickop's Vindication of the London Polyglatt Bible, London, 1821, 2 vols.

^{* 111} the Integrity and Purity of the Hebrew Text of the Scriptures, with Considerations on the Prologomena and Appendix to the late * Hibita Polyglotto, * Oreford, 1659. See Owen's Wirks, cited by Goold met Queel, vol. 18, pp. 63-139. His theory was held by eminent Latherm and Reformed advances in the seventeenth century, including the learned Boutoffs stather and son) and was even symbolically enlorsed by the Formula Consensus Helvetics," 1675.

244 PRINTED TEXT OF THE GREEK TESTAMENT.

Autwerp Polyglot (Plantin, 1569-1573, in 9 vols), and the Paris Polyglot (Paris, 1628-1645, in 10 vols), but more ample, commodious, and critical.

MILL.

John Mill's Novum Testamentum Greeum, Oxon. 1707, fol.; often reprinted, especially in England. The fruit of thirty years' labor. The text is from Stephens, 1550. A vastly increased critical apparatus, gathered from manuscripts, versions, and especially from patristic quotations.'

It had been preceded by the New Testament of Bishop John Fell, Oxford, 1675; an edition "more valuable for the impulse it gave to subsequent investigators than for the richness of its own stores

of fresh materials" (Scrivener, p. 395).

Mill may be regarded as the founder of textual criticism. He did not construct a new text, but provided a large apparatus of about 30,000 various readings for the use of others. He expressed the hope, in his very learned Prolegomena (p. clxvn.b), that the stock of evidence at the foot of his pages would enable the reader to discover the true reading in almost every passage.

BENTLEY.

Proposed edition, 1720. Dr. Richard Bentley 1662-1742), the illustrious classical scholar and

^{*} See the list of Mill's MSS, in Serivener, p. 898. K inter's reprint of Mill, with additions and improvements, Amsterdam and Lappic, also Rotterdam, 1710, deserves to be mentioned. Some copies are dated 1723 and 1746. See on Mill and Kuster the Proleg. of Wetstein, vol. 1, pp. 175 sp.

critic, made extensive and expensive preparations for a new edition of the Greek and Latin Testament. He, unfortunately, failed to execute his design; but he discovered the true principle which, a century afterwards, was reasserted and executed by

the critical genius of Lachmann.

Bentley proposed to go back from the textus receptus to the oldest text of the first five centuries, hoping that "by taking 2000 errors out of the Pope's Vulgate and as many out of the Protestant Pope Stephens's," he could "set out an edition of each in columns, without using any book under 900 years old, that shall so exactly agree word for word, and order for order, that no two tallies, nor two in-

dentures, can agree better."

He issued his *Proposals* for such an edition in 1720, with the last chapter of Revelation in Greek and Latin as a specimen. The scheme was frustrated by an angry controversy between him and Conyers Middleton, and other contentions in which he was involved, by his unruly temper, at Cambridge. The money paid in advance (two thousand guineas) was returned to the subscribers by his nephew, whom he made his literary executor. All that is left is a mass of critical material in the library of Trinity College, Cambridge, including the collation of the Codex Vaticanus, which was transcribed by Woide and edited by Ford in 1799.

Bentley was too sanguine in his expectations, and too confident and hasty in his conclusions; but his edition, as Tregelles says, "would have been a valuable contribution towards the establishment of a settled text: it would at least have shaken the foundations of the textus receptus; and it might well have formed the basis of further labors."

After Bentley's death active interest in Biblical criticism in England ceased for nearly a century, and the work was carried on mainly by German scholars.

BENGEL.

Johann Albrecht Bengel (1687-1752), "Prolat," or Superintendent, of the Evangelical Lutheran Church of Würtemberg, was a most original, profound, pregnant, and devout commentator, and author of the invaluable Gnomon, which is a marvel of multum in parco. He edited a Greek Testament at Tubingen, 1734, 4to, together with an Apparatus Criticus, containing in three parts critical dissertations."

Bengel became a critic from conscientions semples, but was confirmed in his faith by thorough research. When he studied theology at Tubinger, his inherited faith in the plenary inspiration of the Bible was disturbed by the thirty thousand variations in Mill's Greek Testament, and he determined to devote several years to the study of the text, and at last to prepare a new edition. He found that the

A small octave edition appeared in the same year at Stuttgart without the critical apparatus. It is an account of his biblical labors, see the biography written by his great-grandson, J. Chr. Fr. Burk. In Junior Albrecht Bengel's Leben and Wicken. Stuttgart, 1881, pp. 19 agg, and 200 agg. Comp. also Oskar Wachter, Bengel's Lebensahries, 1865. and a good article by Hartmann and Bark in Herzog's "Encykl." vol. ii pp. 295-301 abridged in Schaff's "Rel. Encycl.").

variations leave the evangelical faith intact. His excellent motto in biblical criticism and exegesis was:

"To totum applica ad textum, Bem totam applica ad te."

He retained the received text except in the Apocalvose this favorite study), but noted the value of the variations in the margin. He always preferred the more difficult reading. Most of his cautious changes have been approved. He first divided the textual witnesses into families; facilitated the method of comparing and weighing the readings; suggested true principles of criticism; and set the example of recording the testimonics for and against the received reading, but he did it only in rare in-"The peculiar importance of Bengel's New Testament," says Scrivener,' " is due to the critical principles developed therein. Not only was his native acuteness of great service to him when weighing the conflicting probabilities of internal evidence, but in his fertile mind sprang up the germ of that theory of families or recensions which was afterwards expanded by J. S. Semler, and grew to such formidable dimensions in the skilful hands of Griesbach."

WITSTEIN.

Jo. Jac. Wetstein (1693-1754): Novum Testamentum Græcum Editionis Receptæ cum Lectionibus, etc., Amstel. 1751-52, 2 tom. fol. A herculean

¹ Introd. p. 403.

^{*} His family name was Wettsters, but he signed biniself in Latin Wet-

and magnificent work of forty years. The text is mainly from the Elzevir editions, with some readings from Fell; but he gives his critical judgment in the margin and the notes. He made large additions to the apparatus, and carefully described the MSS, and other sources in the copious Prolegomera, i. 1 222; ii. 3 15, 449-454, 741 743. His edition contains also a learned commentary, with illustrations of the language and sentiment from Hebrew, Greek, and Latin authors.

Wetstein was far inferior to Bengel in judgment, but far surpassed him in the extent of his resources and collations. He was neither a sound theologian nor a safe critic, but a most industrious worker and collator. He had a natural passion for the study of MSS.; made extensive literary journeys; collated about 102 MSS. (among them A, C, and D) with

name Wetstein. He was a native of Basle, in Switzerland, and for some time assistant paster of his father at St. Leonhard s., but, being suspected of Arian and Sociatan heresy, he was deposed and exiled from his native. city (1730). His departure from the textus receptus in 1 1 inc. in. id. (36'c), in favor of the reading o, was made one of the grounds of this charge. In the inquisiterial process his former tembers, Iselin and how, who compared the Basle MSS, for Bengel, figured as his accusers. The Acta were published at Basic, 1750 (466 | ages, 4to, besides perface) He obtained a professorable at the Arminian College at Amsterdam 1735 . where he hed, March 22, 1754, at the age of syxty-one. His colleague, J. Krighout, published a memorial discourse (Nermo functions), which prevoked his old antagorist, Free, to a new attack (Finstola ad J. Krighrid, Bas. 1704 , whereupon Krighout vindicated his increasy (Messocial Wetstenuma Lindicuto, Anist, 1755). See Hagenbach, J. J. Wettstein der A ratiker und seine Gegner, in Higen's 'Zeitschrift für die hist. Theologie," for 1839, No. 1, pp. 13 sqq, and his article in the first edition of Herzag's " Encykl," voj. xvm. pp. 74-76.

greater care than had been done before, and introduced the present system of citing the uncials by Latin capitals and the cursives and lectionaries by Arabic unmerals. His Prolegomena are disfigured by the long and painful history of his controversy with his narrow and intolerant orthodox opponents, Iselin and Frey; he depreciated the merits of Bengel; his text is superseded, but his New Testament is still indispensable to the scholar as a storehouse of parallel passages from the ancient classics and the rabbinical writers. Bishop Marsh calls it "the invaluable book."

During the next twenty years little was done for textual criticism. Johann Salomo Semler, the father of German rationalism (1725-91), but, in what he called "Privat-Frommigkeit" (personal piety), a pietist and an earnest opponent of deism, re-edited Wetstein's Prolegomena with valuable suggestions (Halle, 1764), and stimulated the zeal of his great pupil Griesbach.

11. Second Period: Transition from the Textus Receptus to the Uncial Text. From Griesbach to Lachmann.--A.D. 1770-1830.

This period shows enlarged comparison of the three sources of the text, the discovery of critical canons, a gradual improvement of the textus receptus, and approach to an older and better text; but the former was still retained as a basis on a prescriptive right.

GRIESBACH.

The period is introduced by the honored name of Johann Jacob Griesbach (1745-1812), Professor of Divinity at Halle and then at Jena.' He made the study of textual criticism of the Greek Testament his life-work, and combined all the necessary qualifications of accurate learning, patient industry, and sound judgment. His editions (from 1775 to 1807) and critical dissertations (Symbolæ Critica, 1785-93; Commentarius Criticus, and Meletemata Critica, 1798-1811) mark the beginning of a really critical text, based upon fixed rules. Among these are, that a reading must be supported by ancient test-

Griesbach was the son of a Protestant pastor in Hesse-Darmstadt. educated in Tubinger, Leipsic, and Halle, where he became an order disciple of Semier. He travelled in France, Holland, and England, and appointed professor in Halle, 1773, and called to Jena in 1775, where he spent the remainder of his life in usefulness and well-deserved logor, Best les his critical works on the Greek Testament, he published little of importance. This Opisculo, edited by Gabler, Jena, 1824-25, in 2 veb., cansist chiefly of university programmes and addresses. See Ang isti [& Griesbach's Lecthenste, Breslau, 1812. Rouss, Biblioth pp. 193-201, and bu article "Griesbach" in Herzog, new ed. vol. v. pp. 430-432. Ib. Hat (Gr. Test. n. 185) venerates his name "above that of every other textail critic of the New Testament," and pays him the following tribute on 15.1 "What Bengel had sketched tentatively was verified and worked out with admirable patience, sagnerty, and candor by Griesbach, who was equally great in independent investigation and in his power of estimating the results arrived at by others. . . . Unfortunately he often followed Semier is designating the ancient texts by the term 'recension,' and thus gave occasion to a not yet extinct confusion between his historical analysis of the text of existing documents and the conjectural theory of his contemporary, Hog, a biblical scholar of considerable merit, but wanting to sobriety of judgment."

mony; that the shorter reading is preferable to the longer, the more difficult to the easy, the unusual to the usual. He sifted Wetstein's apparatus with scrupulous care; enlarged it by collecting the citations of Origen, and utilizing the Old Latin texts, published by Bianchini and Sabatier; improved and developed Bengel's system of families, classifying the authorities under three heads—the Western (D. Latin versions, fathers), the Alexandrian (B, C, L, etc., a recension of the corrupt Western text), and the Constantinopolitan or Byzantine (A, flowing from both, and the mass of later and inferior mannscripts); but recognized also mixed and transitional texts, decided for the readings of the largest relative extent, but departed from the Elzevir text only for clear and urgent reasons. His critical canons are well-considered and sound; but he was too much fettered by his recension theory, which was criticised and modified, but not improved, by Hug, a Roman Catholic scholar (1765-1846).

Principal editions, Halle, 1775-77; Halle and London, 1796-1806, 2 tom. 8vo; Leipsic, 1803-1807, 4 tom. fol. (called by Reuss, p. 200, "editio omnium quar exstant speciosissima"); reprinted, London, 1809 and 1818 (a very fine edition); an improved third edition of the Gospels by David Schulz, 1827, with Prolegomena and an enlarged apparatus (but differing from Griesbach's text, as Reuss says, p. 200, only in two places, Matt. xviii. 19 and Mark iv. 18).

Griesbach's text is the basis of many manual editions by Schott, Knapp, Tittmann, Hann erepublished at New York by Dr. Edward Robinson,

1842), There (11th ed. Leipz. 1875), and of several

English and American editions.

While Griesbach was engaged in his work, several scholars made valuable additions to the critical apparatus, the results of which he incorporated in his last edition.

MATTHÆL.

C. F. MATTHÆI (Professor at Wittenberg, then at Moscow; d. 1811), Griesbach's opponent, ridicaled the system of recensions, despised the most ancient authorities, and furnished a text from about a hundred Moscow MSS., all of Constantinopolitan origin, to which he attributed too great a value. The result by no means justified his pretensions and possionate attacks upon others. His Novum Test. Greet Latine (Vulg.) was published at Riga, 1782-8, 12 vols. 8vo; an edition with the Greek text only, in 3 vols. 8vo (1803-7). "Matthæi was a careful collator, but a very poor critic; and his manuscript were of inferior quality" (Abbot).

The Danish scholars Birch, Adder, and Mot-Denhauer collected, at the expense of the King of Denmark, a large and valuable amount of new critical material in Italy and Spain, including the readings of the Vatican MS., published by Birch, 1785-1801. During the same period Codd. A. D., and

other important MSS, were published.

⁴ Bloomfield's editions, London, 1832, 9th ed. 1855, are only to part tand on Griesbach and in part on Scholz, but mostly on Mill. He crasures Griesbach for "his perpetual and needless cancellings," etc.

F. C. ALTER, in his Greek Testament (Vienna, 1786-87, 8vo), gave the readings of twenty-two Vienna MSS., and also of four MSS. of the Slavonic version.

The new discoveries of these scholars went far to confirm Griesbach's critical judgment.

SCHOLZ.

J. M. A. Scholz (a pupil of Hug, and Roman Catholic Professor in Bonn; d. 1852): Novum Testamentum Græce, etc., 1830-36, 2 vols. 4to; the text reprinted by Bagster, London, with the English version.

Scholz was a poor critic, but an extensive traveller and collator. He examined many new Greek MSS., written after the tenth century, in different countries, though not very accurately, and gave the preference to the Byzantine family, as distinct from the Alexandrian. He frequently departed from the received text, yet, upon the whole, preserved it in preference to that of the Vulgate (which is remarkable for a Roman Catholic). His judgment and ability were not equal to his zeal and industry, and all the critics who have examined his collations (Tischendorf, Bleek, Tregelles, and Scrivener) charge him with a great want of accuracy.

His edition has found much more favor in England than in Germany, and was republished by Bagster in London. It marks no advance upon Griesbach.

¹ In several editions, including The English Hexapla (which gives, with Scholz's Greek Testament, the versions of Wiclif, Tyndale, Cranmer, Gene-

254 PRINTED TEXT OF THE GREEK TESTAMENT.

At a later date (1845) Scholz retracted his preference for the Byzantine text, and said that if a new edition of his Greek Testament were called for be should receive into the text most of the "Alexandrian" readings which he had placed in his margin.

III. THIRD PERIOD: THE RESTORATION OF THE PRIN-ITIVE TEXT. FROM LACHMANN AND TIS BES-DORF TO WESTCOTT AND HORT.—A.D. 1830-1.

LACHMANN.1

CARL LACHMANN (Professor of Classical Philology in Berlin; b. 1793, d. 1851): Novum Testamenton Grace et Latine, Berol. 1842-50, 2 vols. Compare his article in the Studien und Kritiken, 1830, No 4, pp. 817-845. Lachmann had previously published a small edition in 1831, with the variations of the textus receptus (Elz. 1624) at the end. In the larger edition he was aided by the younger Philar Bernmann, who added the critical apparatus of the Greek text, and published also another small edition based on the Vatican MS., 1856, 1862, and 1865. The Latin text of the Vulgate is derived from Codd. Fuldensis, Amiatinus, and other manuscripts.

Lachmann was not a professional theologian, and not hampered by traditional prejudice. He was a

van, Rhemish, and King James's), and a pocket cd, of the Greek Feet with the Anthorized Version and a dictionary. See on Bagsiers and Bloomfield's clations the lists in the first Appendix, and in Reuse Edhotheca, 235-238.

¹ See his Buography, by Hertz, Berlin, 1851; also the article Bibbart der N. T., by O. von Gebhanlt in Herzog, Encykl. (ed. 11.), 11, 125 sep.

classical and Tentonic philologist, and gifted with a rare faculty for textual criticism. He distinguished himself by critical editions of Propertius, Catullus, Tibulhs, Lucretius, Gains, the Niebelungenlied, Walther von der Vogelweide, and Wolfram von Eschenbach, and edited Lessing's complete works. He was a friend of Schleiermacher, Lucke, Bleek, and other eminent theologians. He approached the task of biblical criticism, like Richard Bentley, with the principles and experience of a master in classical criticism. His object was purely historical or diplomatic -namely, to restore the oldest attainable text, i. e. the text of the fourth century, as found in the oldest sources then known (especially in Codd. A. B. C. D. P. Q. T. Z. Itala, Vulgate, auto-Nicene fathers, especially Irenœus, Origen, Cyprian, Hilary of Poitiers); yet not as a final text, but simply as a sure historical basis for further operations of internal criticism, which might lead us in some cases still nearer to the primitive text. He therefore ignored the printed text and cursive manuscripts, and went directly to the oldest documentary sources as far as they were made accessible at his time. He went also beyond the Latin Vulgate to the Old Latin. He ranged the Greek Western uncials on the Latin or Western side. He distinguished only two types of text the Oriental (A, B, C, Origen), and the Occidental (D, E, G, oldest Lat. Verss., a, b, c, Vulg., and Western fathers from Irenseus down to Primasius for the Apocalypse - and took no notice of the Byzantine authorities. As his text was intended to be preparatory rather than final, he gave, with diplomatic accuracy, even palpable writing errors if subficiently attested; not as proceeding from the original writers, but as parts of the textus traditus of the

fourth century.

His range and selection of authorities were limited. When he issued his large edition, the Similie manuscript had not yet been discovered, and Cod B and other uncials not critically edited. But to him belongs the credit of having broken a new path, and established, with the genius and experience of a master critic, the true basis. His judgment was clear sound, and strong, but at times too rigid. He castied out the hint of Bentley and Bengel, and had the boldness to destroy the tyranny of the texture received and to substitute for it the uncial text of the Nicest or ante-Nicene age. His chief authority is B.

Lachmann met with much opposition from the professional theologians, even from such a liberal critic as De Wette, who thought that he had wasted his time and strength. Such is the power of habit and prejudice that every inch of ground in the march of progress is disputed, and must be fairly conquered. But his principles are now pretty generally acknowledged as correct. Tischendorf, Tregelles, Westcott and Hort, build on his foundation, but with vastly increased resources and facilities.

Tregelles says (p. 99) "Lachmann led the way in casting pate the so-called textus receptus, and holdly placing the New Testament while and entirely on the basis of actual authority." Reuss calls time of holds p. 230) "In doctionas et approximatore." The conservative Dr. Scr. 1919, 422 sq. (c) depreciates his merics, for he defends as for an possible be traditional text. But Dr. Hort (Gr. Test. ii. 13) does full passes to be

TISCHENDORF.

CONSTANTIN VON TIBCHENDORF (Professor of Theology at Leipsie; b. 1815, d. 1874): Novum Testamentum Grace, etc., ed. octava critica maior, Lips.; issued at intervals, in eleven parts, from 1864 to 1872, 2 vols., with a full critical apparatus. A smaller edition (ed. critica minor) in one vol. gives the same text with the principal readings. The best manual edition of Tischendorf, with the readings of Tregelles, Westcott and Hort, is by Oscar VON GERHARDT: Novum Testamentum Grace Recensionis Tischendorfiance ultimes Textum cum Trevellesiano et Westcottio · Hortiano contulit et brevi adnotatione critica additisque locis parallelis illustravit O. DE G. Ed. stereot. Lipsie, 1581. The same text appeared also with Luther's revised German version, Leipz. 1881 (Bernh. Tauchnitz).

Tischendorf is by far the most industrious, enterprising, and successful textual critic of the nineteenth century. He may be called the Columbus of the textual department in the New Testament litera-

memory "A new period began in 1831, when for the first time a text was constructed directly from the ancient documents without the a terrention of any printed edition, and when the first systematic attempt was made to salutante scientific method for arbitrary choice in the discrimination of surious reactings. In both respects the editor, Lachmain, rejuced to declare that he was carrying out the principles and unfalbiled intentions of Bentley, as set forth in 1716 and 1729." Abbut says of Lachmain (in Schaff's Belig. Facyel 4, 274): "He was the first to found a text wholly on ascient evidence, and his editions, to which his connect reputation as a critic gave wide currency, especially in Germany, did much toward breaking down the superstitious reverence for the factor receptual."

ture. His working power, based on vigorous health and a hopeful temperament, was amazing. He had the advantage of the liberal support of the Saxon and afterwards of the Russian, government in his expensive journeys and publications. He began his preparations for a critical edition of the Greek text of the New Testament in 1839 and 1840, and was appointed to a chair of theology in the University of Leipsic in 1843. He was stimulated by the industry of Scholz and by the principles of Lachmann and aimed at a text based on the oldest authorities from the fourth to the sixth century. He visited the principal libraries of Europe in search of documents; made repeated journeys to France, England Turkey, and three to the Orient (1844, 1853, and 1859); discovered, collated, copied, and edited many most important MSS. (especially &, B, B (2), C, D , E₍₂₎, L); and published, between 1841 and 1873, no less than twenty-four editions of the Greek Testament (including the reissues of his stereoty ped alitic academica). Four of these—issued 1841, 1849, 1858 (editio septima critica major), and 1872 (ed. wtacd) -mark a progress in the acquisition of new material. His editions of the texts of biblical manuscripts (including some of the Septuagint) embrace no los than seventeen large quarto and five folio volumes. besides the Anecdota Sacra et Profana (1855, new cd. 1861), etc., and the catalogue of his publications, most of them relating to biblical criticism, covers more than twelve octavo pages in Gregory's Prolegoment.

¹ Statement of Dr. Abbot in Schaff's Relig. Facycl. i. 276.

Tischendorf started from the basis of Lachmann, but with a less rigorous application of his principle, and with a much larger number of authorities. He intended to give not only the oldest, but also the best, text, with the aid of all anthorities. His judgment was influenced by subjective considerations and a very impulsive temper; hence frequent changes in his many editions, which he honestly confessed, quoting Tischendorf versus Tischendorf, but they mark the progress in the range of his resources and knowledge. In the first volume of his seventh critical edition (1859) he showed a more favorable leaning towards the received text as represented by the cursives and later uncials; but he soon found out his mistake, and returned in the second volume to the older uncial text. Soon afterwards followed his crowning discovery of the Sinaitie manuscript at the foot of the Mount of Legislation (1859), a closer examination of the Vatican manuscript (1866), and the acquisition of other valuable material. His resources far exceeded those at the disposal of any former editor, and were all utilized in his eighth and last critical edition, completed in 1572. Here he shows a decided, though by no means blind, preference for his favorite Sinaitic and other uncial manuscripts of the oldest date. His critical apparatus and digest below the text is the richest now extant, and will not soon be superseded. The edition of 1859 differs from that of 1849 in 1296 places, 595 of them being misimprovements in favor of the textus receptus; the edition of 1872 differs from the one of 1859 in

3369 places, mostly in favor of the oldest uncial text.

Unfortunately he did not live to prepare the indispensable Prolegomena to his edition, which were to give a full description of his critical material and a key to the multitudinous and at times almost hieroglyphic abbreviations, together with such a list of Addenda and Emendanda as might be suggested by his own further researches and the labors of other scholars. For in such a vast forest of quotations numerous errors must be expected. A stroke of apoplexy (May 5, 1873), followed by paralysis and death (Dec. 7, 1874), arrested his labors, and terminated a career of indomitable industry and great usefulness.

The preparation of the critical Prolegomena was, after some delay, intrusted in 1876 to an American scholar residing at Leipsic, Dr. Caspar René Grecory, who with the efficient aid of Dr. Ezra Abbot, of Cambridge, Mass., has nearly finished this delicate and difficult task of completing the noblest monument of German scholarship in the line of textual criticism."

Thus America, which has none of the ancient manuscript treasures of the Bible, is permitted to

^{*} Scrivener, Introd. p. 470, made the last calculation to the disparagement of Tischendorf. O. von Geblurdt, I. c. vol. ii. 431 mg. gives both figures to his credit as showing his willingness to progress in the right trection and to learn from new sources of information.

² The Prolegomena will be published probably early in the year 183. I regret that I could make no use of them for this work. I have only see a few proof-sheets.

take a share in the great and noble, work of restoring the oldest and purest text of the Book of books.

NOTE .- Compare, on the discovery of Cod. Sinniticus, p. 108 sqq., and on the life and labors of Tischendorf, besides his own numerous works, the following publications. J. E. Vollseding, Constantin Tischendorf in semer 25-jahrrgen scheiffstellerischen Wirksamkeit, Leips, 1862. Dr. Abbot s article on Tochendorf in the Unitarian Review for March, 1975. Dr. Gregory's article in the Bibliotheca Sacra for January, 1876, Dr. Von Gebhardt in Herzog's Encykl. (new ed. 1878), vol. ii. 429 sqq., and for his moral and religious character, the addresses of his pastor, Dr. Ahlfeld, and his colleagues, Des. Kahma and Luthardt, Am Surge und Grabe Tiechendorf's, with a list of his writings, Leips, 1874. These addresses bring into promsuches his noble qualities, which were somewhat concealed to the superficial observer by a skin disease-his personal vanity and overfoudness for his many and well-carried totles (covering ten lines on the title-pages of some of his books, and twenty of more decorations from sovereigns which were displayed in his parlor. He was a sincere believer in the truth of the Bible and the Lutheran creed. He regarded himself as an instrument in the hands of Providence for the discovery and publication of dicamentary proofs for the vindication of the original text of the New Testament, and to find he ascribed the glory. " Ber allem" -he says, in seifdefence against a malugrant attack (Wuffen der Finsterniss, p. 28,-" u as mir gelungen in der Fremde wie in der Heimath, beim unernaullichen ent-Arungsvollen Wandern durch Länder und Volker, Wusten und Meere, unter den managfaltsgeten Erfahrungen und Gefahren, unter Arbeiten bes Tag und Nacht, war ich freilich von gunter Seele glücklich mich der Herrn rühmen in konnen, des Herrn der in dem Schwachen machtig gewesen. Und dieses Ruhmen, trotz Neider, Spotter und Verleumder, soll mir denn auch bleiben mein Lebelang, bis un des Lebens letzten Athemzug. O doss sch towerd Zungen hatte und einen tonzentfrichen Mund: zo stimmt ich danist in die Wette vom alleitiefiten Herzenigrund ein Loblied nach dem andern an, eem dem were Gott un mir gethan."

Trachemiter did good service to the cause of evangelical truth by his abla vindication of the genumeness of our canonical Gospels against the attacks of modern sceptionin respecially Straum and Renan), in his tract. When were our Gospels written? (1865). It was translated into all the languages of Europe, and had an immense circulation and considerable weight as coming from one who had the most extensive knowledge of the lideat documentary sources of the New Testament, which he summoned

262 PRINTED TEXT OF THE GREEK TESTAMENT.

as witnesses for the apostolic origin of the Gospels. One of he at public acts was the noble part he took in the united deputations of the Evangelical Albance to the Russian Czar and Prince Gottschaueff, & Friedrichshafen, in behalf of the persecuted Lutherans in the Baise provinces, in 1871. I was brought into close personal contact with him on that occasion, and I know his zeal for the cause at the risk of his popularity at the Russian court. The Archduke Constantine, who was with the emperor, expressed his great surprise that he should have joined the deputation and remonstrance. (See Report of the Allumer Injutation in behalf of Religious Liberty in Russia, New York, 1871.) In view of this participation, and his eminent services to the cause of biblical learning the Evangelical Alliance of the United States invited Dr. Tischemforf to the General Conference at New York in 1873, and sent him free Lickets for the voyage, which he gratefully accepted. He offered to prepare and reads paper on the "Influence of the Apocryphal Gospels on the Formatical the Roman Catholic Mariology and Mariolatry." He had already engaged passage for himself and one of his sons in a Bremen steamer, when a faul stroke of apoplexy confined him to his home. He would have been treated with great respect and kindness in America, and I had to decline a number of competing invitations for his hospitable entertainment during the coference. I may also mention, as a mark of his interest in America that he had promised to prepare a special American Graco-Latin edition of his last recension of the Greek Testament, with a limited critical apparatus such as I thought would best answer the wants of the American sunfret. He actually began the work in 1872, and finished about fifty pages, which were set in type. It was probably his last literary work. His death prevented the execution.

TREGELLES.

Samuel Prideaux Tredelles (b. Jan. 30, 1813, d. April 24, 1875): The Greek New Testament, edited from Ancient Authorities, with the Latin Version of Jerome from the Codex Amiatinus, London; issued in parts from 1857 to 1879, 4to. He had previously edited The Book of Revelation in Greek, with a New English Version and Various Readings, London, 1844, and issued a Prospectus for his Greek

Testament in 1848.' He was of Quaker descent, and associated for a time with the "Plymouth Brethren." He was very poor, but in his later years he received pension of £200 from the civil list. His Greek

Testament was published by subscription.

Dr. Tregelies has devoted his whole life to this useful and herculean task, with a reverent and devout spirit similar to that of Bengel, and with a perseverance and success which rank him next to Tischendorf among the textual critics of the present century. He entered upon his work with the conviction, as he says,' that "the New Testament is not given us merely for the exercise of our intellectual faculties," but "as the revelation of God, inspired by the Holy Ghost, to teach the way of salvation through faith in Christ crucified." His belief in verbal inspiration made him a verbal critic. He visited many libraries in Europe (in 1845, 1849, and 1862), collated the most important uncial and cursive MSS., and published (1861) the palimpsest Codex Zacynthius (Z on Luke). He was far behind Tischendorf in the extent of his resources, but more scrupulously accurate in the use of them."

Dr. Tregelles (pronounced Tre-ghel'les) wrote also An Account of the Printed Text of the Gr. New Text. (1864), and an Introd. to the Textual Criticism of the New Text., for the 10th edition of Horne's Introd. (vol. iv., also issued separately). These two excellent works supply to some extent the place of his Prolegomena. He contributed many articles for Kitto's Journal of Sacred I structure, made a translation of Gesenius's Hebrew and Chaldee Lexicon (1847), and aided in several useful lithical publications.

² See his Preface to 10th edition of Horne's Introd. vol. iv. p. xiii , dated Premouth, Sept. 18, 1856.

Dr. Serivener remarks (p. 481). "Where Tischendorf and Tregelies

He followed Lachmann's principle, but gives a feller critical apparatus. He ignores the received text and the great mass of cursive MSS. (except a few), and bases his text on the oldest uncial MSS., the Versions down to the seventh century, and the early fathers, including Eusebius. Within these limits he aims at completeness and accuracy in the exhibition of evidence.

He left behind him a monumental work of paintaking, conscientious, and devont scholarship. But it needs to be corrected and supplemented from the Codex Sinaiticus, and the critical edition of the Codex Vaticanus, which he was not permitted to collate in Rome by the jealous authorities.' Like Tischendorf, he was prevented from completing his work, and was struck down by paralysis while congaged in concluding the last chapters of Revelation (in 1870). He never recovered, and could not take part in the labors of the English Revision Committee, of which he was appointed a member. The Prolegomena with Addenda and Corrigenda were

differ" (in collation), "the latter is seldom in the wrong." Dr. Alber (in Schuff's "Encycl." 1, 277): "In many cases Tregelles compand his collations with those of Tischendorf, and settled the differences is a reexamination of the manuscript." See Dr. Hort's notice of Tischendoff and Tregelles in the "Journal of Philology" for March, 1858.

The Gospels were printed 1857 and 1860, before the publication of a (which he first inspected in Tischendorf's house at Leipsic in 1865, and the printing of the Pauline Epistles had begin in 1865, before Verreilone's edition of B (which appeared in 1868). Tregelies retained a number of tenditional misreadings of B. O, von Gebhardt mentions as examples. Mark in, 1, ήν (which B does not omit); xiii, 7, άκουντε (B, ακουντί); xiii, 21, είπη έμιν (B has υμιν είπη). See the long list of corrections in the Appendix.

compiled and edited in a supplementary volume four years after his death by Dr. Hort and Rev. A. W. Streame, 1879.

NOTE .- TREGELLES and TISCHENDORE. The relation of these two eminent critics to each other is very well stated by Dr. O, von Gebbardt in his article Bibellezt (in the new edition of Herzog's "Encyki," vol. ii. p. 428 sq) "The justly consured want, in the labors of Lachmann and his predecessors, of a secure basis for the settlement of the New Testament text, must first of all be supplied; the familiar ancient witnesses must be examused in a far more conscientious method than had hitherto been done, before any further progress could be thought of. To this problem, during the last decades, two men of chief prominence have applied their whole strength. Tuchendurf and Tregelies. Both were in like measure equipped with the requisite qualities—sharp-aightedness and an accuracy that gave heed to the smallest particulars, and both, with their whole soul, fixed their eyes upon the goal set before them, and strove with like zeal to reach it. That it was not their lot to attain equal success, lay in the fact that Tischendorf was much more enterprising, more keen-eyed for new discoveries, and far better favored by fortune. But the success which each of them reached, at the same time, is so great that they leave far behind them everything that had been hitherto done in this realm. In the toilsome work of collating manuscripts and deciphering palimpsests, both Tochendorf and Tregelles spent mans years of their life, being thoroughly permaded that the restoration of the New Testament text could be attiven for with success only upon the basis of a diplomatically accurate investigation of the oldest documents. But while it was Tischendorf's peculiarity to publish in rapid succession the awiftly ripened fruits of his realless activity, and so to permit his last result to come into existence, so to speak, before the eves of the public, Tregelles loved to fix his full energy underturbed upon the attainment of the one great aim, and to come into publicity only with the completest which he had to offer. So we see Foschendorf editing the New Testament twenty times within the space of thirty years, not to mention his other numerous publications; while Tregelles did not believe that he could venture on the publication of the only edition of the New Testament which we possess from him, until after a twenty years preparation. It is, however, a tragic fate, and an irreparable loss for science, that to neither the one nor the other was it ronchasfed to crown the totleome work of many years with its capstone.

266 PRINTED TEXT OF THE GREEK TESTAMENT.

As Tischendorf bequeathed to us the Editio VIII. Critica Major of he Greek Testament, without Prologomena, so also did Tregelles."

Dr. Hort says (The N. T. in Gr. ii. 13). "Lachinann's two distinguished successors, Tischendorf and Tregelies, have produced texts substantially free from the later corruptions, though neither of them can be said to have dealt consistently, or, on the whole, successfully, with the inflictives presented by the variations between the most ancient texts. On the other hand, their in lefatigable labors in the discovery and exhibition of fresh evidence, aided by similar researches on the part of others, provide all who come after them with invaluable resources not available half a century ago."

Dean B. rgon, of Chichester (formerly Vicar of S. Mary-the-Vagas at (Exford), who is diametrically opposed to the principles of Fregue and Tischendorf, nevertheless acknowledges their great merits. In las learned vindication of the genumeness of The Last Twelve Verses of in Gospel according to St. Mark (Oxford, 1871, Pref. pp. viii., ix.), he will " Though it is impossible to deny that the published texts of Ira Tiebendorf and Tregelies as texts are wholly madmissible [?], yet is it equals certain that by the conscientions diligence with which those distinguished scholars have respectively labored, they have erected menuments of ther learning and ability which will endure forever. Their editions of the New Testament will not be superseded by any new discoveries, by my future alvances in the science of textual criticism. The Mass, which they have edited will remain among the most precious materials for future study. All honor to them! If in the warmth of controverse I shall appear to have spoken of them sometimes without becoming deference, let me here once for all confess that I am to blame, and express my regret. When they have publicly begged St. Mark's pardon for the griecom wrong they have done him, I will very humbly beg their pardon also." More recently (in the "London Quarterly Review " for Oct. 1881, American edition, p. 167) he says of Tregelles. "Lachmann's leading fallacy has perforce proved fatal to the value of the text put forth by Dr. Tregelles, 10f the acrupulous accuracy, the indefatigable industry, the pious zeal of that estimable and devoted scholar, we speak not. All honor to his memors! As a specimen of conscientious labor, his edition of the New Testament (1857-72) passes praise, and will never lose its value,"

ALFORD.

Among the recent English commentators on the New Testament who embody the Greek text, Dr.

HENRY ALFORD, the genial, many-sided, evangelical, and liberal-minded Dean of Canterbury (1810-1871), deserves honorable mention as a textual critic and most zealous promoter of the revision of the English Version, in which, as a member of the Committee of the Canterbury Convocation, he took an active part till his death, eight months after its organization.' In his Greek Testament (London, 1849, 6th ed. 1868) he gives a critically revised text with a digest of various readings, and improved it in successive editions. At first he paid too much attention to the traditional text and to internal and subjective considerations. But in the fifth edition he nearly rewrote the text and digest, chiefly on the basis of the labors of Tregelles and Tischendorf, and in the sixth he collated also the Codex Sinarticus and incorporated its readings. He praises Lachmann and Tregelles for "the bold and uncompromising demolition of that unworthy and pedantic reverence for

He issued a revised translation of the New Testament (1869), and was the first among the four Anglican clergymen (with Moberly, Bumphry, and Edicott) who prepared a tentative revision several years before the appointment of the Canterbury Committee. Dead Stabley, shortly before his death (July, 1881), in a letter on Revision to the "London Times," paid the following handsome and well-deserved tribute to the memory of his fellow-fleviser. "If there is any one name which must be especially connected with this Revision, it is that of Dean Alford. Henry Alford, while Dean of Canterbury, by incessant writing and preaching on the defects of the existing version, as well as by his well-known labors on the New Testament, had constantly kept the need and the possibility of such a revision before the eyes of the public, and, by a happy coincidence, he was also deeply interested in all attempts at more friendly communion in all matters with Protestant Nonconformate." See Alford's Lyfe, by his widow, London, 1873.

the received text which stood in the way of all chance of discovering the genuine word of God; and the clear indication of the direction which all future sound criticism must take, viz., a return to the evidence of the most ancient witnesses." He became "disposed, as research and comparison went on, to lay more and more weight on the evidence of our few most ancient MSS, and versions, and lest on that of the great array of later MSS, which are so often paraded in digests as supporting or impugaing the commonly received text." His confidence in subjective considerations was shaken, because "in very many cases they may be made to tell with equal force either way. One critic adopts a reading because it is in accord with the usage of the sacred writer; another holds it, for this very reason, to have been a subsequent conformation of the text. One believes a particle to have been inserted to give completeness; another, to have been omitted as appearing superfluous."

WESTCOTT AND HORT.

Westcorr and Horr: The New Testament in the Original Greek, Cambridge and London (Macmillan & Co.), 1881, 2 vols. The first volume contains the text (580 pages), the second the Introduction (324 pages) and Appendix (i. e., Notes on Select Readings, 140 pages, and Notes on Orthography and Quotations from the Old Testament which are marked by uncial type in the text, pp. 141 188).

¹ Gr. Test. vol. i. pp. 76, 85, 87, 88,

Both volumes are republished from duplicate English plates, New York (Harper & Brothers), 1881.

The same American firm has also published, in superior style, with large margin, a very convenient diglot edition of Westcott and Hort's Greek text and the English revision in exactly corresponding pages, with a list of noteworthy variations between the two texts, under the title: The Revised Greek-English New Testament, New York, 1882. Dr. Oscar von Gebhardt has issued a similar diglot edition which presents Tischendorf's last text and the recent revision of Luther's German version (Novum Testamentum Grace et Germanice. Das N. Test, griechisch und deutsch, Leipzig, 1881). These two diglot editions are exceedingly helpful for the comparative study of the two best Greek texts with the two most important modern versions revised.

The Greek Testament of Westcott and Hort presents the oldest and purest text which can be attained with the means of information at the command of the present generation. It cannot, indeed, supersede the editions of Tischendorf and Tregelles, which will long continue to be indispensable for their critical

The first volume of the American edition (as also the American diglot edition) contains an Introduction of 87 pages by Philip Schaff, which was prepared in May and June, 1881, by previous arrangement with the editors and publishers, before the second volume appeared but it does not interfere with it, still less supersede it. It contains preliminary information applicable to every Greek Testament, while Westcott and Hort's second tolume is an elaborate exposition and vindication of their system of textual criticism, and indispensable to the advanced statent, but presupposes must of the elementary information contained in the shorter Introduction prefixed to the first volume of the American edition.

apparatus, and may deserve preference in a number of readings, but, upon the whole, it is a decided advance towards a final text on which scholars, it is hoped, may before long unite as a new textus recortus. It is the joint work of two biblical scholars and theological professors in the University of Cambridge, who have devoted to it nearly twenty-eight years (from 1853 to 1881), and who combine in an eminent degree the critical faculty with profound learning and reverence for the word of God. Their mode of co-operation was first independent study, and then conference, oral and written. This combination gives a higher degree of security to the results. The second volume was prepared by Dr. Hort, with the concurrence of his colleague, and occasional dissent in minor details is always indicated by brackets and the initials II. or W. It speaks from the summit of scientific criticism to professional students. The Introduction would be more intelligible and helpful if its statements were oftener illustrated by examples.

The aim of the editors is not only to restore the Nicene text as a basis for further operations (as Lachmann did), but to reproduce at once (with Tischendorf and Tregelles) the autograph text, that is, "the original words of the New Testament so far as they now can be determined from surviving documents." They rely for this purpose exclusively on documentary evidence, without regard to printed editions. They make no material addition to the critical apparatus (like Wetstein, Scholz, Tischendorf, and Tregelles), but they mark a decided prog-

ress in the science of criticism (like Bentley, Bengel, Griesbach, and Lachmann). They follow with independent judgment and sound tact in the path of Lachmann in the pursuit of the oldest text, but go beyond the Nicene age and as near the apostolic age as the documents will carry them with the use of the critical material of Tregelles and Tischendorf; they build on Griesbach's classification and estimate of documents; they advance upon all their predecessors in tracing the transcriptional history of the text and in the application of the genealogical method as the only way to rise up to the autograph fountainhead. This prominent feature of their work has been already discussed and tested in a special section, and need not be explained again.

Westcott and Hort distinguish four types of text

in the surviving documents: 1

(1.) The Syrian or Antiochian. It was matured by the Greek and Syrian fathers in the latter part of the fourth century. It is best represented by the uncial Cod. A in the Gospels (but not in the Acts and Epistles), and by the Syriac Peshito (in its revised shape, as distinct from the older Curetonian Syriac); it is found in Chrysostom (who was first

See pp. 208-224.

The classification of the documentary sources was begun by Bengel, who dissided them into two families—the Asiatic and the African, it was enlarged and improved by Griesbach, who distinguished three recensions—the Constantinopolitan, Alexandrian, and Western, it is perfected up to this time to Westert and Hort. On the older system of recensions, see Tregelles in Horne's Introduction, vol. iv pp. 66-107 (14th edition 1877).

^{*} Bengel called it "Amatic," Griesbach and Scholz "Constantinopolitan," or "Byzantine." The best term would be "Graco-Syrian."

presbyter at Antioch till 398, and then patriarch of Constantinople till his death, 407), in the later Greek fathers, and the mass of the cursive MSS, tmost of which were written in Constantinople); and it is in the main identical with the printed textus receptus. It is an eclectic text, which absorbs and combines readings from the early texts of different lands. It seems to be the result of an authoritative "recension," or rather two recensions (between 250 and 350), i. e., an attempted criticism performed by editors who wished to harmonize at least three conflicting texts in the same region and to secure lucidity and completeness; hence the removal of obscurities. the frequent harmonistic interpolations, and the large number of what are called "conflate" readings selected from the three principal texts. "Entirely blameless on either literary or religious grounds as regards vulgarized or unworthy diction, yet showing no marks of either critical or spiritual insight. it presents the New Testament in a form smooth and attractive, but appreciably impoverished in sense and force, more fitted for cursory perusal or recitation than for repeated and diligent study "iii. 135). The distinctively Syrian readings must at once be rejected and give way to "Pre-Syrian" readings.

It should be remarked, however, that the assumption of a deliberate and authoritative Greece-Syrma

We may add his frien! Theodore of Mopsuestia (d. 429). See the recent edition of his Commentaries on the Pauline Epistles by Dr. II IX verse (Cambridge, 1880-82), and the Excursus on the text, vol. ii. pp. 349-345. Compare Schitter's review in the "Theol. Lit. Zeitung," 1872, No. 15, col. 444.

recension is based upon a critical conjecture of Westcott and Hort rather than historical evidence. The only trace of it is an obscure remark of Jerome concerning Lucianus, a presbyter and reputed founder of the Antiochian school (martyred A.D. 312), and Hesychius, an Egyptian bishop, that certain copies of the New Testament with questionable readings were called after them.' An authoritative recension by the learned fathers of the Nicene and post-Nicene age, who had access to much older manuscripts than we now possess, would enhance rather than diminish the value of the textus receptus, unless it is counterbalanced by internal and other documentary evidence. This, however, is strongly against it. A careful comparison shows that the Pre-Syrian readings are preferable, and best explain the Syrian readings. Tischendorf emphasizes the rule that the reading which explains the variations is presumably the original.

It is very natural that the Antiochian or Constantinopolitan text became the ruling text. Constantinople was the heiress of Antioch, the centre of the

Epist, ad Damasum: "Hoc certe cum in nostro sermone discordat et in diversus revulorum tramites ducit, uno de fonte quarendum est. Protersusto cos codices quos a Luciono et Herychio nuncupatos paucosum hominum adserst perversa contentio, quibus utique nec in toto I eters Instrumento post I.S.A interpretes emendare qual lieust nec in Novo profuit emendasse, cum multarum gentum linguis 80 squara ante translata dorent falsu esse qua addita sunt." In De I irus illustr, 77, Icrome says: "Lucianus, car doctassamus, Antrocheme coclesia presbyter, tantum un Serspturarum studia laborareit, ut usque una quadam exemplaria Serspturarum Lucianea mescupentus." Comp. Decret, Gelas. vi. 14: "Evangelia qua falsavit Lucianus apocryphu."

Eastern Church, and the guardian of Greek learning, which after the migration of nations died out in the West; and the capture of Constantinople by the Turks was overruled by Providence for the revival of Greek learning by fugitive scholars and the importation of biblical and classical manuscripts to

Europe.

(2.) The Western text. It is most easily recognized in the Old Latin version, and in the few extant bilingual uncials which were written in the West up Italy and Gaul), as Do of the Gospels and Acts, and D(2) of the Epistles. It spread very rapidly, and diverged from the original standard before the middle of the second century. The text of the ante-Nicene fathers not connected with Alexandria substantially Western (Justin, Irenaus, Hippolytus, Methodius, even Eusebius). Its prevailing chargeteristics are a love of paraphrase (as Matt. xxv. 1; Luke xx. 34; Eph. v. 30), and a disposition to ennou the text by parallel passages in the Gospels and additions from traditional (and perhaps appersphal) sources (as in John v. 4; vii. 53-viii. 11; Matt. xx. 28). "Words, clauses, and even whole sentences were changed, omitted, and inserted with astonishing freedom, wherever it seemed that the meaning could be brought out with greater force and definiteness" (ii. 122). Jerome's Vulgate removed some of these defects, which was one of the motives of his revision. We find analogous phenomena in some of the Apocrypha of the Old Testament, which exist in two texts, the one being an amplified and interpolated modification of the other; also in some

post-apostolic writings, as the Epistle of Barnabas, the Shepherd of Hermas, and the Ignatian Epistles.

(3.) The Alexandrian or Egyptian text. It is found in the abundant quotations of the Alexandrian fathers, Clement of Alexandria, Origen, Dionysius, Didymus, Cyril of Alexandria, partly, also, Eusebius of Casarea, and in the Egyptian versions (especially the Memphitic). It is characterized by the absence of extraneous matter and a delicate philological tact in changes of language. "We often find the Alexandrian group opposed to all other documents, often the Alexandrian and Syrian groups combined in opposition to the others, implying an adoption of an Alexandrian reading by the Syrian text" (ii. 132).

(4.) The NEUTRAL text. This is most free from later corruption and mixture, and comes nearest the autographs. It is best represented by B (which is complete except the Pastoral Epistles, the Apocalypse, and the last four chapters of Hebrews), and next by & (which contains the whole New Testament without a gap). These two MSS., the oldest and most important of all, though fully known only in our day, seem to be independently derived from a common original not far from the autographs, and their concurrence is conclusive in determining the text when not contravened by strong internal evidence. Dr. Hort surmises (ii. 267) that both were written in the West, probably at Rome (where the Greek language prevailed in the Church during the first two centuries, that the ancestors of B were

[·] Called the African text by Bentley and Bengel,

wholly Western (in the geographical, not the textual sense), and the ancestors of & partly Alexandrian' The later corrections of clerical errors and textual readings in these MSS, by different hands respecially those of xa, xb, and xc) furnish at the same time important contributions to the history of the text. Next to them in authority are C, L, P, T, D, E, A in the Acts and Epistles, but not in the Gospels, Z 33, and in Mark A. Among these, C and L have the largest Alexandrian element. Many Pre-Syrian readings are supported by ancient versions or fathers, and commended by internal evidence, though not contained in Greek MSS. Among the fathers the Pre-Syrian and Neutral element is strongest in Origen, Didymus, to a considerable extent in Easebius, and in Cyril of Alexandria.

From these various types the apostolic text is to be restored, not by mechanical adjustment, but by the genealogical method or the careful study of the history of the written text and the relations of descent and affinity which connect the several witnesses. Not any of them can be exclusively and implicitly trusted. All the extant documents are more or less mixed, and embody a certain number of departures from the autographs, which began to be corrupted in the first generation after the apostles. The vast majority of changes date from the first and second

The Roman origin of B would most naturally account for its bring in the Vationa Labrary from its very beginning, and the absence of any trace of its being imported. But if X was likewise written in R one, it is not easy to explain how it ever was transported to the Convent at Mount Smail.

centuries, and were current in the fourth, when the text began to assume a stereotyped form in the East through the controlling influence of Constantinople. Patristic quotations, being definitely chronological, are the oldest witnesses, going up to the third and second centuries, but they are often free and loose, and poorly edited; next, those versions (Syriac, Latin, Egyptian) which go back to the same date, but they have undergone revisions; and lastly, Greek MSS., a few of which date from the middle of the fourth century, but are based again upon older copies, probably from the second century, and hence they are in fact as old witnesses as the oldest fathers and versions, besides being more complete and direct.

The process of restoration is very complicated and difficult, and much remains confused or doubtful. But in the majority of cases the true reading can be fixed with certainty, as is shown by the increasing consensus of the most competent critics and com-With all the variations, the texts of mentators. Lachmann, Tischendorf (his eighth and last edition), Tregelles, and Westcott and Hort, are substantially one and the same. If Westcott and Hort have failed, it is by an overestimate of the Vatican Codex, to which (like Lachmann and Tregelles) they assign the supremacy, while Tischendorf may have given too much weight to the Sinaitic Codex. Absolute unanimity in cases where the evidence is almost equally divided cannot be expected among scholars of independent judgment, nor is it at all necessary for the practical purposes of the New Testament. In the absence of the apostolic autographs, and the

extreme improbability of their recovery, we must be content with an approximation to the original text. Future discovery and future criticism may diminish the doubts concerning alternative readings,

but will not materially alter the text.

Westcott and Hort's Greek Testament derives an additional interest from its close connection and simultaneous publication with the Anglo-American Revision of the English Testament. Both editors were prominent members of the British New Testament Company of Revisers, and Dr. Hort took a leading part in the discussion of all textual quetions, which were always settled before the transation. The method pursued was to hear first Dr. Scrivener, as the champion of the traditional text, and then Dr. Hort for additional remarks and in favor of any changes that seemed desirable. The task could not have been intrusted to more competent hands. Dr. Hort advocated his side with consummate skill and complete mastery of the whole field, yet he was never followed slavishly by the Revisors, several of whom are experienced textual critics as well as exegetes, and were thoroughly prepared for each meeting. The American Company likewise devoted many days and hours to discussions of various readings, and sent a few elaborate papers to their English brethren. Parts of the Greek text were printed for private and confidential use of the English and American Revisers-the Gospels, with a temporary preface, in 1871, the Acts and Catholic Epistles in 1873, the Pauline Epistles in 1875, the Apocalypse in 1876; but the second volume was

withheld till the Revision was completed. The editors, while thus materially aiding the two Companies of Revisers, received in turn the benefit of their criticism, which enabled them to introduce into the stereotype plates "many corrections dealing with punctuation or otherwise of a minute kind, together with occasional modifications of reading" (ii. 18). The result is that in typographical accuracy the Greek Testament of Westcott and Hort is probably unsurpassed,' and that it harmonizes essentially with the text adopted by the Revisers; for, although they differ in about two hundred places, nearly all these variations are recognized in the margin either of the Greek text or the English Revision as alternate readings.2 It is one of the chief merits of the Revised Version that it puts the English reader in possession of an older and purer text than any other version, ancient or modern. It is the first, and so far the only, popular version which embodies the results of the latest discoveries and investigations of the original form of the Greek Testament.

NOTE. - Dr. BROOKE Foss Westcorr was born in 1825; educated at Tennty College, Cambridge; appointed Canon at Peterborough in 1869, and Regius Professor of Divinity at Cambridge in 1879. He has written

A few inagonficant errors of the first edition, as whom for how in Mair. x, 9 p. 23), have since been corrected.

^{*} F. g., Westertt and Hort read in John 1. 18, poroyering Seig in the text, is percepting enorgen the margin, while the Revisers read "the only begotten Son" in the text, and "God only begotten" on the margin. In Acts xvi, 32, Westert and Hort roll Stori, text, support, margin: Revisers "of the Lord," margin "God". See the convenient list of noteworthy ariations to Harpers' diglot edition, pp. xci. cii.

a number of able and useful works, as a History of the English Fab, a History of the Canon of the New Testament, an Introduction to the Study of the Gospels (republished by H. B. Hackett, Boston), a Commentury .. the Gospel of St. John (which ranks among the very best parts in the "Speaker's Commentary," and is also separately printed), and rehable contributions to Smith's "Bible Dictionary." Dr. FENTON JOHN ANTHONE HORT was educated at Rugby School, and at Trinity College, Cambridge, and appointed Hulsean Professor of Divinity in the University of Cambridge in 1878. He wrote Two Dissertations on por-overing theng and in the Constant mopolitum Creed (a singularly able and acute plea for the realing "only begotten God," in John 1, 18), the Introduction and Appendix to the Greek Testament (a masterpiece of critical learning and sagnity), and a number of valuable articles in Smith and Cheetham's "Dictionary of Christian Antiquities,' and Smith and Wace's "Dictionary of Christian Biography." Both belong to what may be called the Evangelical Cathshe School of Anglican Divines, but they take no part in the ecclesisation party controversies of the age.

The Greek Testament of Westcott and Hort was well received by competent scholars in England and other countries. It was virtually (not formally) endorsed even before its publication by the English Revision Company, which includes some of the ablest biblical critics and exegeres of the age. This is the highest commendation. Bishey, Lightfoot acknowledged the benefit of their assistance in the revision of the text of his Commentary on Gulations (p. viii.) as early as 1865. When the work was at last given to the public, the somewhat captions and fault-finding "Saturday Review" for May 21, 1881, greeted it as probally the most important contribution to biblical learning in our generation," "The Church Quarterly Review" (for Jan. 1882, pp. 419 630), and other leading organs of public opinion in England too numerous to mention, with one signal exception ("The Quarterly Review," 4 which we shall speak in the next section), contained highly appre ciative notices. In America, it met likewise a warm welcome. In I re-Abbot (a most competent judge) says: "It can hardly be doubted that their [Westcott and Horts] work is the most important contribution to the scientific criticism of the New Testament text which has yet been made" (Schaff's "Rei, Encycl." i, 277). Prof. Benj. B. Warfield coscludes a lengthy notice, which betrays a thorough masters of the calject, with the judgment that the text of Westcott and Hort is the best and purest that has ever passed through the press, and, for the future, must be recognized as the best basis for further work" ("The

Presbyterian Review" of New York for April, 1882, p. 355). The new text has already secured a recognized status on the Continent. It was haded as an "epoch-making" work by the most competent textual critic of Germany, since the death of Tischendorf, and his successor in this department, Dr. Oscar von Gebhardt He has incorporated Westcott and Hort's readings in his recent issue of Tischendorf's Intest text (both the Greek and the tereco-German edition, Lips. 1881), and pays them this weighty tribute (Nov. Test, 60, et Germ., Introd. p. vii.). " Wie Tregelles, so kuldigen auch Westcott und Hort im wesentlichen den Grundsutzen, welche in die Kritik des Neuen Testaments eingeführt zu haben, das bleibende Verdienst Lachmanns ist. Was aber die neuste englische Ausgabe vor allen shren Longangerinnen auszeichnet, ist die systematische, in solchem Umfang bisher unervenible Lerwerthung der Textesgeschichte zur Classificirung und 1bschätzung der verschiedenen Zeugen, und die einzegnente Handhabung der so gewonnenen Grundsatze bei Ausführung der krytischen Operation." Dr. Carl Berthead notices Westcot) and Hort most favorably in Harnack and Schilter's "Theologische Literatur-Zeitung" for Oct 21, 1882, col. 187, and places their text not only on a par with those of Tregeries and Tischenderf ed. vm l, but even above them in regard to method and extraordinary accuracy ("wegen der angewandten Methode und der ausprovidentlichen Genausykeit der Arbeit). The same erine (col. 491 expresses his amazement at the vehement attack of Dean Burgon in the -Quarterly Review, which he thinks needs no refutation. I may add that Professor Bernhard Menss, of Berlin, one of the ablest hving commentators, and editor of the new editions of Meyer on the Gospels and on Romans, not only agrees with the uncial text as a whole, but frequently gains with Cod, B and Westcott and Hort review Cod, & and Tochendorf, e. g., in John v. 18 (moreyers); Brog). Rom, i. 27, 29, ii. 2, 16; iii. 28.

These are Protestant judgments. But what is even more remarkable, is the equally favorable judgment of Roman Catholic scholars. Dr. Hundbausen, of Ma uz, declares in the "I decarischer Hundwesser für dus Katholische Deutschland, Minister, 1882, No. 19, col. 590: "I nier allen lisher unf dem Gebiefe der neutestämentlichen Textkrijk erschwenen Werken gebührt dem Westeutt-liertschen unstreitig die Palme." The same intelligent wester asyn (col. 585). "Die einfachen und klaren terundprincipien lischmann's in Verbindung mit den verbisserten und richtig angewandten Ideen terusbach's, die umfäsienden und zuverlässigen documentgrischen Verschungen Tischenderf's. Tregelles' v. A. und die eindringenden krittischen Operationen der beiden Combindger Professoren haben sich vereinigt, um in den vorliegenden zwei Bänden ein Werk von grosser Vollendung zu

schaffen." He objects, as a Catholic, to the critical treatment of Mut. xvi. 9-20, and John vii. 53-viii. 11, but adds (col. 586) that, as to the rest, Westcott and Hort present the New Testament text "in a party and primitiveness (in oner Reinheit und Ursprunglichkeit) as no other critical edition which has as yet appeared." The same opinion has been expressed by an eminent French Catholic scholar. Louis Duchesne game a review of Westcott and Hort in the "Bulletin Critique" of Pans for Jan. 15, 1882 (as quoted by Hundhausen), with the words: "I was as livre design à faire époque dans la critique du Noureau-Testament."

SCRIVENER AND PALMER.

Simultaneously with the edition of Westcott and Hort there appeared two other editions of the Greek Testament, which make no claim to be independent critical recensions of the text, but have a special interest and value in connection with the English Revision, and supplement each other. They were carefully prepared by two members of the New Testament Company of the Canterbury Revisers; but it is distinctly stated that "the Revisers are not responsible" for the publication. They were undertaken by the English University Presses.

The first is by Dr. F. H. A. Scrivener (Prebendary of Exeter and Vicar of Hendon), and is published by the University Press of Cambridge under the title: The New Testament in the Original Greek, according to the Text followed in the Authorizal Version [i. e., the textus receptus of Beza's edition of 1595], together with the Variations adopted in the Revised Version. He puts the new readings at the foot of the page, and prints the displaced readings of the text in heavier type. In an Appendix (pp. 648-656), he gives a list of the passages wherein the Authorized Version departs from Beza's text

of 1598, and agrees with certain earlier editions of the Greek Testament. The departures of King James's Version from Beza are only about a hundred and ninety in all, and of comparatively little importance; while the departures of the Revision from the textus receptus are said to number over five thousand.

Dr. Serivener is favorably known from his previous edition of the Received Text with the variations of modern editors, and from valuable contributions to the material as well as the science of textual criticism, to which we have often referred. He is the most learned representative of the conservative school of textual criticism, but is gradually and steadily approaching the position of the modern critics in exchanging the textus receptus for the older uncial text. He frankly confesses "that there was a time when he believed that the inconveniences and dangers attending a formal revision of the Bible of 1611 exceeded in weight any advantages which might accrue from it;" that "his judgment has been influ-

I have not seen an authentic estimate of the whole number of textual changes, but the following are two specimens: in the Sermon on the Mount Matt. v. vis.), which contains 111 verses, the Revisers have made 41 changes of text, in 38 of which they agree with Lachmann, Tischendorf, and Tregelles; in the First Epistle to Timothy, they have made in about the same number of verses marly the same number of changes—viz., 48, of which 11 had been previously adopted by the three eminent critics named. See The Revisers and the Greek Text of the New Testament Lond. 1882, p. 38 sq. Dean Burgon asserts; Quarterly Review," No.304 Oct 1881, p. 307; that "the textus receptor has been departed from by the Revisers) for more than 5000 times, almost invariably for the worse." According to Dr. Serivener and Canon Cook the whole number of textual changes is 5786.

enced, though slowly and with some reluctance, by the growing necessity for a change imposed by the rapid enlargement of the field of biblical knowledge within the last forty years;" and that "his new opinion has been not a little confirmed by the caperience he has gained while actually engaged upon the execution of the work." And as regards the text, he says, after enumerating the recent discoreries of MSS.: "When these and a flood of other documents, including the more ancient Syriac, Launand Coptic versions, are taken into account, many alterations in the Greek text cannot but be made unless we please to close our eyes to the manifest truth. Of these changes some will not influence the English version at all, many others very slightly; some are of considerable, a few of great, importance; yet not one of them sufficient to disturb a single article of the common faith of Christendom." 1

In an article written for the "Sunday-School Times" of Philadelphia, 1880, and reprinted in *The Bible and its Study*, Philadelphia [725 Chemnat Street), p. 29.

L. c. p. 33 sq. His Six Lectures on the Text of the New Testames, published in 1875, mark a little progress beyond the second edition of his Introduction to the Criticism of the New Testament, 1874, and the third edition, now in course of preparation, will probably mark a still greats advance. He gives up the spurious interpolation of the three witness as hopelessly untenable, and on the disputed reading in 1 Tim. in 16, where his friend, Dean Burgon, so stremously insists on Beog. Scriebel, in his Lectures, p. 192 sq., makes the following admission. "On the whole if Codd. A, C, be kept out of sight (and we know not how more light can be thrown on their testimony), this is one of the controversics which the discovery of Cod. R ought to have closed, since it adds a first-rate mean witness to a case already very strong through the support of vernous

The other edition is edited by Dr. E. Palmer (Archdescon of Oxford), and published by the Clarendon Press under the title: H KAINH AIAOHKH. The Greek Testament with the Readings adopted by the Revisers of the Authorised Version, Oxford, 1881.

Palmer pursues the opposite method from that of Scrivener: he presents the Greek text followed by the Revisers, and puts the discarded readings of the textus receptus (i. c., the edition of Stephens, 1550), and of the version of 1611 in foot-notes. The Revisers state, in the Preface from the Jerusalem Chamber (p. xiii., royal-octavo edition), that they did not esteem it within their province "to construct a continuous and complete Greek text. In many cases the English rendering was considered to represent correctly either of two competing readings in the Greek, and then the question of the text was

Slowly and deliberately, yet in full confidence that God in other passages of his written word has sufficiently assured us of the Proper Paymity of his focurnate Son, we have yielded up this clause as no longer tenable against the accumulated force of external evidence which has been brought against it." And yet Dean Burgon discharges his heaviest guits of the pages against the reading of the Revisers in this famous passage.

The University Presses of Oxford and Cambridge have also published The Parallel New Testament, Greek and Employs, giving the Authorised Version, the Revised Version, the Revised Greek text, and the Realings displaced by the Revisers, in parallel columns (with space for MS, notes), Nov. 1882. Very elegant and metal chitims.

The text of Stephens, as reprinted by Mill in 1707, formed the basis of all Oxford editions down to Servener's edition (1877), of which Palmer has made free use. But the Authorized Version of 1611 follows Beza's text (1598) rather than that of Stephens, although the difference is not very great.

usually not raised." Palmer, with the aid of list of readings prepared by the Revisers in the progres of their work, has constructed a continuous text taking for the basis the third edition of Stephen (1550), and following it closely in all cases in which the Revisers did not express a preference for other readings; even the orthography, the spelling of proper names, and the typographical peculiarities or errors of Stephens are, with a few exceptions, retained. The chapters are marked as in Stephens's edition, the distribution into verses accords with that in the Authorized Version, and the division into paragraphs is conformed to the English Revision.

The year 1881 has been fruitful above any other in editions of the New Testament in Greek and the Revised English Version; and the demand for the latter in Great Britain and the United States in been beyond all precedent in the history of literature. We may well call it the year of the republication of the Gospel. The immense stimulus that given to a careful and comparative study of the words of Christ and his apostles must bear rich fruit.

The first printed edition of the Greek Testament in 1516 was followed by the great Reformation of 1517. May the numerous editions of 1581 lead to a deeper understanding and wider spread of the Christianity of Christ!

RETROSPECT AND PROSPECT.

The history of the printed text from Erasmus down to the Westminster Revision is a gradual recovery of the original text. It follows the stream of tradition from late copies of the Middle Ages up to Nicene and ante-Nicene copies, and as near as possible to the very fountain of the autographs, as fast as ancient documents come to light and as the science of textual criticism advances. But every inch of progress had to be conquered against stubborn opposition. The story of the crucifixion and resurrection is repeated again and again in the history of the Bible, which is the standard-bearer of the Church militant. Every new truth, every discovery and invention, has to fight its way through hostile prejudice and ignorance, and pass the ordeal of martyrdom before it is recognized. "No cross, no crown." The word, "Blood is the seed of Christians," was literally or figuratively true in all ages. Persecution may proceed from priest or people, from the Sanhedrin or the Sorbonne or the mob; it may be orthodox or heretical, bloody or unbloody, according to circumstances and the spirit of the times. The persecution of the Bible and Bible versions has been of all kinds.

The first edition of the Greek Testament was deprecated by the crowd of monks as a great calamity, and Erasmus was violently assailed by the arrogant ignorance of Archbishop Lee of York and the

^{*} This is the literal rendering of Fertulian's well-known " Semen est sanguis Christianorum" (! pologeticus, lust chapter).

envious traditional learning of the Complutensian rival editor, Stunica, who charged him with the crime of omitting the spurious witnesses in 1 July v. 7, and even with intentional insult to Spain for misspelling Emaría for Tomaría in Rom. xv. 28 Robert Stephanus had to flee from the wrath of the doctors of the Sorbonne to Protestant General Walton's critical apparatus roused the orthodox opposition of the great Puritan, Dr. Owen. Mill was assailed after his death, which soon followed the issue of his Greek Testament with 30,000 various readings, by the distinguished commentator White by; Bentley by Convers Middleton; Bengel by Wetstein (who could not appreciate the classification tion of authorities into families); Wetstein in turn by Frey and Iselin, who charged him with heresy and drove him from Basle to Amsterdam. Gricebach was overwhelmed with abusive epithets by his rival. Matthæi. Lachmann was scornfully criticised by the learned rationalist, C. F. A. Fritzsche, who called him "the ape of Bentley." Tregelles was long ignored and allowed almost to starve in rich England, till he lost his eyesight in deciphering old MSS, for his Greek Testament. Tischendorf was annoyed and slandered by Simonides, who inpudently claimed to have written the Codex Similicus with his own hand.

Translations of the Bible made for public use have fared still worse in proportion to the number of their judges. Jerome's irritable temper was sorely tried by the braying of "the two-legged dow-keys" (bipedes aselli), as he rather coarsely called

his ignorant opponents; even the great and good St. Augustin feared more harm than good from his friend's attempt to revise the Latin Bible after the Hebraica veritas, and continued to use the old version with all its blunders, which he had not Greek or Hebrew learning enough to correct. He was highly offended at Jerome's substituting hedera (ivv) for cucurbita (gourd) in the Book of Jonah (iv. 6); and a certain bishop nearly lost his charge for venturing to defend the new rendering. For two hundred years the old Itala was quoted, even by popes. But eleven centuries after Jerome's death (419), the Council of Trent (April 8, 1546) raised his Yulgate to equal dignity with the original (which, of course, was a most serious blunder in the opposite direction).

John Wielif of Oxford, "the Morning Star of the Reformation," and the chief author of the first complete version of the whole Bible into the English tongue (though only from the Latin Vulgate), was denounced by the Archbishop of Canterbury and High Chancellor of England (Arundel) as "that pestilent wretch of damnable memory, son of the old serpent, yea the forerunner and disciple of antichrist, who, as the complement of his wickedness, invented a new translation of the Scriptures into his mother tongue." The Council of Constance (1415), which burned John Hus and Jerome of Prague, condemned both the writings and the bones of Wiclif to the flames; and in 1428 his remains were solemnly ungraved, burned to askes, and cast into the brook Swift, which, as Fuller says, "con-

290 PRINTED TEXT OF THE GREEK TESTAMENT.

veyed them into the Avon, Avon into Severn. Several into the narrow seas, they into the main ocean; and thus the ashes of Wiclif are the emblem of his doctrine, which now is dispersed all the world over. In 1880, five hundred years after the completion of his English Bible, Wiclif's memory was celebrated in five continents.

The first edition of William Tyndale's translation of the Greek Testament from the newly published text of Erasmus had to be smuggled into England and was publicly burned by order of the Bishap of London (Tunstall), in St. Paul's Church-yard; the next five editions which were printed before 1530 fared not much better; hence there remain of the first edition only one fragment, of the second one copy, wanting the title-page, and another very imperfect, and of the other four two or three copies. Tyndale himself was strangled and then burned at the stake in Antwerp (Oct. 1536), praying. "Lodd open the King of England's eyes." Yet he is now universally revered as the chief author of the idion.

¹ See Westcott, Hist. of the E. Bible, p. 40. The final edition of Ivadas's translation of the New Testament hailed from his prison (154.11 Linbert German Version met with extraordinary success in Germany 111 & was forbidden in the Duchy of Saxony (by Duke George), in Paraot, Austria. Brandenburg, and other countries. The theological facility of the University of Leipsic pronounced unfavorable judgment, and the Lomas Catholic, Emser, wrote a book against it in 1528, in which he charged a with no less than 1400 errors and heresics (mostly departures from the Lann V dgate on the ground of the Greek original). Afterwards have published a translation of his own, in which he copied whole jugas of Luther's version, adapting it only to the Latin Vulgate. The very correspondent to the when writing in German were forced to use his language. See Kosthio, Martin Luther, 1, 607.

of our English Bible, and as the man who "caused a boy that driveth the plough to know more of the Scripture" than the priest and the pope of his day. And from the banks of the Thames, near the very spot where his English Testament went up in a fiery chariot, like Elijah, more Bibles are now sent to all parts of the globe in one year than were copied in the first fifteen centuries of our era.

The authors of the Geneva Version were fugitives from persecution; but their great improvements upon the preceding versions passed into our Authorized Version, notwithstanding the prejudice and hatred of King James, who thought it the worst translation ever made.

The Authorized Version itself was received with indifference from churchmen and violent opposition from all quarters, as the translators predicted in the first sentence of their Preface; it was charged with bad theology, bad scholarship, and bad English; for fifty years it had to fight its way into general recognition; and Hugh Broughton, the greatest Hebraist of his day, but a bad-tempered and "unclubbable" man, and hence omitted in the selection of the Translators, attacked it with the tomahawk, and sent word to King James that he "had rather be rent in pieces with wild horses" than help to bring such a mistranslation into public use.' And yet

Westcott (Hist, of the English Rible, p. 160, note 2) says. "The labor of Hugh Broughton on the English Bible ought not to be passed over without notice. This great Hebrarst violently attacked the Bishops Bible, and sketched a plan for a new version which his own arrogance was sufficient to make impracticable. He afterwards published transla-

this same version is now universally recognized as one of the best, if not the very best, ever made, and has proved for more than two hundred years the greatest blessing which Providence has bestowed upon the English-speaking race.

It would be a bad omen for the revised text and version of 1881 if they had escaped the fate of their predecessors and been received without opposition. The days of bloody persecution are over, but the human passions which instigated them survive.

tions of Daniel, Ecclesiastes, Lamentations, and Job, and offered his help towards the execution of the royal version. His overbearing temper at appears, caused him to be excluded from the work, but his printed renderings were not without influence upon the Kevisers. -c. g., Dan. to, V

I have examined (in the Aster Library) the works of Hugh Roughton which were published in London, 1662, in one folio volume of 722 pages under the high-sounding title: " The Works of the Great Albanian Ivent, Renown'd in Many Nations for Rure Skill in Salems and Athens Logica. and Familiar Acquaintunce with all Rabbinical Learning." John Lightfoot says of him, in the preface, that "among his friends he was of a lery sweet, affal le, and loving carriage," but "sharp, severe, and rx col as bold against error, and impicty." His judgment of King James a Bite o given on p. 661. It is addressed to the King's attendant, and lagin of follows " The late Bible (Right Worshipfull) was sent to me in concert, which bred in me a sadnesse that will grieve me while I be eath. done. Tell his Wajestie that I had rather be rent in pieces with will being than any such translation, by my consent, should be urged upon soon charates." Then follow various objections, and the first reveals at once the mane and animus of the critic, namely: "My advisement they regarded me, but still make Seth a fool, to name his son sorrowfull Foosh [Gen in 28]." He even charges the translators with leaving "atheism in the text" He protests (p. 663). "I will suffer no scholar in the weekli to rrow no ... Ebrew or Greck, when I am sure I have the truth." Broughton's criticis. was a brutum fulmen, and is only remembered now as a currently in the history of the odeum thrologicum, which is not likely to the out actal human nature is transformed.

There are many lineal descendants of those priests who, in the reign of Henry VIII., preferred their old fashioned Mumpsimus, Domine, to the new-fangled Sumpsimus; even in the enlightened State of Mussachusetts a pious deacon is reported to have opposed the revision of 1881 with the conclusive argument, "If St. James's Version was good enough for St. Paul, it is good enough for me." There are also not a few heirs of the spirit of Archbishop Arundel and Bishop Tunstall who, if they had the power, would gladly commit the Westminster Revision, Greek and English, to the flames ad majorem Dei gloriam, and shout a Te Deum.

Foremost among the learned opponents of the latest progress in biblical science is the anonymous author of three famous articles on "New Testament Revision" in the London "Quarterly Review."

¹ For Oct 1881, Jan. and April, 1882 Nos. 304, 305, 306. The articles are understood to be from the pen of John W. Burgon, B.D., formerly Vicat of & Mary-the-Virgin's Oxford, now Dean of Chichester. He has acknowledged the anthorship, and will shortly reissue them in one volame. "The Academy," Oct. 28, 1882, in giving this notice, adds that they will not depreciate the value of Westcott and Hort's Greek Testament. Burgon is the author of the most elaborate vindication of the genumeness of The Last Twelve Verset of the Gospel according to S. Mark, Daford, 1871 (334 and xx. pages). In this work he clearly foreshindowed his aramiis towards the revision increment on p. 264, where he says. "I cannot so far forget this unhappy circumstances of the times as to close this note without the further suggestion (sure therein of the approval of our trans-Atlantic Crethren Li en Episcopalian churchment that, Cr a Revision of the Authorized Version to enjoy the confidence of the nation, and to peacure for atself acceptance at the hands of the Church at will be found necessary that the work should be confided to Churchmen. The Church may never abdicate her function of being 'a Witness and a

They abound in patristic quotations, oracular assertions, abusive epithets, and sarcastic thrusts, and form a signal exception to the rule that modestr marks the true scholar. The modern Broughton smelled the battle afar off, and rushed into the arena, like Job's war-horse, with extended nostrils, rejoicing in his strength, mocking at fear, swall wing the ground with fierceness and rage, and saving among the trumpets, IIa, ha! He boldly denounces the oldest and most valuable manuscripts of the Greek Testament, including the Sinaitic and the Vatican, as "a handful of suspicious documents" and condemns the Greek text of Westcott and Hart and of the Revisers (for he regards the two as identical) as "utterly untrustworthy," "entirely undeserving of confidence," and "demonstrably more remote from the Evangelic verity than any which has ever vet seen the light." And as to the English Revision which he characteristically calls a version " of the Church and the sects"), he denounces it as "a prodigious blunder," as a translation "which, for the meet part, reads like a first-rate school-boy's crib-tasteless.

Keeper of Holy Writ.' Neither can she, without flagrant inconsutracy and scar dalous consequence, ally herself in the work of Revision with the Sects. Least of all may she associate with herself in the sacred undertaking an Unitarian teacher. . . . What else is this but to offer a teleberge tosult to the Majesty of Heaven in the Divine Person of Him who is able the Object of the excelasting Gospel and its Author?" When it appeared, ten years afterwards, that not only the one "Unitarian teacher" be George Vance Smith), but such orthodox charchmen as Westcott and Hort, and the whole body of Revisers, decided the question of the remay verses of Mark against the "demonstration" of this Doctor is refatibilished regarded this as "a deliberate insult" to himself. Him elle larges.

really faithful, pedantic without being really faithful, pedantic without being really learned;
—an unreadable translation, in short; the result of a vast amount of labor, indeed, but wondrous little judgment." He wantonly charges the Revisionists with having violated their instructions by revising the received text (when they were expressly directed by their rules to do so), and made themselves "the dupes of an ingenious theory-monger" (Dr. Hort), under whose manipulations they decided textual questions "at a moment's notice" (when, as the writer might have learned or taken for granted, they spent days and weeks and months on their consideration).

Such intemperance stands self-condemned. Overdone is undone. It requires an amazing amount of self-confidence to indulge in a wholesale condemnation of the joint work of such veteran and renowned scholars as Archbishop Trench, Bishops Ellicott, Lightfoot, and Moberly, Deans Alford, Stanley, and Scott, Archdeacons Lee and Palmer, and Drs. Westcott, Hort, Scrivener, Kennedy, Humphry, etc., not to mention any of the eminent divines who have the misfortune to belong to the uncovenanted "seets" of England, Scotland, and the United States. But worse than this, the "Reviewer" expressly involves in his condemnation Tischendorf, Tregelles, Lachmann, Griesbach, Bengel, and Bentley fully as much as Westcott and Hort and the Revisionists, and

See No. 304, p. 368; No. 306, pp. 312, 313. An American Bishop of counderable rhetorical culture has taken inspiration as well as comfort from the English Dean, and pronounced the style of the Revision to be "wilful Greek and woful Linghish,"

would turn the wheels of biblical learning back for at least fifty, if not a hundred, years.' For among the readings of the revised text which he rules out as utterly untenable by his ipse dixit and a string of post-Nicene quotations, there is scarcely one which has not the unanimous support of these great editors and the best modern commentators - Continental, English, and American. His criticism, therefore, is not only a sad exhibition of the odium theologicum, but a glaring anachronism. He seems to feel that he is doing himself injustice, for he upsets his own dish by two reluctant admissions-first, that the traditional text for which he fights "cries aloud for revision in respect of many of its subordinate details;" and, secondly, that the revised translation which he so sweepingly condemns, after all "bears marks of an amount of conscientions labor which those only can fully appreciate who have made the same province of study to some extent their own." It is a pity that he was not for his own benefit taken into the company of Revisers. The discipline and experience of ten years could not have been without a wholesome effect.

He summons all his thetoric to denounce the critical method of Lachmann, Tregelles, and Tischendorf. "Anything more unscientife," his says, "anything more unphil sophical, more transparently found than such a method, can scarcely be conceived; but it has prevailed for any years, and is now at last more hotly than ever advocated by Ors. Westers and Hort" (No. 306, p. 332). Contrast with this isolated condemnation, which can only condemnation, then it authors commendations of impurial and thoroughly competent critics. English, German, French, American, Catholic, and Pretestant—on p. 280 sq.

^{* &}quot;Quarterly Review," No. 306, p. 331.

No. 305, p. 63,

Westcott and Hort, having anticipated in their second volume a full vindication of their method, can afford to preserve a dignified silence. The "Quarterly Reviewer" may construe this into an acknowledgment of defeat, after the fashion of the great Heinrich Ewald who, in an open letter to Pius IX., "demonstrated" to him that it was high time to resign his triple crown, and, on being asked why the pope took no notice of his advice, coolly replied, "He dare not (*Er wagt es nicht*)!"

But two of the learned Revisers (Bishop Ellicott and Archdeacon Palmer) have calmly, soberly, and convincingly vindicated the disputed readings of the New Version against this vehement assault, without noticing "flouts and gibes," and conclude with these words: "It is true that the articles of the Christian faith do not depend on such variations of the Greek text as are in controversy between critics of different schools. The ancient manuscripts and the manuscripts of the Middle Ages, the printed editions of the sixteenth and the nineteenth centuries, bear witness to the same gospel, to the same creed. But nothing is insignificant which concerns the truth of Holy Scripture. There are grave interpolations in the Received Text which it would have been worth eleven years of toil to remove, if nothing else had been done. There are innumerable blemishes and corruptions of less importance which have become known during the last

¹ The Revisers and the Greek Text of the New Testament, by Two Revisers of the New Testament Company (London, 1882, 78 pages).

298 PRINTED TEXT OF THE GREEK TESTAMENT.

century to all careful students. In great things alike and small it has been the desire of the Revisers to bring back the text to its original shape. They do not claim the title of discoverers. They have done little more than verify and register the most certain conclusions of modern textual criticism. In this, as in other respects, they have endcavored to make knowledge which has hitherto been accessible only to the learned a part of the common heritage of Englishmen."

CHAPTER SEVENTH.

THE AUTHORIZED VERSION.

Literature.

THE literature is immense. We give only a selection, including, however, works which cover the whole ground of English Bible Versions.

I. GENERAL HISTORY OF THE ENGLISH BIBLE.

John Lewis, A.M. (Minister of Margate in Kent, Church of England): A Complete History of the Several Translations of the Holy Bible and New Testument into English, both in MS. and in Print, etc. London, 1781, fol. (of which only 140 copies were printed); 2d ed. 1789, 8vo; 8d ed. 1818 (415 pages). The last edition contains extracts from Bishop Newcome's "Historical View of English Biblical Translations." Westcott (1st ed., p. 415, note) says: "Lewis's was an admirable work for the time when it was written; but his materials for the early history of the Bible were wholly inadequate." Eadie (Pref. p. vii.): "Lewis has many merits, . . . but its blunders have led some noted historians far astray."

BAGSTER'S Hexapla, with an Account of the Principal English Translations. London, 1841. Introduction: Historical Account of the English Versions of the Scriptures [by S. P. Tregelles], pp. 1-160. "Independent and valuable" (Westcott). In a later, undated issue of the Hexapla, a different account (ascribed to Mr. Anderson) was substituted (112 pages).

CHRISTOPHER ANDERSON (Baptist): Annals of the English Bible. English ed. 1845, 2 vols.; new and revised ed. Lond. 1862. Eadie (in his work, vol. i. p. viii.) calls this book "the fruit of independent investigation, . . . but wholly external, filled to overflowing with extraneous or collateral matter." Arber (in his reprint of Tyndale, p. 69) says: "Anderson errs as often as he is right;" but adds: "One excuse is the difficulty of the search." The American edition by Dr. Samuel Irenaus Prime, New York (Carter & Brothers), 1849, is much abridged, and brought down to 1844 in one volume of 549 pages.

Mrs. H. C. CONANT (Baptist): The Popular History of the Translation

of the Holy Scriptures. New York, 1856, new edition, revised by Dr. Thomas J. Conas c (a member of the Old Testament Revision Company). New York (Funk & Wagnalla), 1881. A condensed and popular access, continued to the publication of the Revised New Testament (227) agos.

BROOKE FOSS WESTCOTT (Episcopalian, and member of the New Icotament Revision Company). A General View of the History of the Fossis Hille. London and Cambridge (Macmillan & Co.), 1868 - 27 pages 2d ed. 1872 (309 pages). Very scholarly and accurate, the first attempt of an internal and critical history.

John Stor Guton, D.D. (Independent): Our English Bilde. Louises (Religious Tract Society), no date, but about 1878. A popular sexure with interesting illustrations (310 pages).

W. F. MOULTON (Wesleyan, and member of the New Testament Revision Company) History of the English Bible. London (Cassell Peter, & Galpin). 1878. Chiefly a reprint of the author's articles in Profession Plumptre's "Bible Educator." The result of careful comparative stary of the characteristics of the several versions (232 pages).

John Eaute, D.D., LL.D. (United Prestatorian, and member of the New Testament Revision Company, d. 1876) The Lundesh Leibe. Langua (Macmillan & Co.), 1876, 2 vols. (444 and 540 pages). Full of valuation and, upon the whole, reliable information.

BLACKTORD CONDIT (Presbyterum, Terre Haute, Ind.) The Hotely of the English Hible. Extending from the Earliest Saxon I ransk them the Present Anglo-American Revision, with Special Reference in the Protestant Religion and the English Language. New York and Chicar, 1882 (469 pages). Comes down to the Revision of 1881, is written in good spirit, but disfigured by many errors in facts, dates, and spelling is 5. Wittemburgh for Wittenberg, Ximines for Ximenes.

J. I. MONBERT, D.D. (Episcopalian) A Hand-Book of the Facility Framework of the Indir. New York (Randolph & Co.) and London i Barrers. 1883, 509 pages). The result of independent research, to be followed by a history of all other versions made directly from the original. Companies the author's article on English Bible Versions in Schaffa "Rel. Lacyte" vol. 1, 731-739.

II, BIBLIOGRAPHICAL WORKS ON THE ENGLISH BIMLE.

Rev. HENRY Corross (Archdeacon of Cashel): Editions of the Billicant Parts thereof in Emplish (from 1525 to 1850). Oxford (University Pres), 2d ed. corrected and enlarged, 1852 (8vo. 420 pages). By the same author: Rhemes and Downy. An Attempt to show what has been downly.

Roman Catholics for the Diffusion of the Holy Scriptures. Oxford (University Press), 1855 (8vo, 410 pages).

W. J. LOPTIE, B.A., F.S.A.: A Century of Bibles of the Anthorized Version from 1611 to 1711. London (Basil Montague Pickering, 196 Piccadilly), 1872 (249 pages).

The Bibles in the Caxton Exhibition MDCCCLXXVII., or a Bibliographical Description of nearly One Thousand Representative Bibles in Various Languages Chronologically Arranged, from the First Bible Printed by Gutenberg in 1450-1456 to the Last Bible Printed at the Oxford University Press the 80th June, 1877. By Henry Stevens (an American residing in London). London (Henry Stevens, 4 Trafalgar Square), 1878.

For fac-similes of the first editions of the Authorized and earlier English versions see: A Description of the Great Bible, 1589, and the Six Editions of Cranmer's Bible, 1540 and 1541, Printed by Grafton and Whitchurch: also of the Editions, in Large Folio, of the Authorized Version of the Holy Scriptures, Printed in the Years 1611, 1618, 1617, 1684, 1640. By Francis Fry, F.S.A. Illustrated with Titles, and with Passages from the Editions, the Genealogies, and the Maps, Copied in Fac-simile; also with an Identification of Every Leaf of the First Seven, and of Many Leaves of the Other Editions; on Fifty-one Plates. Together with an Original Leaf of Each of the Editions Described. London (Willis and Sotheran) and Bristol (Lasbury), 1865. With a picture of Cranmer. A copy of this superb book is in the library of the American Bible Society.

For American editions of the Bible see the following two works:

E. B. O'CALLAGHAN (d. 1880): A List of Editions of the Holy Scriptures and Parts thereof, Printed in AMERICA previous to 1860: with Introduction and Bibliographical Notes. Albany (Munsell & Rowland), 1861 (415 pages, royal 8vo).

JOHN GILMARY SHEA: A Bibliographical Account of Catholic Bibles, Testaments, and other Portions of the Scripture Translations from the Latin Vulgate, and printed in the United States. New York, 1859 (12mo, 48 pages).

III. STANDARD EDITIONS OF THE CHIEF ENGLISH VERSIONS.

1. Anglo-Saxon.

BENJAMIN THORPE, F.S.A.: Da Halgan Godspel on Englise. The Anglo-Saxon Version of the Holy Gospels. London and Oxford (Parker), 1842. The first edition of the Saxon Gospels was by Archbishop Parker, 1571, the second by Dr. Marshall, Dortrecht, 1665.

JOSEPH BOSWORTH (Professor of Anglo-Saxon, Oxford, assisted by GEORGE WARING); The Gothic and Anglo-Saxon Gospels in Parallel Columns with the Versions of Wyclisse and Tyndale. 2d ed., London, 1874.

Auglo-Saxon and Northumberland versions of the Gospela, published by the Syndies of the University Press, Cambridge. St. Manker, by Kemble and Hardwick, 1858; St. Mark, by Walten W. Skilar 18-17 St. Luke. by the same, 1874, St. John, by the same, 1878. This is the standard edition.

2. Anglo-Norman Wichf, Hereford, and Purvey.

Rev. Josiani Forshall, F.R.S. (late bellow of Exeter College) and Sir Freederic Madden, K.H., F.R.S. (Keeper of the MSS, in the Broad Museum). The Holy Bible, Containing the tild and New Testament, and the Apocryphal Books, in the Earliest English Versions made from the Levis Vidgate by John II geliste and his Followers. Oxford (at the University Press), 1850. In 4 vols, royal 4to. This is the first complete and rise ble print of this great work, begun by Wichf and his friends, comparison of this The earlier clations, including that in Bagster's Hexaple, 1841 when a reprint of Baber's edition of the New Testament, 1810, as the softher of Lewis, 1731), are incorrect and misleading. The Oxford edition had secomplishing this laborious task. In the first volume they give a late of 770 MSS. (cp. xxxix, 4xiv.).

3. Modern English: Tyndale.

New Testament. Tyndole's First Edition, supposed to have been Provided Worms by Peter Schaffer in 1526. a Fac-simile on Vellum, library, Reproded from the Copy on the Roptist College, Bristol. With an two-duction by Figure 18 Fig. 1862. "Mr. Fry has rendered a great series in reproducing this rare volume with so much care and fidelity. Starter.

The First Printed Excitant New Test ament. Translated by William Type at E. Photo-lithographed from the Umque Fragment, now in the Gremaile Collection, British Museum. Edited by Enwant. Anno a, F.R.6 & (Associate, King's College, London). London (5 Queen Square, Basindary), Feb. 15, 1871. This is a reprint of the quarto-fragment of the first edition of 1525. It contains also an account of Typedale's anticoded career, of the printing at Cologue and Worms, and other important information. The photo-lithographed text contains only the prologue a list of the books contained in the New Testament, a mood-cut, and the Gospel of St. Matthew from ch. i, to xxii, 12, with marginal notes. The title-page is lost. The inner marginal references, several glosses, and a partion of the preface are taken from Luther's German Testament, 1822 (see p. 67). This would seem to settle the disputed question of Typedale's relation to Luther.

FRANCIS FRY, F.R.S., A Bibliographical Description of the Editions of the Now Testament, Typidale's Version in English [1525-1566], with Numerous Readings, Comparisons of Tests, and Historical Notices, the Notes in full of the Edition of 1544. Hustrated with Secenty-three Plates, Titles, Colophans, Pages, Capitals. London (Henry Sotheran & Co., 36 Precadilly , 1878, 4to. A magnificent work. (American Bible Society.)

4. Then followed: Covendate's Bible 1835, etc.); Matthew's Bible (Grafton and Whitchurch, 1887, etc.); Tavensen's (1839; "The Great Bible" (1839; the second edition, 1840, contains Preface by Archbishop Cranmer, and is hence called also "Cranmer's Bible"); The Great Bible (New Testament, Geneva, 1867, the Old and New Testaments, Geneva, 1860, very often reprinted in London and on the Continent); The Bisnors Bible ("The Hohe Bible, containing the Old Testament and the New The New Testament of our Saviour Jesus Christe. 1868, Richard Jugge, Cum Privilegio Regio: Majestatis"). See for full titles and descriptions of these remions the bibliographical works above quoted, especially Stevens, pp. 68 sqq.

5. The Authorized Version (King James's).

(a) The editor princeps, 1611,—The Holy Rible, Conteming the Old Testa-ment, and the New. Newly Translated out of the Original Tempers—and with the former Translations discountly compared and reused, by his Massestes special Commandenest. Appointed to be read in Churches. Imprinted at London by Robert Burker, Printer to the Kings most Excellent Maieste. Anno Hom, 1613. Fol. The title-page is a wood-cut which had done duty before, especially in the Bishaps' Hobse of 1602. It represents the four Fangelists with their emblems (Matthew with the winged angel and Mark with the Lion above, Luke with the ox and John with the eagle below, the Twelve Tribes with tents and armoral bearings on the left, the Twelve Apostics on the right of the letter-press, the Paschal Lamb stam on the altae beneath the title, and at the top of the page the Lamb triumphant and the name Jehovah (57777).

In some copusation title-page is an elegant copperplate engraving treproduced by Mr Prv., which represents Moses consulus on the left, Assen on the right of the letter-press title, the Apostics and Evangelists above and below, and other ornaments. It was executed, as the subscription above, by Comolina Boel of Antwerp, then working at Richmond in Surrey. Perhaps this plate was not ready when the earliest copies were printed.

It is worthy of notice that the special title to the New Testament of 1611 omits the line "Appointed to be read in Churcher" (printed in very small italies), and reads thus: "The News Testament of our Lord and

Saniour Jesus Christ, | Newly Translated out of | the Original Civeler and with the former Translations deligently compared and reveal to be Maiesties special Com- mandement. Imprinted at Loose to Robert Barker, Printer to the Kings most Excellent Maieric. (inc. Dom. 1611.) I have also seen on the library of the American Bule to ciety) two quarto editions of 1618, which omit said line in the New Testment title, and one even in the general title. There is, therefore, to unformity in this matter.

There are two editions of 1611, differing in every signature, but it is unknown which is the first. See Francis kry, A Description of the Lord Bible, etc. (Lond, 1865), and Serivener, Paragraph Intile, p. xi, up; and ixxxvi. xi. Besides the folio edition, there was published in 15.1 is 12mo edition (in black-letter) of the New Testament, the only known copy of which is in the Lenox Library of New York (see Loftie, p. 55

(b) The Oxford Reprint, 1833. The folio edition of 1611 was reprinted from an Oxford copy, page for page, in quasi fac-simile, by the Oxford University Press, 1833. It gives the Dedication and the Preface, and this of variations between the editions of 1611 and 1613. But the folioning preliminary matter of the original edition is omitted: (1) an Almana for thirty-nine years; (2) a Table of Psalms and Lessons for Morning and Evening Prayer, (3) the Genealogies of Holy Scripture (with current illustrations), ending with an account of the Holy Family.

(c) The Cambridge Edition, 1873.—The best (not to say the rely) critical edition of King James's Version is by Dr. Scrivener, but was modern spelling, under the following title.

The Cambridge Paragraph Bible of the Inthorized English Lieun, with the text revised by a collection of its early and other principal extension the use of the italic type made uniform, the marginal references remobiled and a critical introduction prefixed by the Rev. F. H. Schlieber I. L. L. L. B., Rector of St. Gerrans, Eddor of the treek Testament, 1862 Auguensis, etc. one of the New Testament Company of Reviews of the Authorized Version. Edited for the Syndies of the University Press. Cambridge (at the University Press), 1873, 410.

Loftie observes the same fact (i.e. p. 45), and regards it as "an astrtional and valuable proof, although apparently anknown to Mr. Westesti, that he is right in saying the present version was never in real ty experately sanctioned by Council, Convocation, or Parliament. In the strip sense of the word, the only version ever authorized was the Great Rose referred to especially in a proclamation of Henry VIII., dated in 1556."

This edition is based upon a comparison of the editions of 1611, 1612, 1613, 1616, 1617, 1629, 1638, 1701, etc., and the revisions of Dr. Paris (1762) and Dr. Blayney (1769), also the edition of the American Bible Society of 1867. The Introduction and Appendices give information on the history of the text of the Authorized Version, punctuation, orthography. The text is arranged in paragraphs accommodated to the sense, the poetry is printed according to the structure of Hebrew poetry, and the margin is filled with a revised list of the traditional parallel references. The edition was undertaken before, and completed during, the Revision of King James's Version, in prospect of "a race of generous and friendly rivalry" between the two versions "for the space of at least one generation before the elder of the two shall be superseded."

(d) The standard edition of the American Bible Society is the imperial octavo of 1882, which is based upon the Society's final revision of 1860.

THE BIBLE AND CHRISTIANITY.

We have no intention of writing a history of the Bible in general, or of the English Bible in particular, but only to add two chapters on the Authorized and on the Revised Version in their relation to the Greek New Testament, and thereby to make the preceding chapters practically useful to the English reader.

The history of the Bible is to a large extent a history of revealed religion and of the Christian Church. Its estimate and neglect mark the degrees of temperature in the thermometer of piety and virtue. The Church of God, the Book of God, and the Day of God are a sacred trinity on earth, the chief pillars of Christian society and national prosperity. Without them Europe and America would soon relapse into heathenism and barbarism. The Bible occupies a conspicuous isolation among books, and is more indispensable to the moral welfare of mankind than all the libraries of genius and learn-

ing. It is not a book simply, but an institution, an all-pervading and percunial force in the Church; il is the voice of the living God; it is the message of Christ, whose divine-human nature it reflects; it is the chief agency of the Holy Spirit in illuminating converting, warning, and cheering men. It rules from the pulpit, it presides at the family altar, it touches human life at every point from the endle to the grave, and guides the soul on its lonely tout ney to the unseen world. It has moulded the languages, laws, habits, and home-life of the nations of Europe, and inspired the noblest works of literature and art. The Bible retains with advancing age the dew and freshness of youth, and readapts itself in ever improving versions to every age in every civilized land. It is now more extensively studied that ever before, and it will be the standard-bearer of true progress in all time to come.

The Bible was originally intended for all the prople that could hear and read, and was multiplied in the early centuries by translations into the Greek, Syriac, Coptic, Latin, Gothic, and other languages as the demand arose. But during the Middle Ages, the ruling hierarchy, fearing abuse and loss of power, withheld the book from the people, except the lesson and texts in the public service. Vernacular versues were discouraged or even forbidden. The result was the spread of ignorance and superstition.

The Reformers of the sixteenth century kindled an incredible enthusiasm for the word of the houg God. They first fully appreciated its universal detination, and, with the aid of the art of printing and

the general education of the people, this destination is carried out more and more. Even in Rome, since 1870, the book may be freely sold and bought and preached in spite of papal denunciations of Bible Societies. The Reformers declared the Scriptures to be the supreme and infallible rule of the Christian faith and life, which must guide the individual and the Church at large. They went to the fountainhead of truth, and removed the obstructions which prevent a direct access of the believer to the word of God and the grace of Christ. They reconquered the liberty wherewith Christ has made us free, and more martyrs died for the cause of evangelical freedom in the sixteenth and seventeenth centuries than for the Christian faith in the first three centuries. The Christians of the present age are as near to Christ as the Christians of the first generation. He stands in the centre, and all his disciples in the cireninference. He does not recede as the ages advance, but has promised his unbroken presence to his people to the end of the world, even where only two or three are assembled in his name. In the Gospels he speaks to us now as he spoke to the Twelve, and in the Acts and Epistles his inspired apostles teach us the same truths with the same authority and force as they did on the day of Pentecost. This unspeakable privilege of direct communion with Christ and his Word can never be wrested from the Christian people.

To the Reformation we owe the best translations of the Bible; not mechanical transfers, but fresh reproductions made under the influence of a secondary

inspiration. The sixteenth century was an age of the republication of the gospel. Foremost among the popular model versions are the German, the Dutch, and the English. They have gained such a hold on the people that it is difficult to replace them by any new one, however superior it may be in

accuracy.

The English race has never been entirely without the Bible since the time when Augustine, with his thirty Benedictine monks from Rome, landed at the Isle of Thanet and preached the Gospel to King Ethelbert (597). And the different versions mark the different epochs of the English language and literature. Cædmon's Metrical Paraphrase (650), the Durham Book (parts of the Gospels), the Venerable Bede's Version of John (735), and several Psalter, represent the Anglo-Saxon; the Version of Wichigand his followers (1380), the Norman-English; the several versions of the sixteenth century, the modern English; and the Authorized Version of 1611 still occupies the first place among the English classes, though many of its words and phrases are antiquated.

But the Anglo-Saxon versions covered only portions of the Scriptures, and never attained a popular circulation. Wielif and the Lollards were condemned by the Roman Church, and his version, which was derived from the Latin Vulgate, passed out of sight. England was slow in adopting the new light of the Reformation in the sixteenth century; but, once reformed, she took the lead in real for the Bible. One effort after another was made to Anglicize it. William Tyndale, one of the captains in "the noble army of martyrs," opened the new Bible era under much persecution (1525), and was followed by Miles Coverdale (1535), Thomas Matthew (alias John Rogers, the martyr, 1537), Richard Taverner (1539), the authors of the Great Bible (1540, with a preface by Archbishop Cranmer; hence often called Cranmer's Bible), the Genevan Bible (1560), the Bishops' Bible (1568 and 1572), and King James's Version (1611).

NOTES.

The following testimonies to the value of the Scriptures from different schools of thought are worth comparing.

From the Preface of King James's Translators (now rarely printed): "The Scriptures then being acknowledged to be so full and so perfect, how can we excuse ourselves of negligence, if we do not study them, of curiosity, if we be not content with them? Men talk much of είρεσιώνη, how many sweet and goodly things it had hanging on it; of the Philosopher's stone, that it turneth copper into gold; of Cornu-copia, that it had all things necessary for food in it; of Panaces the herb, that it was good for all diseases; of Catholicon the drug, that it is instead of all purges; of Vulcan's Armor, that it was an armor of proof against all thrusts, and all blows, etc. Well, that which they falsely or vainly attributed to these things, for bodily good, we may justly and with full measure ascribe unto the Scripture for spiritual. It is not only an armor, but also a whole armory of weapons, both offensive and defensive; whereby we may save ourselves and put the enemy to flight. It is not an herb, but a tree, or rather a whole paradise of trees of life, which bring forth fruit every month, and the fruit thereof is for meat, and the leaves for medicine. It is not a pot of manna or a cruse of oil, which were for memory only, or for a meal's meat or two, but as it were a shower of heavenly bread sufficient for a whole host, be it never so great, and as it were a whole cellar full of oil-vessels; whereby all our necessities may be provided for, and our debts discharged. In a word, it is a Panary of wholesome food

against fenowed ' traditions; a Physician's shop (St. Basil called a) d preservatives against poisoned heresies; a l'andect of probable au against rebelilous spirits, a treasury of most coatly jewels against in garly rudiments, finally, a fountain of most pure water springing up sate everlasting life. And what marvel? the original thereof being from heaven, not from earth; the Author being God, not man; the Emilier, the Holy Spirit, not the wit of the spostles or prophets; the penalen such were sanctified from the womb, and endued with a principal portion of Goti's Spirit; the matter, verity, piety, purity, uprightness, the left, Gon's Word, Gon's testimony, Gon's oracles, the word of truth, the word of sawation, etc., the effects, light of understanding, stableness of process sion, repentance from dead works, newness of life, holiness, peace; or in the Holy Ghost; lastly, the end and reward of the study thereof them ship with the saints, participation of the heavenly nature, fruition of a inheritance immortal, undefiled, and that never shall fade away. Happy is the man that delighteth in the Scripture, and thrice happy that medtateth in it day and night."

Dr. Christophen Wordsworth (Bishop of Lincoln), who represent the reverent, devout, patristic, high-Anglican type of exegent, close the Preface to his Commentary on the New Testament thus. "Some trave application it as the work of illiterate and unlearned men. But surely the notions concerning it are very erroneous. The diction of Scripture, a in true, is not the language of any other composition in the world. The Greek of the New Testament is not the Greek of Kenophon, Plata of Demosthenes. It is a language of its own. And we need not script to affirm that, in precision of expression, in pure and native simplicity, is delicated of handling, in the grouping of words and phrases, in digundal and majestic sublimity, it has no rival in the world.

"The more carefully it is studied, the more clearly will this appear." Achil chosum in Sucrá Scripturá" (Origen, in Lpist, ad Roman e. 1). Nikil cacuum, neque sine signo, apid Deum" (Irenaus, iv. 21). Every sentence—we might almost say every phrase—is fraught with mixing. As it is in the book of Nature, so is it in the pages of Holy Writ. But are from the same Divine Hand. And if we apply to the language of Holy Scripture the same microscopic process which we use in armitment the beauties of the natural world, and which reveals to un exquire of and the most graceful texture in the petals of a flower, the sline of t

¹ I. c., mouldy.

tilant, the plumage of a bird, or the wings of an insect, we shall discover new sources of delight and admiration in the least portions of floly Writ, and believe that it may be one of the employments of angels and beatified agents, in another state of existence, to gaze on the glorious mysteries of tools Holy Word."

Rev. F. W. Robertson, the genual and eloquent preacher of Brighton, of broad and liberal sympathies, pays this tribute to the Bible (in his sermon on Impiration to "This collection of books has been to the world what no other book has ever been to a nation. States have been founded on its principles. Kings rule by a compact based on it. Men hold the Hible in their bands when they give solemn evidence affecting life, death, or property, the sick man is almost afraid to die unless the Book by within reach of his hands, the battle-ship goes into action with one on board whose office is to expound it; its prayers, its Psaims, are the language we one when we speak to God; eighteen centuries have found no holier, no diviner language. If ever there has been a prayer or a hymn enshrined in the heart of a nation, you are sure to find its basis in the Bible. There is no new religious idea given to the world, but it is merely the development of something given in the Bible. The very translation of it has fixed the language and settled the idioms of speech. Germany and England speak as they speak because the Bible was translated. It has made the most illiferate peasant more familiar with the history, customs, and geography of ancient Palestine than with the localities of his own country. Men who know nothing of the Grampians, of Snowdon, or of Skindaw, are at home in Zion, the Lake of Genesareth, or among the rills of Carmel. People who know little about London, know by heart the places in Jerusalem where those blessed feet trod which were nailed to the cross, Men who know nothing of the arcintecture of a Christian cathedral, can yet tell you about the pattern of the Holy Temple. Even this shows us the influence of the Bible. The orator holds a thousand men for half an hour breathless - a thousand men as one, listening to his single word, But this Word of God has held a thousand years spell-bound, held them by an abiding power, even the universality of its truth, and we feel it to be no more a collection of books, but the Book,"

Dr. WAYLAND (Baptist, late President of Brown University, Rhode Island) "That the truths of the Bible have the power of awakening an intense moral feeling in man under every variety of character learned or ignorant, civilized or savage; that they make bad men good, and send a pulse of healthful feeling through all the demestic, civil, and social relations; that they teach men to love right, to hate wrong, and to seek each

other's welface, as the children of one common Parent, that they control the baleful passions of the human heart, and thus make men problems to the science of self-government, and, finally, that they teach him to upon after a conformity to a Being of infinite holiness, and fill him with hom infinitely more purifying, more exalted, more suited to his nature, that any other which this world has ever known, are facts as incontroverible as the laws of philosophy or the demonstration of mathematics."

Gordine. "I am convinced that the Bible grows in beauty the most we understand it, i.e., the more we see that every word to which we give a general meaning and a particular application to ourselves has had a specific and direct reference to definite conditions of time and place." In another place the great poet says (in the Geope ache met Federmann, shortly before his death): "We cannot estimate the debt of thanks we one to Luther and the Reformation. No matter how much intellectual column may progress, how much the natural sciences in ever-growing expansion and depth may grow, and the human mind expand to its utmost capacity it will never be able to exceed the height and moral culture of Christian ity as it shenes in the Gospels."

HEINRICH EWALD, the great Hebrew scholar, and one of the tolder and most independent critics and commentators, when Dean Stanley that a student from Oxford, called on him, grasped a small Greek Testament and said with intense carnestness: "In this little book is contained all the wisdom of the world." Stanley never forgot the deep impression which this remark made upon him (see Preface to the third volume of his Lectures on the History of the Jewish Church, p. x.).

ORIGIN OF THE AUTHORIZED VERSION.

King James's Version is the last and the best of the English versions of the Reformation period, and hence it finally superseded all its predecessors. It is the mature fruit of three generations of Bible students and translators, and embodies the best elements of the older versions.

It originated in the Hampton Court Conference, in January, A.D. 1604. When King James L. the

¹ Old style, January, 1603.

son of Mary Stuart, by the death of Queen Elizabeth was raised from the throne of Presbyterian Scotland to that of Episcopal England, he summoned the leaders of the conservative or Conformist and the radical or Puritan parties to his presence, that he might act as umpire on the points of dispute between them. Dr. Reynolds, President of Corpus Christi College, Oxford, as the spokesman of the Puritans, proposed among other reforms a new translation of the Bible. The Bishop of London (Bancroft) objected; but the king - moved, as it seems, chiefly by theological vanity and intense dislike of the popular Geneva Version accepted the proposition, and afterwards appointed the translators and prescribed the rules, though he took good care that the enterprise should not cost him a penny. By granting the request for a new version he pleased the Puritans, and hoped to stop their complaints; while by abusing the Geneva Version, with its alleged "seditions and traitorous notes," he conciliated the Churchmen and allayed their suspicion. Both parties heartily acquiesced and united in what proved to be a most pseful work. It is the only result of the Hampton Court Conference, and the greatest event, we may say, the only redeeming feature, of the inglorious reign of the monarch whose name it bears. It preents a striking instance of the wisdom of Providence in overruling even the weakness and folly of men for the general good.

The following is the report of the characteristic

discussion which led to so great a result:

"DR. REYNOLDS.—May your Majesty be pleased that there might be new translation of the Bible, such as are extent being corrupt, and but answering the original.

"And he instanced three particulars: Gal. iv. 25, in the original everaged, is ill translated, 'bordereth.' Psa. ev. 28, in the original, they were not disobedient,' is ill translated, 'They were not obedient.' Psa. ev. 30, in the original, 'Phinchas executed judgment,' is ill translated, 'Phinchas stood up and prayed,'

"Bisnor or Loxoox. If every man's humour might be followed, these would be no end of translating.

"His Majesty. -I profess I could never yet see a Bible well transacted in English, but I think that, of all, that of Geneva is the worst. I wish some special pains were taken for a uniform translation, which should to done by the best learned in both Universities, then reviewed by the Robots, presented to the Privy Council, lastly, ratified by Royal Authority to be read in the whole Church, and no other.

BISHOP OF LONDON. But it is fit that no marginal notes should be added thereunto.

"His Markety.—That cavent is well put in; for in the General translation (given me by an English lady), some notes are partial, untranseditions, and sayouring too much of dangerous and traitorous concuts. As, for example, in Exod. i. 19, disobehience to kings is allowed in a marginal note, and, 2 Chron. xv. 16, king Asa is taxed in the note for only deposing his mother for idolatry, and not killing her. To conclude this point: let errors in matters of faith be amended, and in inferent things be interpreted, and a gloss added unto them. For as Bartolia & Regno saith, that 'a king with some weakness is better than still a change? so rather a church with some faults than an innovation. And surris of these were the greatest matters that grieved you, I need not have been troubled with such importunities and complaints.

"And withol, looking upon the lords, his Majesty shook his heat smiling."

NOTES.

1. The connection of King James with the Authorized Version formately did not go beyond the permission and the initial arrangement. It was very natural and necessary at a time when the king was the spiritual as well as the temporal ruler of England. James I was shown quick-witted, and well-read in all the mysteries of kingeraft, priesters, witcheraft, and the tobacco controversy, but destitute of personal digray.

as ugly as his mother was beautiful, pedantic, despotic, cowardly, and contemptibly mean. His motto in church polity was, "No hishop, no king," and his short method with Dissenters, "Just hang them, that's all." Henry IV., of France, called him "the wisest fool in Christendom." Macaulay remarks that England "owes more to the weaknesses and meanmeases of James than to the wisdom and courage of much better soy creigns," and that this monarch exhibited to the world English royalty "stammering, slobbering, shedding unmauly team, trembling at a drawn sword, and tasking in the style alternately of a bufforn and a pedagogue." And yet his courtiers and bishops thought him as wise as Solomon, and the translators of the Bible, in the dedication which used to be printed in front of every copy, salute his appearance as the rising "of the Sun in his scrength," call him "a most tender and loving nursing father " of the Church, bumbly crave his "approbation and patronage" for their work, and wish that, bring endowed "with many stegular and extraordinary graces," he "may be the wonder of the world in this latter age,"

It is a great advantage of the Revision of 1881 that it owes nothing to royal favor, and is independent of Lizzitan theories. The days of royal supremacy in matters of religion are gone forever.

2. There are two accounts of the conference at Hampton Court, both flattering to James and unfavorable to the Parstans: (1) one in a Letter from Court by Toby Matthew, Bushep of Durham, to Architishep Hatton, of York, printed in Strype, Whitgeth, vol. in, pp. 402-407, and in Loward Cardwell, A History of Conferences . . . from 1558 to 1650 (Oxford, 1841) 11. 161 -166, and (2) one much fuller, by William Barlow, D.D. Dean of Chester, under the tale. The Summe and Substance of the Conference which it Pleased his Excellent Majestee to have with the Lords, Irishops, and Others of his Clarge . . . in his M vjestics Privir-chamber, at Hampton Court, Jan. 14, 1603, reprinted in Cardwell, L.c., 1 p. 167-212. Barlow was one of the translators. and was employed by Archbishop Whitgift to draw up the account. Besides, we have a short letter of King James to some person anknown, in Scotland (Cardwell, pp. 190, 161), in which be boasts that he had "peppered the Puritans here' (in England) "as soundly as ye have done the Papists there" (in Scotland), and adds. "It were no reason, that those that will refuse the arry sign of the Cross after baptism should have their purpes stuffed with any more solid and substantial crosses.' Thomas Faller, to his charming Church History of British (1606), book x, sect. 1. gives a good abridgment from Barlow's account, with which I have compared it, inserting a few words from the same (see Cardwell, pp. 187, 188). Barlow was so impressed with the "admirable speeches of his excellent Majestie," that he compared them to Solomon's "apples of gail, with pictures of silver" (p. 169). "His Majestie's gracious concueren was se piercing, as that it fetched tears from some on both sides (p. 217). The translators, in their Preface, give a brief and unsatisfactory account of the origin of their work, as follows (Serivener's edition, p. exil, aq.) "The very historical truth is, that upon the importunate petitions of the Pentans at his Majesty's coming to this crown, the conference at Hompse Court having been appointed for hearing their complaints, when by fores of reason they were put from all other grounds, they had recourse at the last to this shift, that they could not with good conscience suincibe to the Communion-book, since it maintained the Bible as it was their tracelated, which was, as they said, a most corrupted translation. And although this was judged to be but a very poor and empty shift, yet even hereupe did his Majesty begin to bethink himself of the good that might eases by a new translation, and presently after gave order for this translated, which is now presented unto thee. Thus much to satisfy our scrupited brethren."

3. Of Dr. Reynolds, the originator of the Authorized Version, Dr. Thomas Folier gives the following interesting account (Church History of British, bk. x. sect. 3): "In the translating of the Bible, one of the eminent person employed therein was translated into a better life, May 21st—namely, Dr. John Reynolds, King's Professor in Oxford, both in Devoushire with Bibley Jewel and Mr. Hooker, and all three bred in Corpus Christi College in Oxford. No one county in England bare three such men (contemporary at large), in what college soever they were bred; no college in England bred such three men, in what county soever they were born.

"This John Reynolds at the first was a zealous Papiet, whilst William, his brother, was as earnest a Protestant, and afterwards Providence of ordered it, that by their mutual disputation, John Reynolds turned as eminent Protestant, and William an inveterate Papiet, in which permanes he died.

"This gave the occasion to an excellent couplet of verses, concluding with this distich.

'Unod genus hoc pugnas? ubi victus gaudet uterque, Et sirud alteruter se superasse dolet.'

What war is this? when conquer'd both are glad,
And either to have conquer'd other said."

"Daniel saith, 'Many shall run to and fro, and knowledge shall be increased,' Dan. xii. 4. But here, indeed, was a strange transcursion, and remarkable the effects thereof.

"His memory was little less than miraculous, he himself being the truest table to the multitude of voluminous books [works?] he had read over; whereby he could readily turn to all material passages in every leaf, page, volume, paragraph—not to descend lower, to lines and letters. As his memory was a faithful index, so his reason was a solid judex of what he read; his humility set a lustre on all (admirably that the whole should be so low, whose several parts were so high); communicative of what he knew to any that desired information herein, like a tree loaden with fruit, bowing down its branches to all that desired to ease it of the burden thereof; deserving this epitaph: 'Incertum est utrum doctior an melior.'

"His disaffection to the discipline established in England was not so great as some bishops did suspect, or as more nonconformists did believe. No doubt, he desired the abolishing of some ceremonies for the ease of the conscience of others, to which in his own practice he did willingly submit, constantly wearing hood and surplice, and kneeling at the sacrament. On his deathbed he earnestly desired absolution, according to the form of the Church of England, and received it from Dr. Holland, whose hand he affectionately kissed, in expression of the joy he received thereby. Dr. Featley made his funeral oration in the college; Sir Isaac Wake in the university."

INSTRUCTIONS TO THE TRANSLATORS.

The rules for the execution of the translation, or revision, rather, were drawn up by an unknown hand, probably under the direction of Bancroft, in the name of the King, and are as follows:

- 1. The ordinary Bible read in the Church, commonly called the Bishops' Bible, to be followed, and as little altered as the truth of the original will permit.
- 2. The names of the prophets and the holy writers, with the other names of the text, to be retained as nigh as may be, accordingly as they were vulgarly used.
- 8. The old ecclesiastical words to be kept, viz., the word Church, not to be translated Congregation, etc.

¹ The text varies in different books. The English delegates to the Synod of Dort reduced the final number of the rules to seven. See Westcott, pp. 150 sqq.; Eadie, ii. 191 sqq.

4. When a word hath divers significations, that to be kept which hath been most commonly used by the most of the ancient fathers, heing agreeable to the propriety of the place and the analogy of the faith.

5. The division of the chapters to be altered either not at all es at

little as may be, if necessity so require.

6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot, without some circumlocation, so briefly and fitly be expressed in the text.

7. Such quotations of places to be marginally set down as shall serve

for the fit reference of one Scripture to auother.

8. Every particular man of each company to take the same charger of chapters, and having translated or amended them severally by himself where he thinketh good, all to meet together, confer what they have done, and agree for their parts what shall stand.

9. As any one company hath dispatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judicious;

for his majesty is very careful in this point.

10. If any company, upon the review of the book so sent, doubt or differ upon any place, to send them word thereof, note the place, and which send the reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company at the end of the work.

11. When any place of special obscurity is doubted of, letters to be directed by authority to send to any learned man in the land for kin prog-

ment of such a place.

- 12. Letters to be sent from every bishop to the rest of his clergy, almonishing them of this translation in hand, and to move and charge at many as I eng skillful in the tongues and having taken pame to that kind, to send his particular observations to the company, either at Worminster, Caml ridge, or Oxford.
- 13. The orrectors in each company to be the Deans of Westminser and Chester, for Westminster, and the king's professors to Rebess & Greek in the two universities.
- 14. These translations to be used when they agree better with the test than the Bishops' Bible: Tyndale's, Matthew's, Coverdale's, Whitehards [Cranmer's], Geneva.
- 15. Besi les the said directors before mentioned, three or four of the most ancient and grave divines in either of the universities, not confived in translating, to be assigned by the vice-chancellut, upon conference with the rest of the heads, to be overseers of the translations, as well littlees as Greek, for the better observation of the fourth rule above specified.

PROGRESS OF THE WORK.

Six months after the Hampton Court Conference the king commissioned fifty-four dignitaries and scholars who had been selected by some competent, though unknown, authority (probably the Universities), as translators, and directed Bancroft, who in the meantime had become Archbishop of Canterbury, to make provision for their compensation by church preferments. Instead of setting a good example by a liberal subscription, he requested the bishops and chapters to subscribe, which was not done. The translators "received nothing but free entertainement in the colleges till some of them met in London for the final revision of the work." 2 necessary expenses were mostly borne by the printer and publisher, Robert Barker, to the extent of £3500.3 But several of the translators were indirectly rewarded by being promoted to deancries or bishoprics, during or after the completion of their labors.4

¹ The translators, in their Preface, call him "the chief overseer and λργοδιώκτης under his Majesty, to whom not only we, but also our whole Church, was [were] much bound." Bancroft was not one of them, but is said to have "altered the translation in fourteen places to make it speak prelatical language" (Westcott, p. 146). He showed a violent temper at the Hampton Court Conference, so that even the king rebuked him. He died Nov. 2, 1610.

² Anderson, ii. 881; Westcott, 145 sq.

³ Eadie, ii. 201. Matthew Barker (the son of Robert, citizen and stationer of London) paid afterwards £600 for a reversionary right of the monopoly of printing the Bible in 1635.

^{*} Eadie (ii. 190 sq.) gives an account of these ecclesiastical preferments. Those rewarded by bishoprics are Andrewes, Overall, Miles Smith, Ravis, Abbot, Tomson, Barlow. Henry Savile was knighted.

The actual number of scholars engaged in the work was only forty-seven; the remaining seven may have declined, or resigned, or died before the work began. The translators embraced many of the best Hebrew and Greek scholars of England at the time. Dr. Reynolds, the real mover of the enterprise, is described by Anthony Wood as a prodigious man, who "had turned over all writers. profane, ecclesiastical, and divine, all the conneils fathers, and histories of the Church." He was assigned to the company which had in charge the prophetical books of the Old Testament; but be died in May, 1607, four years before the publication of the work, and his place was supplied by Dr. John Harding, Regins Professor of Hebrew. Dr. Au drewes, Dean of Westminster, afterwards Bishop of Winchester (d. 1618), who acted as head of the company intrusted with the translation of Genesis to 2 Kings, was distinguished for learning and picty. and his sermons and Preces Private (in Greek and Latin, translated by Dean Stanhope, 1826) are still read with profit. Overall, Dean of St. Paul's, and afterwards Bishop of Norwich (d. 1619), compiled the "Convocation Book," and wrote the sacramental part of the Church Catechism. Sir Henry Savile, Provost of Eton, was an eminent Greek and Latin scholar. Bedwell was master of Arabic. Dr. Saravia, Prebendary of Westminster, of Spanish descent, a Belgian by birth, the bosom friend of Richard Hooker, was well versed in modern languages. Miles Smith, of the first Oxford Company, elected Bishop of Gloncester in 1612 (d. 1624), Lad

"Hobrew at his finger ends," was "well versed in patristic writings and rabbinical glosses," but is best known as the final editor and reputed author of the Preface ("The Translators to the Reader"). Thomas Wilson, Bishop of Winchester, was, along with Miles Smith, appointed final reviser, and prepared the summary of contents or chapter headings. Most of the other members are now forgotten; but they live in their work, which is more important than the workmen.

The translators were divided into six companies—two of them met at Westminster (London), two at Cambridge, and two at Oxford. The Scriptures, including the Apocrypha, were in like manner divided into six portions, and one portion assigned to each company. In this respect the arrangement of the modern revisers, who were divided into two companies only, one for the Old and one for the New Testament, was wiser, and secured greater unity

and consistency of translation.

Of the method of work we know very little. The translators left no record of their labors. "Never," says Dr. Scrivener, "was a great enterprise, like the production of our Authorized Version, carried out with less knowledge handed down to posterity of the laborers, their method and order of working." If the author of the Preface, instead of a heap of

It is a noteworthy coincidence that his successor in the sec of Gioneester, as charman of the New Lesiament Company, prepared the first draft of the Preface to the Revision of 1881. It makes no show of irrelevant learning, and is much shorter, but far more to the point than the old Preface.

quotations from the fathers, had given a clear as count of the mode of procedure, he would have done better service to posterity. He mentions, however the time of work-viz., "twice seven times seventy two days" (with reference to the seventy two days work on the Septuagint), and the use of "Chaldee Hebrew, Syrian, Greek, Latin, Spanish, French Italian, and Dutch [German] translators or com mentators." John Solden, who was about twenty five years old when the translation appeared, had preserved a significant hint. He says, in his "Table Talk:" "The English translation of the Bible it the best translation in the world, and renders the sense of the original best, taking in for the English translation the Bishops' Bible as well as King James's. The translation in King James's time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue of the Apocrypha to Andrew Downsh and then ther met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, etc.; if they found any fault, they spoke; if not, he real on." 3

The enumeration of these translations agrees with the Translators' Preface. The French version was probably that of Olivetan (1535) as revised by the Pastors of Geneva (1588); the Spanish those of De Reyna (1569) and De Valera (1602); the Italian that

⁴ Published after his death (1654) by his smannensis, Richard M lears, in 1689. I quote from the edition of Edward Arber, London, 1842 p. 25. Selden represented the University of Oxford in the Long Parhament.

of Diodati (1607); the "Dutch" (omitted by Selden, but mentioned by the Translators) those of Leo Judæ (in the Swiss-German dialect, Zurich, 1524-29, 1531, 1536, 1540), and of Luther (1522-1534, last edition by Luther himself, 1545), both of which had already been used in previous versions.

The new version was completed seven years after the Hampton Court Conference, but, owing to some delay, it was not actually undertaken till 1607, and did not occupy more than two years and three quarters. It was published in a large folio volume at London, 1611, with a dedication "To the Most High and Mighty Prince James, by the Grace of God King of Great Britain, France, and Ireland, Defender of the Faith, etc.," and with a very long and learned, but pedantic and tedious, preface by Dr. Miles Smith. Two folio editions were printed in that year, and also a duodecimo edition of the New Testament; how many copies of each is not known (probably less than ten thousand), nor is it known which of the two folio editions is the first. They differ in a great many places,' and the folio edition of 1613 again differs from both. All three are disfigured by numerous and serious typographical Translators, editors, and printers are not infallible, lest any should boast. The Bible is not an

¹ See the list of variations between the two editions of 1611 in Scrivener, Appendix B, lxxxvi. sqq.

The Oxford fac-simile reprint of the edition of 1611 gives a list covering sixteen columns of variations between one of the editions of 1611 and the one of 1613.

³ Not even the Pope of Rome, when he undertakes to edit the Scriptures, as Sixtus V. did. See p. 150.

ided to be worshipped, but a book of life, to be studied again and again by every generation to the end of time.

Note.—Dr. Serivener speaks of the "shameful" editing of the first two editions, and charges both with "imminerable errors of the press, some peculiar to a single issue, not a few , including nearly all the false texture references in the margin) common to both "(p. xii.). Among the type graphical errors are such as "Juden" for "Jesus" in Mait, xxvi 36) "serie thre" for "serve me" (Exod. ix. 181; "Acops" for "hooks", Examination (Exod. ix. 181; "Acops" for "hooks", Examination (Lev. xvii. 11); "plante" for "plague" (Lev. xvii. 56; "ye shall not enter "or "serve "she "is preferred by Jerome in the Vulgate, is preferred by Jerome in the Vulgate, is preferred, but the Hebrew verb is masculine, \$\(\mathbb{Z}_{ij}^{\mathbb{P}}\)); "sheweed" for "heard (Hos. vi. 5), etc.

The folio edition of 1818 vanes from the one of 1611 in more than feet hundred places; and, while correcting some of the old errors at has a larger number of new ones as had so the old-r. g., " the fast of the best" for "the fat of the beast ' (Lev. vii. 25); " scater " for " matter ' (1 week x, 16); "were" for "year" (2 Kings xxii. 8); "in the throne of Paral" for "in the room of David" (2 Cheen, vi. 10), "we would not leave" (a) "we would leave" (Neh, x 81); "shined through darkness" for "maked" (Job xxix, 3); "she delighted berself" for "she dethed Lerself"; Last xxm. 7), "I praise you" for "I praise you not" (I Cor. xi 17), " ween" for "things" (I Cor. avi. 14), "continue your love" for "confirm you love ' (2 Cor. ii. 8); "selves" for "souls" (1 Pet. 1, 22), "may be but to their charge" for "may not be laid" (1 Tim, iv. 16). In many raitions "entired" is substituted for "entitled," " eject" for " elect," " material them not" for "leadeth them out." See the long lists of errors in the Oxford reprint of the first edition; in Loftie, i.e. 58 sqq.: in Serverer as pp. lavdin eqq.; and in Eadle, The Longhab Bible, it. 291 sqq.

Later editors unde some improvements which have held the prombe as "help thou name unbelief" for 'help my imbelief" (Mark 12, 24); "let us run with patience the race set before us "for 'let us runne with patience anto the race" (Heb, xii, 1); "Drusila which was a Jru-14" is "Jew" (Acls xxiv, 24"; "appointed to death" for "approved to death" for "approved to death" (if or, iv, 9). On the other hand, they introduced many new typegratical blunders, some of which are both curious and orninous, and tare given ricknames to the copies containing them. Everybody las bard of the "Vinegar Bible" ("the most sumptuous of all Oxford Bibes"

printed by J. Baskett, Oxford, 1717, in 1 vol., imperial fol.; also called "a Baskett-foll of printer's errors"), which has "emegar" for "vineyard" in the heading of the column containing the parable of the vineyard (Luke xx.). The worst error is in the "Wicked Bible," printed by Robert Barker and John Bill, London, 1631, 8vo, which omits, perhaps from sheer deviltry of the printer, the "not" in the seventh commandment (Exod. xx. 14). The printer was fined £300 by Archbishop Land for changing the prohibition of adultery toto a command, and the money was used for the purchase of a font of Greek type for the Oxford University. Four copies of this Bible are left, one in the Lenox Library, New York. There is a German edition of the Bible in Welfenbittiel of 1731, with the same extraordinary omission. (See Bibles in the Caston Exhibition, p. 114 sq.)

We have a standard translation, but not a standard text. There are no two editions abke, unless those printed from the same stereotype plates, and there is no absolute standard edition. A committee of the American Bible Society, in examining aix different editions of the Authorized Versem, discovered nearly 24,000 variations in the text and punctuation. See "Report of the History and Recent Collation of the English Version of the Bible, presented by the Committee on Versions to the Board of Managers of the American Bible Society, and adopted May 1st, 1851" (printed in the American Hibbs House, p. 31). Dr. Blaymay's revision (1769) is the standard of the Oxford University Press, but has undergone various madeheations and corrections (see Eache, ii, 305). Eyre and Strahan's quarteadition of 1812 was adopted as the standard by the Protestant Episcopal t borch of the United States, but it has several errors-e. 2., "about" for "above" (2 Cor. xii, 2); "hely body" for "whole body ' (Eadie, ii. 306). Dr. Servener's Cambrulge Paragraph Roble is no doubt the most critical edition, but his text is celectic, and his departures from the editions of 1611 and 1613 are very numerous. See the loss in his Appendix A, pp. lavin.-XXXVL

RECEPTION OF THE NEW VERSION.

The new version was received with cold indifference by some, and with violent opposition by others.

^{*} Compare here Trench, On the Authorized Version of the New Testament, chap, xi, ip. 163 aqq, in Harpers edition), and Eadie, The English Bable, ii. 264 aqq. Archbishop Trench shows that the charges of Romanists and Arminians are mostly unfounded.

This is just what the translators expected. They begin their Preface to the Reader with this sentence;

"Zeal to promote the common good, whether it be by devising any thing ourselves, or revising that which both been laboured by other, deserveth certainly much respect and esteem, but yet findeth but cald entertainment in the world. It is welcomed with suspicion instead of ore, and with emulation instead of thanks, and if there be any hole left for eavil to enter (and cavil, if it do not find a hole, will make one), it is not to be unsconstrued, and in danger to be condemned. This will cause to granted by as many as know story, or have any experience. For we there ever any thing projected, that asyoured any way of newpower requesting, but the same endured many a storm of gaintaying or opposition."

The first attack came from the famous Hebraist, Dr. Broughton, and was an unqualified condemnation inspired by personal animosity, which nentralized its effect.' Yet John Lightfoot, who edited his works, and had no superior in his age for Hebrew and Rabbinical lore, seems to have sympathized with him in his low estimate of the version; for in a sermon preached before the House of Commons in August, 1645, he urged them "to think of a review and survey of the translation of the Rible," which should be "exact, vigorous, and lively."

Most of the objections in that polemical age were raised against the theology of the version rather than its scholarship. Roman Catholics accused it of falsifying the Scriptures in favor of Protestant heresy.* Arminians discovered in it a Calvinistic

¹ See above, pp. 291, 292,

^{*} Works, vol. i. p. xv., quoted by Endie, ii. 844.

Gregory Martin had made a most elaborate attack against the siles Loglish versions in 1582. Afterwards Thomas Ward, a convert to Rose, and at last a soldier in the Papal Guards, wrote Levata of the Protested

bias, owing to the great influence which Beza's Greek Testament and Latin notes had upon the translators. Dr. Robert Gell, a decided Arminian, who had been chaplain to Archbishop Abbot of Canterbury, wrote as late as 1659 a folio volume of more than eight hundred pages to disparage the version. Puritans agreed with its theology, but found fault with its Church polity and ritual, on the ground of retaining such terms as "church," "bishop," "ordain," "Easter." Arians and Socinians of a later

Bible, in 1683; 2d ed. 1688, reprinted in Dublin, 1807, with a Preface by Linguist, 1810; and with a letter by Milner, 1841. Ward calls his work an abridgment, but exceeds Martin in ferocity. He "accuses King James e translators of blasphemy, most damnable corruptions, intolerable deceit, and vile important" (Easte, ii. 207). The best unawer to such calumnies is the culogy of the Authorized Version by such a fervent convert as Dr. Faber.

Frank towards the Amendment of the Last English Translation of the Bolde, London, 1869. Gell charged the translators with deliberate mistranslation in favor of Calvinism, for insetting the words it shall be given, in Man. xx. 23. Dr. Trench says of Gell that he was "a really learned man, but cross-grained, ill-tempered, and in his teaction against Calvinistic excesses running into dangerous extremes on the other side; and his works have their bushels of chaff with scattely their grains of wheat." Dr. Ladie in. 266): "Some of his {Gell's accusations are very trivial, and many of his statements are drawn out into profex allegorical sermons, the objects to their inversion of the order of words, to their induce use of applications, and to their translation, as being moulded to suit their own opinions, while they put the better and truer rendering in the margin. Especially does be censure their liable as obscuring on purpose the doctring of perfection, for he regarded such a state as attainable in the present life."

* Easter " for " Passover " : Acta xii. 4) was inherited from Tyndale's first edition, and has been corrected in the Revision. "Bishop" ought to have been used throughout, inclining Acta xx. 28, where it is identical with "presbyter" or "eider" (ver. 18), but rendered "overseer in the old version. This inconsistency is likewise removed in the Revision.

date would naturally object to the retention, without italics, of the three heavenly witnesses in 1 John v. 7 (which is justly dropped in the Revision). One of the most curious objections is that the translator introduced the terms "familiar spirit," "witch," and "wizard" into the Bible in order to flatter King James's notions about witcheraft and demonology, on which he wrote a treatise; but all these terms occur also in the older versions. With the same right republicans might charge them with having flattered his high monarchical notions by turning every Oriental sheikh or chief into a "dake" or "prince."

King James's Version had a powerful rival in the Geneva Bible, which was never authorized, but had taken strong hold on the affections of the people because it was made by the English exiles in times of fierce persecution, and under the eyes of the great Reformers, Calvin and Beza, and was accompanied with convenient explanatory notes. It continued to be reprinted, even "cum privilegio Regia majestatis," till after the middle of the seventeenth century, and many copies were brought to America by the early immigrants. It passed in all through about one hundred and sixty editions, and when it finally disappeared, the people, according to Fuller, complained that "they could not see into the sense of

[&]quot;Church" (probably derived from the Greek repeator, belonging to the Lord) has been retained, although "congregation" is a better translation of eccleria.

¹ See Bishop Hutchinson, Historical Essay on Witcheroft, and Eather it. 268 sq.

the Scripture for lack of the spectacles of those Genevan aunotators."

The Long Parliament seriously thought of a new revision. A bill was introduced in April, 1653, to the effect that a committee, consisting of Drs. Owen, Cudworth, and several other scholars, be appointed to revise King James's Version under the supervision of Dr. Thomas Goodwin, Dr. Tuckney, and Mr. Joseph Caryl. But the project

^{*} Eadie (n. 37) "The Bishops' Bible was not moved beyond 1606, five years before the date of the publication of the Authorized Versian, though its New Testament was printed in 1608, 1613, 1615, 1617, 1618. But the Genevan Bible continued to be printed after 1611. Nay, in that very year it was usued in folio by Barker himself, the king's printer. Best les four editions of the New Testament, the Bible was reprinted in quarto in 1613, both at London and Edinburgh; again at London in 1614; with two editions in 1615, and a last issue in folio in 1616, it appeared in quarto, Amsterdam, in 1658; in falso, 1640, with two more editions in 1644. In 1649 the Authorized Version was printed in quarto, with the Genevan notes, as if to promote the circulation. An edition of this nature was published in 1679 in folio, and as late as 1708 and 1715; but the one of 1679 and the other two tell a falsehood on their title-page- which notes have never been before set forth with this new translation. " Dr. Eadie mentions also an American edition of 1743, without stating the place of publication (ic. \$10). But this is a mistaice, the book referred to is a Geron in Bible, printed by Christoph Saur, a pative of Germany, who settied in Germantown, Pa., near Philadelphia. The work was printed in Germantowis. See O'Callaghan, 4 I sat of Editions of the Holy Scriptures Printed in America (Albany, 1861), p. xii. sq. and p. 22. No English Bible was printed in America until after the Revolution, in 1782 (Philadelphia, reguted and sold by R. Aitken, at Pope's Head, in Market Street, with a recommendation of Congress, dated Sept. 12, 1782). Before that time the Enghis copyright prevented the reprint, and, in the Judgment of Mr. Baneroft and others, the story is not worthy of credit that a copy was secretly printed in Boston about 1752 with the London imprint. See O'Callagban, p. xiii. sepp. John Eliot's Indian Bible was printed in Cambridge, 1863, preceded by the New Testament in 1001.

failed because of the dissolution of the Parlia-

With the Restoration of the Stuarts the opposition passed away, and the Version of 1611 quietly superseded all its predecessors and rivals in the family and the Church. It owes its authority and popularity not to royal favor or legal enactments, but, what is far better, to its intrinsic merits and the vertex of the English-speaking race.

One of the carliest and most potent voices in its favor was that of Thomas Fuller, who, in his quant, charming style, thus welcomed it in 1658:

"And now, after long expectation and great desire, came forth the new translation of the Bible (most beautifully printed), by a select and own petent number of divines, appointed for that purpose; not being too man, lest one should trouble another, and yet many, lest, in any, through might haply escape them; who, neither covering praise for expedition, nor frating reproach for slackness (seeing, in a business of moment, new descripblame for convenient slowness), had expended almost three years in the work, not only examining the channels by the fountain, translations with the original, which was absolutely necessary, but also comparing charees with channels, which was abundantly useful, in the Spanish, Johns, French, and Datch languages. So that their industry, skillumess, serv. and discretion, have berein bound the Church unto them in a de and special remembrance and thankfulness. These, with Jacob, 'collect away the stone from the month of the well' of life, Gen. xxix, 10, so that now even Rachels, weak women, may freely come, both to drink themotics and water the flocks of their lamiltes at the same."

WAS KING JAMES'S VERSION EVER AUTHORIZED!

This question has recently been raised after the issue of the Revision in 1881. The title page of King James's Version announces it as "appointed

¹ See the bill in Eadie, n. 344-346.

² Church History of Britain, us. 274.

to be read in churches," and it goes universally by the name of "the Authorized Version." But no trace of such authorization can be found in the records, ecclesiastical or civil, of the year 1611. Neither Parliament, nor convocation, nor privy council, nor king have given it public sanction as far as is known.'

The present Lord Chancellor of England (Lord Selborne) defends the popular opinion by the following considerations: (1) that the authorization may have been by order of Council; (2) that, if so, the record of the order probably perished in the fire at Whitehall, Jan. 12, 1618; (3) that the king's printer would not have inserted on the title-page the words "appointed to be read in churches," without good reason to do so."

But this is mere assertion based upon probabilities, which appear very improbable in view of the following facts:

(1.) The words "appointed to be read in churches" are absent from the special title of the New Testament in the first edition of 1611, and in the general title-page of at least eight editions of the first five years after the publication of James's Version. Moreover, it is not stated by whom and how the version was "appointed;" nor does the word seem

¹ Dr. Lightfoot states positively that King James's Version was never authorized (Fresh Revision, p. 80 in Harpers' edition). I was told by the late Dean Stanley that a clergyman in England might be prosecuted for using in public worship King James's Bible instead of the Bishops' Bible.

² See his letter to Bishop Wordsworth in Notes below.

³ See ante, p. 803 aq.

to be equivalent to "authorized," which came into use in 1574.

(2.) The Genevan Version was used in England more than twenty years after 1611, not only in private, but in public, worship. Of fifty sermons preached between 1611 and 1630, and examined by the Rev. Randall T. Davidson," the text is taken from the Genevan Version in 27, from the Bishops' Bible in 5, and from other sources in 11. Among those who preached from the Genevan Version were Bishop Andrewes (one of King James's translators), Bishop Land, Bishop Carleton, Bishop Hall. Some of these sermons were preached on solemn public occasions, even in the presence of the king, by tiskops "ready above all things to uphold the king's commandment." In Scotland the Genevan Version was likewise used on important public occasions a 1628 and 1638, and printed in part (the Psalms) at Edinburgh in 1640.

(3.) In more than a hundred official documents of bishops and archdeacons of the first half of the estenteenth century, containing the usual inquiry as to the Bible, King James's Version is not mentioned, but only "the whole Bible," or a "Bible of the largest volume," or "the latest edition."

The phrase "Appropried to the use of the churches" occurs for the first time in the second edition of the "Great Bible," 1540, and seem to refer to the Scripture lessons pointed out in the almanae for every day at the year. The "Bishops' Bible, 'after 1572, here both the words "anthroized" and "appointed" but never was the word "anthorized" as and before 1574. See The Bibles in the Canton Exhibition, p. 20 aq

² See bis article in "Macmillan's Magazine" for October, 1881, pp. 481 ap.

⁴ Eastic, ii. 51.

⁵ So stated by R. T. Devidson Lo

(4.) The long-continued opposition to King James's Bible, which is an undoubted fact,' cannot be easily explained if it had received the formal sanction of

the government.

When, at the restoration of the Stuart dynasty, the Book of Common Prayer was revised and reintroduced in 1661, the Ten Commandments, the evangelic hymns (the Magnificat, the Benedictus, and the Nunc dimittis), and especially the Psalter of the earlier version of Coverdale, kept their place, and are used to this day in America as well as in England in public worship. The Presbyterians requested "that the new translation of the Bible should alone be used in the portions selected in the Prayerbook." But their proposition was rejected. Only the introductory sentences and the Gospel and Epstle lessons were taken from King James's Version. So far it may be said to be legally authorized in England, but no further."

The American Episcopal Church, however, took a step beyond this partial endorsement, and committed itself, by action of the General Convention, to a particular edition of King James's Version. In both houses of the General Convention in 1828 a report was presented by a joint committee appointed three years before, recommending the adoption

ber preceding section, p. 828 sq.

See Arch J. Stephens The Hook of Common Prayer (Lond. 1849), Introd. p. claix., and Fr. Proeter: A History of the Hook of Common Prayer 11th ed. Lond. 1874, 116. The Black-letter Prayer-book (1636) which contains the MS, alterations and additions made to Tool was after long warch discovered in the Labrary of the House of Lords, and photo-amengraphed, London, 1871.

as a standard Bible of an edition printed by Eyre and Strahan in 1812. The report was accepted, and a canon was passed providing for the appointment of suitable persons to "correct all new editions of the Bible by the standard edition agreed upon by the General Convention."

Note. The correspondence between the Bishop of Lincoln (Dr. Wardsworth) and Lord Selborne was published in the Landon Fines, June 18, 1881, and is as follows:

"RISKHOLME, LINCOLN, May 25, (1881)

"My DEAR LORD, The question which Lord Carnaryon has given notice of, to be put to your Lordship in the House of Lords on Frohit (viz., whither it is legal for a clergyman to read the Lessons from the new Revised Version in a church)—is one of great importance, both to declergy and larty. May I be allowed to submit a few remarks upon it?

"There seems to be a presumption against such a practice ab serv-

"The new Revised Version, however valuable in itself, is not distinguishable as to authority from any private venture of the kind. It has received no sanction from the Crown, from the Church, or from Parliament If a clergy man may use it in the public services of the Church, why might be not use any other revised version, such as Archbishop Newcome of Dean Alford's, or the revised version put forth not long ago by that clergy men, or even a revised version framed by Limself. And in a fine, might we not have almost as many 'revised versions' as clergy men or charebes?

"That the Crown and Church of England contemplated the new of one uniform translation of the Bible in churches is. I think, clear from Reval Proclamation in Henry VIII's time, and from Royal Jojanctions in the respect of his and VI and Queen Elizabeth, and from Canons of the Phinth in 1571 (Wilkings Concilin, 1v. 266) and in 1603 (Can. 80, see British 1571 (Wilkings Concilin, 1v. 266) and in 1603 (Can. 80, see British in 1571 (Wilkings Concilin, 1v. 266) and in 1603 (Can. 80, see British in Its letter to the Rishop of Lincoln in 1587, "About Bibles," speaks of the translation of the Bible authorized by the Synods of Bishops," and arrate him to take care that "every one of the churches in his discuss is provided with one of more copies of the translation of the Bible allowed as above

See Perry's Journals of General Concentions, vol. n. 17, 54, 58, 73, 95.

said' (Wilkins's Concilia, iv. 828; Cardwell, 'Documentary Annals,' No. cv.).

"As to our present Authorized Version of the Bible, which was first printed in 1611 at London by Robert Barker, 'Printer to the King's Most Excellent Majesty,' the words in its title, 'Appointed to be read in churches,' appear to show that the public reading of it rests upon some authority which appointed it, and the universal reception of that translation in our churches for two hundred and seventy years is confirmatory of that opinion, and corroborates that appointment.

"The special exception also (in the preface of our Prayer-book), in favour of reading the Psalms in churches from the older version, seems to point to the use of some other translation as authorized for the rest of the service of the Church; and universal usage proves that this other version can be no other than the Authorized Version of 1611.

"Accordingly, at the last revision of the Book of Common Prayer, at the Restoration, the older version of the Epistles and Gospels in the Prayer-book was displaced, and the translation of them in the Authorized Version of 1611 was substituted for it. And the public use of this version of the Epistles and Gospels is required by the Act of Uniformity and by the recent Act on the Declarations of Conformity to be made by the clergy.

"As to the legal bearing of the question, I would not venture to pronounce an opinion. But I see it stated in some books on copyright, not, however, without some hesitation, that 'the Sovereign, by a prerogative vested in the Crown, has the exclusive privilege of printing inter alia the Holy Bible for public use in the divine service of the Church' (Godson on Copyright, p. 432, 437, 441, 454), and that the Queen's printer and the two ancient Universities now exercise that right by virtue of patents from the Crown.

"The copyright of the new Revised Version of the New Testament has, I believe, been purchased from the Revisers by the two Universities exclusively. The Queen's printer has, I think, taken no part in the transaction.

"If, therefore, the new Revised Version is to supplant the Authorized Version and take its place in our churches without any grant from the Crown, or any authorization from the Church, this might be regarded as an invasion of the prerogative and as a contravention of the Church's authority, and also perhaps as an injury to the Queen's printer, who now, concurrently with the two Universities, enjoys the exclusive right of supplying all copies of the Bible (in the Authorized Version of 1611) for general use in the public service of the Church.

"I am, my dear Lord, very faithfully yours,
"C. Lincoln.

"To the Right Hon. the Lord Chancellor."

"30 PORTLAND-PLACE W., May 27 1861.

"My DEAR LORD,—Lord Carnaryon, finding that the facts were not exactly as he understood them to be, decided not to put the question to me of which he had given notice.

"I agree, generally, with what you say. If any clergy man reads it his church the lessons appointed for the Sunday and other services from the 'Revised' Version, before it has been recommittended or authorized by sufficient public nutherity, he will, I think, meur a serious risk of bring held to be an offender against law.

"It is, I dare say, true that no documentary proof of the authority of the version commonly reputed to be authorized in now fortherming. But this proves very little. If (for example) it was "appointed to be read a churches" (as is expressly stated on the title-page of 1611), at the one of its first publication, nothing is more probable than that this mas last been done by Order in Council. If so, the authoritic record of that coid would now be lest, because all the Council books and registers from the year 1600 to 1613 inclusive were destroyed by a fire at Whitchall on the 12th of Japuary, 1618 (O. S.).

"Nothing, in my opinion, is less likely than that the King's prime should have taken upon himself (whether with a view to his own post or otherwise) to issue the book (being what it was, a translation adjustionally made by the King's comman liment, to correct defects in enter versions, of which the use had been authorized by Royal reprocuency dain preceding regue), with a title-page asserting that it was 'appeared in be read in charches,' if the fact were not really so. I hat this should last been acquiesced in by all the ecclesiastical and civil authorities of the Church and realm, mistead of being visited with the printshipment which (in those days of the Star Chamber and the High Commission Court was so readily indicted upon the despisers of authority, is to my mind also noty incredible upon any hypothesis except that of the use of the book bout really commanded.

"At the Savoy Conference, the eighth 'general exception' of the Perstan divines related to the use in certain parts of the Livings of the 'Great Bible' version. They desired that, instead thereof, the new translation 'allowed by authority' might 'alone be used. The Bishops teswered, 'We are willing that all the Epistles and Gospels, etc., be used according to the last translation,' and this promise they perferred stating, in the preface to the book established by the Act of I inform that 'for a more perfect rendering' the Epistles and Gospels and the portions of Hely Scripture, inserted 'in sundry other places' of the Latergy.

were 'now ordered to be read according to the last translation;' while as to the Psalter, they 'noted' that it followed 'the translation of the Great English Bible set forth and used in the time of King Henry VIII. and Edward VI.'

"The calendar of 'Lessons' in this book of 1661-2 must, I suppose, be admitted to refer to some English Bible. The question is, what English Bible? Uniformity in the order of public worship was the purpose of the whole book; therefore, it cannot have been meant to leave every clergyman to translate for himself, or to select for himself among any existing translations at his discretion. The same lessons were to be read in all churches. It is not, on the other hand, conceivable that any version earlier than that of 1611, and confessedly less accurate (clse wherefore adopt the 'last translation' for the Epistles and Gospels?), can have been intended. The question has practically been answered by the subsequent reception, understanding, and use of above two hundred years. During all that time the version of 1611 has been universally treated as being what it purported to be when first issued in 1611 and ever since—i. c., *appointed to be read in churches.' It is one of the best established and soundest maxims in law that, for a usage of this kind, a legal origin is to be presumed when the facts will admit of it. It is no argument to the contrary that some divines, accustomed to the use of earliest versions, may have continued to use them in their sermons or other writings after 1611. The appointment that this version only should be 'read in churches' would not take away that liberty.

"There may, of course, be other arguments which I do not know or have not considered. My object in saying so much has been only to point out the fallacy of the assumption (if there are many who make it) that the English Bible of 1611 is to be regarded as without authority unless some Royal injunction, proclamation, or order, appointing it to be read in churches can be produced.

"Believe me ever, my dear Lord, yours faithfully,

"SELBORNE

"The Right Rev. the Lord Bishop of Lincoln."

THE MERITS OF THE AUTHORIZED VERSION.

1. The aim of the Revisers is clearly stated in the Preface. It was not to make "a new translation, nor yet to make of a bad one a good one . . . but

to make a good one better, or out of many good ones one principal good one." Although usually called a translation, it is in fact merely a revision of the Bishops' Bible, as this itself was a revision of the Great Bible, and the Great Bible a revision of Coverdale and Tyndale. A great deal of praise, therefore, which is given to it, belongs to its prode cessors. The Revisers made good use of all available sources, even the Roman Catholic New Testament of Rheims, which appeared in 1552, and is not meationed in the king's instruction, but furnished a number of happy Latin terms, derived from the Vulgate. For the idiom and vocabulary Tyndale deserved the greatest credit, for the melody and liarment Coverdale, for scholarship and accuracy the Geneva Version. King James hated the last as " the work of all," but the translators showed their superior learning and judgment by following it very often in preference to the Bishops' Bible. The examples

Such as hymn (Matt. xxvi. 30), blessed (ver. 26), decrease Lukr in 31) reproduce (Rom. 6.28), impenitent (m. 5), unction (1 John in 20) and terv (1 Cor. 1x. 7) contemptible (2 Cor. x. 10) confess, proparation, sedam call in 4 John). Other Latin terms, as concuprisence, beer, same imperfluitly, tradition, it division, etc., were in the older Protestant version. The OM Testament of the Roman Cathelic Version, though prepared before the New, was fir lack of means not published tid 1600 and to at Donay innier the litle. The Holie Rible Furthfully Translated and English out of the Authentical Latin, etc., 2 vols.

I adic, 1 302. "Typidale gave us the first great ontime distincte and won lerfully eithed, but Coverdale added these immuter touches which soften in d harmonize it. The characteristic features are Tenelages in addiction believes of form and expression, the more delicate lines and shaping are the contribution of his successor, both in his own version and in de Creat Bible, revised and edited by him."

of mistranslations, which Dr. Reynolds quoted at the Hampton Court Conference as arguments for the need of a new version, are all taken from the Great Bible and the Bishops' Bible, and were corrected in the Geneva Bible.

2. The merits are not the same in all the books. From the division of the work among six independent companies, there arose naturally a considerable inequality in the execution. In the Old Testament the historical books are much better translated than the prophetical books, which present greater difficultics. The Book of Job is the most defective, and in many places unintelligible. The rendering of Isaiah, especially in the earlier portions, contains many errors and obscurities. The version of the Psalms is, upon the whole, less musical and rhythmical, though much more accurate, than Coverdale's, which still holds its place in the Book of Common Prayer. In the New Testament the Gospels and Acts, and even the Apocalypse, are far better done

[&]quot;It is obvious," says Dr. Moulton (History of the English Bible, p. 207). "that the Genevan and Rhemish versions have exercised much greater influence than the Great and the Bishops' Bible." He gives as a specimen a passage from Isa. liv. 11-17, which contains 182 words; of these, 86 words are the same in five or six English versions; 96 vary, and among these variations more than 60 are taken from the Genevan Bible, and only 12 from the Bishops' Bible (pp. 201-206). In the familiar fifty-third chapter of Isaiah seven eighths of the variations are due to the Genevan, according to Westcott (p. 845). No authority was more frequently followed, both for text and interpretation, than Beza of Geneva, whose Greek Testament (the fourth edition, 1588, and the fifth edition, 1598) was the chief basis of the Authorized Version. See ante, pp. 238 aqq.; Westcott, L. c. 294 sqq.; Eadie, ii. 16 sqq.

than the Epistles, notably Romans and Corinthian which abound in minor inaccuracies.

3. The style of the Authorized Version is un versally admired, and secures to it the first man among English classics. It resembles in this respect the version of Luther, which is the purest and stone est expression of the German language, and force even his papal enemies to imitate it in their rice translations. The English Bible hails from the gold en age of English literature. It coincides in time with the greatest and almost inspired poet of human nature in all its phases, but rises above Shakespear as grace rises above nature, and religion above party It is elevated, venerable, and sacred, like the Anglica Liturgy as reproduced by Cranmer and his associated in their hours of devotion. The Bible is beautiful in any language, but it is pre-eminently beautiful in the English, the most cosmopolitan of all languages The translators called to their aid with easy mastery all its marvellous resources of Saxon strength, Notman grace, and Latin majesty, and blended these elements in melodious harmony. Their language is popular without being vulgar, and dignified with out being stiff. It reads like poetry and sounds like music. It is thoroughly idiomatic, and free from Latin barbarisms.' It is as true to the genue

So frequent in the Roman Catholic Version, owing to its extractionarity to the Latin Valgate—e n., "impudinity" (Gal. 1, 19), "contribution" (2 Pet in, 13, 20), "contribute" (to make said Figh in 24), "examinate" (Phil. ii. 7), "domestical" (1 Tim. v. 8), "reprojetime 11th ii. 17), "zeatatours" (Acta xx), 20), "axymes," "dominator" "pastic" "prepace," "papiales," "scenopegia," "supersubstantial bread. Mac. is

Greek. We hear in our Bible Moses and the prophets, Christ and the apostles, speaking to us in our own mother-tongue. From this "well of English pure and undefiled" poets, orators and historians have drunk inspiration for more than two hundred and fifty years. It has done more than any great writer, not excluding Shakespeare and Milton, to fix the character of the language beyond the possibility of essential change, and the idiom of this version will always remain the favorite organ for the oracles of God to the English-speaking race.

At the same time it is necessary to modify the praise in minor particulars. The Authorized Version occasionally sacrifices the truth of the original to the beauty of the English, as in Rom. xii. 2, " Be not conformed to this world: but be ye transformed by the renewing of your mind" (where the Greek requires: "Be not fashioned... but be ye transformed." μη συσχηματίζεσθε... ἀλλὰ μεταμορφοῦσθε), and in Acts xxvi. 28, "Almost thou persuadest me to be a Christian" (which cannot be the meaning of εν δλίγων δεῖ). More serious are blemishes in the opposite direction, as unseemly phrases in the Old

^{11.} for daily or needful bread in the Lord's Prayer). Fuller says that the Rheims and Douny translation "needs to be translated," and Trench says that the Roman Catholic translators "seem to have put off their localty to the English impuage with their loyalty to the English crown.' The Douny Public has, however, undergone in the course of time so many transformations, that, in the language of Cardinal Wiseman, "scarcely any verse remains as it was originally published." (See his Language, vol. 1.78-75.)

Testament (1 Sam. xxv. 22, 34; 1 Kings xiv. 10; 1 Kings ix. 8; xviii. 27; Isa. xxxvi. 12, etc., which can scarcely be read in the pulpit or the family, and might have been avoided by the use of the sant liberty which the translators claimed in so munipassages. We meet with an almost profane use of the name of God in the phrases "Would God" so "Would to God" (1 Cor. iv. 8; Deut. xxviii, 67) Josh. vii. 7, etc.), for which there is no equivalent in the original, and in the unwarrantable rendering "God forbid" for mi yévoiro ("may it not be," of "never happen," "far from it," Luke xx. 16: Rom iii. 4, 6, 31; vi. 2, 15; vii. 7, 13; ix. 14; xi. 1, 11; 1 Cor. vi. 15; Gal. ii. 17; iii. 21; vi. 14). There vi occasional violations of English grammar, as the double plurals "cherubims," "seraphims," "anskims;" the Latinizing "whom [for "who"] say yo that I am" (Matt. xvi. 15; Mark viii. 27, 29); the archaic "his" for "its" (Matt. v. 13; Mark ix. 50; Luke xiv. 34, etc.); and the connection of the singular verb with a plural noun, as "This people who knoweth not," for "know not" (John vii. 49). A cousiderable number of words and phrases have become obsolete and unintelligible - as "to fetch a compass" (for " to make a circuit"), "shamefastness" (for "shamefacedness")," "bosses" ("knobs"), "clouts"

^{*}Fast in "shamefast" ("bashful, modest, Eccles, xxvi. 15), and to "shamefastness" (I Tim. 11. 9), has the same meaning as the German in and as in "steadfastness." The Revised Version has returned to "shame fastness" of the Authorized Version of 1611. But "modesty "would be as good a rendering of aiding in I Tim. it. 9, and for more intenguise. Steast in America.

("patches"), "daysman" ("arbitrator"), "dulcimer" (a musical instrument), "earing" ("ploughing"), "habergeon" ("coat of mail"), "kine" (the old plural of "cow"), "knop" ("bud," compare the German Knospe), "onches" ("sockets"), "sackbut" (a wind instrument), "swaddle" ("bandage"), "tabret" (a small drum), "tache" (a fastening or catch =tack), "ware" (for "aware"), etc. Other words have changed their meaning—as "to let" (for "to hinder"), "to prevent" (for "to precede"), "to wit" (for "to know"), "atonement" (for "reconciliation"), "by and by" (for "immediately"), "careful" (for "anxious"), "carriage" (for "baggage"), "charger" (for "dish"), "coast" (for "border"), "conversation" (for "conduct"), "damnation" (for "condemnation"), "lucre" (for "gain"), "nephews" (for "grandchildren" or "descendants"), "room" (for "place").1

Such and similar changes, which are inevitable in a living language, would alone be sufficient to demand a revision. For the Bible is not an antiquarian curiosity-shop, but a book of life for the benefit of the people. The German, French, and Dutch lan-

gnages have undergone similar changes.

4. The Authorized Version is a truly national work, and has even an ecumenical character for the English-speaking world. It resembles in this respect the Apostles' and the Nicene creeds, which cannot be traced to any individual authorship.

¹ See The Bible Word-Book: A Glossary of Old English Bible Words, by J. EASTWOOD and W. Aldes Wright, 1866. Also the article of Dr. Crosby on Archaisms, in "Anglo-Amer. Bible Rev." p. 144 sqq.

Nearly all the Continental versions were the production of a single mind -as Luther, Leo Juda, Olivetan, Diodati and bear more or less the laneaments of the translator. But the English Bible is not the version of Wielif, or Purvey, or Tymials, or Matthews, or Rogers, or Coverdale, or Cranmer, or the Elizabethan Bishops, or King James's fortyseven Translators. It is the work of the English Church in the period of the greatest revival of promitive Christianity. The sacred memories of three generations of martyrs and confessors are treasured up in its pages. Tyndale, who devoted his life to the single task of Anglicizing the Word of tiod, and was strangled and burned for it at Vilvorde: Rogers, who, like him, left the world in a charint of fire as the protomartyr of the bloody reign of Mary; Coverdale, who a fortnight later escaped the same fate by flight to Denmark; Cranmer, who, after five humiliating recantations, triumphed over his weak ness and scaled his faith at the stake in Oxford; the Marian confessors, who found a hospitable ref uge in the city of Calvin and Beza; the leaders in the Elizabethan restoration of the Reformation, and their learned and pious successors in the following reign—all speak to us through the English Bible, to which they have contributed their share of devout labor. No version has such a halo of glory around it, none is the child of so many prayers, none has passed through severer trials, none is so deeply root ed in the affections of the people that use it, and none has exerted so great an influence upon the progress of the Christian religion and true civilization at home and abroad. It is interwoven with all that is most precious in the history and literature of two mighty nations which have sprung from the Saxon stock. It is used day by day and hour by hour in five continents, and carries to every mission station in heathen lands the unspeakable blessings of the gospel of peace.

NOTES.

The beauty of the ENGLISH STYLE of the Authorized Version is wellnigh unanimously conceded by competent scholars, though not without some qualifications. The following judgments represent different schools of thought:

HENRY HALLAM: "The style of this translation is in general so enthusiastically praised, that no one is permitted either to qualify or even explain the grounds of his approbation. It is held to be the perfection of our English language. I shall not dispute this proposition; but one remark as to a matter of fact cannot reasonably be censured, that, in consequence of the principle of adherence to the original versions which had been kept up ever since the time of Henry VIII., it is not the language of the reign of James I. It may, in the eyes of many, be a better English, but it is not the English of Daniel or Raleigh or Bacon, as any one may easily perceive. It abounds, in fact, especially in the Old Testament, with obsolete phraseology, and with single words long since abandoned, or retained only in provincial use. On the more important question, whether this translation is entirely, or with very trifling exceptions, conformable to the original text, it seems unfit to enter" (Introduction to the Literature of Europe, etc., vol. ii. 445, New York edition, 1880).

GRORGE P. MARSH calls the Authorized Version "an anthology of all the beauties developed in the language during its whole historical existence" (Lectures on the English Language, p. 630, New York, 1860).

Archbishop TRENCH has a special chapter on the English of the Authorized Version (ch. iii.), and praises its vocabulary, which he deems to be "nearly as perfect as possible," but finds "frequent flaws and faults" in its grammar. "In respect to words," he says, "we everywhere recognize in it that true delectus rerborum on which Cicero insists so earnestly, and in which so much of the charm of style consists. All the words used are of the noblest stamp, alike removed from vulgarity and pedantry;

they are neither too familiar, nor, on the other side, not familiar creeks they never crawl on the ground, as little are they stalted and far feeded. And then how happily mixed and tempered are the Angle-Saxon and Latin vocables! No under preponderance of the latter makes the language remote from the understanding of simple and unlearned men.

F. William Faber. This glowing hymnist, who passed from the tractariums to the Church of Rome, felt kernly that he had gained nothing by the change as far as the English Bible was concerned and pronounced a most eloquent enlogy on the Authorized Versian which is all the more forcible as coming from an opponent. It first appears in 1853, in his essay on The Interest and Characteristics of the I very of the Saints, p. 116 (prefixed to a Life of St. Francis of Issue, which true vol. xxv. of the Oratory series of the Lives of Modern Access, there is no "Dublin Review" for June, 1863, p. 466, and has often been quoted aux, sometimes under the name of John II. Newman. It is as fullows

"Who will say that the uncommon beauty and marvellors Fugueb of the Protestant Bible is not one of the great strongholds of herew in this country? It lives on the ear like a munic that can never be furgitive like the sound of church bells, which the convert hardly knows how to can forego. Its felicities often seem to be almost things rather than work words. It is part of the national mind, and the anchor of national e-rowness. Nay, it is worshipped with a positive idolatry, in extensation of whose grotesque fanaticism its intrinsic beauty pleads available with the man of letters and the scholar. The memory of the dead paper into it. The potent traditions of childhood are stereotyped in its veries The power of all the griefs and trials of a man is hidden beingth its words. It is the representative of his best momenta, and all that there has been about him of soft, and gentle, and pure, and penttent, and god speaks to him forever out of his English Bible. It is his sacred those which doubt has never dimined, and controversy never a ded. It to been to him all along as the ailent, but oh, how intelligible some of his guardian angel, and in the length and breadth of the land there . os a Protestant, with one spark of religiousness about him, whose spinial biography is not in his Saxon Bible. And all this is an antangered power!" (How lame and inconsistent such an objection, which is suffer ciently refuted by the preceding praise. For if the Protestant transactor produced such a marvellous work, they must have been in fall exaculty with the Bible and its divine Source, and where the Hible is, there is the truth)

Dr. EADIR (ii, 226). "The English style is above all praise. . . . While

it has the fulness of the likshops' without its frequent literalism or its repeated supplements, it has the graceful vigor of the Genevan, the quiet grandeur of the terrat Bible, the clearness of Lyndals, the harmonies of Loverdale, and the stately theological vocabulary of the liberus."

Jour Spotchton "As a specimen of English style this Bible has received enthosiastic praise; and here, perhaps, admiration for its sacred contents, and the delightful associations with its very phraseology which piety and devotion cannot fail to form, may warp our judgment on the question of its literary merits; yet, after all that can be said against it in this point of view (and that it has literary defects as well as excelences it were uncanded to deny), we must surely be struck with the fact that while our Bible possesses numberless specimens of English diction, full of rhythm, beauty, and grandeur, there are to be found in it so few words and modes of expression which the lapse of between two and three centuries has rendered obsolete or dubious" (Our English Bible, p. 252 sq.).

The number of words in the Authorized Version, either obsolite of changed in sense, is variously estimated, but seems to exceed two bundred and fifts. This is less in proportion than the corresponding number of obsolete words in Sinkespeare. Bacon, and Minton. Booker, in his Scripture and Prayer-book Glassiny (as quotad by George P. Marsh, Lectures on the English Language, p. 650 note), states the number of such words to the Authorized Version, inclining the Apocrypha, to be three bundred and eighty-eight. Of these more than one bundred belong to the Apocrypha and the Prayer-book. According to Marsh (p. 264, more than five or sex hundred words of Slinkespeare's vocabulary of tifteen thousand words, and about one bundred of Minton's vocabulary of eight thousand, have gone out of use. The Authorized Version inherited a number of obsolete or obsolescent words from previous versions. It represents not the language of 1611 in its integrity, but the collective language of the three preceding generations.

DEFECTS OF THE AUTHORIZED VERSION.

No perfect work can be expected from imperfect men. The translators made the best use of the materials at their disposal, as well as their knowledge of biblical philology and exegesis, and they were in the main led by sound principles; but their materials were scanty, their knowledge limited, and among their principles was one which is now universally rejected as vicious. Hence, while setud and serious mistranslations are comparatively few, and these mostly derived from the Latin Vulgate, the minor errors and inaccuracies are immunerable. Tested by the standard of general faithfulness, the matic style, and practical usefulness, the Authorized Version is admirable; but tested by the standard of modern scholarship it is exceedingly defective, and imperatively calls for a revision.

1. As regards the material for the text, the translators used no documentary sources as far as is known, and were confined to a few printed editions of the Greek Testament, which present a text derived from comparatively late cursive MSS, of the fourteenth and fifteenth centuries. They relied chiefly on the text of Beza (fourth or fifth edition, 159%), from which they departed only in about one hundred and ninety places, and these departures are

nearly all unimportant.

The science of textual criticism was not yet born in the seventeenth century, because the material was not yet discovered or accessible. Of the oldest noc'al manuscripts only two—the Codex Bezæ for the Gorpels and Acts, and the Codex Claromontanus for the

Introduction to the Revision Large, p. xxix. and Servener's to Introduction to the Revision Large, p. xxix. and Servener's to Introduction to the Revision Large, p. xxix. and Servener's to Introduction to the Revision Large, p. xxix. and Servener's to Introduction to Greek, pp. 648-656. According to Dr. Abbot's it vestigations the Anthor zed Version agrees with Beza's text (fourth edition) against that of Stephens in about rinity places, with Stephens against Bera in about forty, at didfers from both in thirty or forty places, where the variations are mostly trivial.

Epistles - were known, and even they were scarcely used by Beza, who came into possession of them. The Alexandrian MS. (A) did not reach England till seventeen years after the publication of the Authorized Version; and the still older and more important Codex of Ephræm, the Vatican, and the Sinaitic were entirely unknown, having come to light or been made properly available only in the mineteenth century. As to ancient versions, the translators were, of course, very familiar with Jerome's Vulgate, which they used as much as the original Hebrew and Greek (often copying its errors). They were also acquainted to some extent with the Peshito, first published in 1555 (and with its Latin version by Tremellius, which appeared in 1569), not to speak of many modern versions which have no textual authority. But no critical edition of the ancient versious existed before Walton's London Polyglot (1657), and even this left a great deal of work for future discoveries and researches. The ancient fathers were known, but their critical examination for textual purposes did not begin till the

The Translators' Preface makes very honorable mention of Jerome: "They the oil Latin Versions) were not out of the Hebres fundam (we speak of the Latin translations of the (bid Testamount), but out of the treek stream, therefore, the treek being not altogether clear, the Latin derived from a must needs be muldy. This moved 8, Hierome, a most learned Father and the best languist, without controversy of his age or of any that went before him, to undertake the translating of the (bid Testament out of the very foundams themselves, which he performed with that evidence of great learning, judgment, industry, and faithfulness, that he hatti forever bound the Church inito him in a debt of special remembrance and thankfulness."

time of Mill (1707), whose labors were carried on much further by Wetstein, Griesbach, and the modern editors.

With such a defective apparatus we need not be surprised at the large number of false readings and interpolations which obscure or mar the beauty and

weaken the force of the primitive text."

2. The Greek and Hebrew learning of the translators was sufficient to enable them to read the original Scriptures with ease; while with the Latin Vulgate they were probably more familiar that with the earlier English versions. But the more delicate shades of the Greek and Hebrew syntax were unknown in their age, and the grammars, detionaries, and concordances very imperfect. Hence the innumerable arbitrary and capricious violations of the article, tenses, prepositions, and little particles. The impression often forces itself upon the student that they translated from the Latin Vulgate, where there is no article and no agrist, rather than from the Hebrew and Greek. Their inaccuracy increases in proportion as the Greek departs from the Latin. And yet the English (at least the Saxon-English) has greater affinity with the Greek than with the Latin. (a) The article.—The mass of English readers

will hardly notice the difference between a virgin and the virgin, a mountain and the mountain, a feast

For a convenient comparison of the authorized and centreal sexts, so C. E. Stuart. Textual Criticism of the New Textument for I would have Students, bring a succent comparison of the Anthorized Version with the Critical Pexts of Griesbach, Scholz, Lachmann, Timbendorf, Troubes, 14 ford, and the Uncial MSS. Second edition, London Bagster & Sons, n. 4.

and the feast, a falling away and the falling away, a confession and the confession, a fight and the fight, a crown and the crown; the Son of God and a Son of God, the woman and a woman, the root of all evil and a root. But the careful student, looking into his Greek Testament, or comparing the Authorized Version with the Revised Version, will feel at once the force of the presence or absence of the definite article, and the unaccountable carelessness with which it is now omitted, now inserted, by the translators. As a rule, the definite article in all languages indicates, as Winer says, "that the object is conceived as definite, either from its nature, or from the context, or by reference to a circle of ideas which is assumed to be familiar to the reader's mind."

A few examples will illustrate the difference. " The Christ" is an official title, meaning the promised and expected Messiah (the Anointed), and is so used generally in the Gospels; while "Christ," with or without "Jesus," is a proper name of our Saviour, as very often in the Epistles. Thus, Herod asked where "the Christ" should be born (Matt. ii. 4), and John wrote his Gospel that his readers might believe that "Jesus is the Christ" (John xx. 31, where the English Version correctly gives the article; while Paul calls himself a servant or apostle of "Jesus Christ" (Rom. i. 1, 3; Gal. i. 1, etc.). law" is a rule or principle, natural or revealed; while "the law" is the written law of Moses. "The many" (oi moddoi) is used by Paul in Rom, v. repeatedly in the sense of "all," as distinct from "the one" (o eic, Adam or Christ); while "many," in the Authorized Version, conveys the wrong idea of a limitation, of a large number simply, as distinct from a "few." The love of money is "a root of all kinds of cvil, but not "the" only root (1 Tim. vi. 10); pride (a in the case of Satan) is also a root of all evil.

Compare as examples of omissions of the definite article where the sense is weakened or changed Matt. i. 23; iv. 5; v. 1, 15; vii. 25; viii. 23; iv. 11; xii. 41; xiii. 42; xix. 14; xxiii. 24; xxiv. 12; Mark iv. 21; Luke vii. 5; viii. 6, 7; xvii. 17; xviii. 11, 15; John in. 10; vi. 4; xii. 36, 46; xviii. 3, 5, 15; Acti. 13, 17; iv. 12; Rom. v. 2, 9, 15, 17, 19 (of #oldlef); 1 Cor. v. 9; vii. 17; ix. 5; 2 Cor. vii. 8; x. 9; Col. i. 19; 2 Thess. ii. 3; 1 Tim. vi. 12, 13; 2 Tim. iv. 7. 5; Heb. xi. 10; Rev. vii. 14.

Examples of wrong insertion of the definite article, giving emphasis to a noun which the writer dad not intend: Matt.i. 20 ("the Angel" for "an angel" ix. 13 (and the parallel passages, δικαίους); xxvi. 74; xxvii. 54; John iv. 27 (μετὰ γυνοικός, the wonder of the disciples was that Christ should, contrary to Rabbinical custom, converse not with that particular woman of Samaria, but with a woman or ony woman); xvii. 19; Acts xxvi. 2; Rom. ii. 14 viðu, Gentiles, some, not all); 1 Thess. iv. 17; 1 Tim. vi. 10; Rev. xx. 12.

There are, of course, idiomatic uses of the Greek article which are not admissible in English e.g., where the article is generic, as h anapria and a data roc, "sin" and "death," as a principle or power, is Rom. v. 12. Here the English idiom requires the absence (the German, like the Greek, the presence)

of the definite article. Matt. vii. 6 belongs to the same category, although the English Revision retains the article ("the dogs" and "the swine"). In connection with proper names the Greek admits of the definite article when the person is known, or lias been previously mentioned (as à Ingouç, à Hauloc); while the English and German require the In Greek, countries (and cities) have the omission. article (ή Γαλατία, ή Ίταλία), but not in English, except when the place is qualified by an adjective (e.g., "the New Jerusalem"). Names of rivers have always the article in Greek and in English; but the Authorized Version makes an exception with the Jordan, which occurs always without the article. The English Revisers have corrected this inconsistency, but retained it in the compound phrases "beyond Jordan," " round about Jordan."

ch in verbal forms, having three voices (Active, Passive, and Middle), five modes (Indicative, Conjunctive, Optative, Imperative, Infinitive; the Participle being a verbal adjective), and seven tenses (Present, Future, Future perfect, Aorist, Imperfect, Perfect, and Piuperfect). The tenses are carried also into participial forms. The English has no Middle voice, no Optative mode, and only five tenses; but the Middle voice can be rendered by adding the personal pronoun, the Optative mode by may or might, and the Imperfect tense by the aid of the auxiliary verb. Absolute accuracy is impossible; and no modern version can ever supersedo the study of the Greek Testament. Not unfrequently cuphony and rhythm

23

require the English Perfect for the Greek Aorl Yet we should conform to the Greek as far as E

lish usage and rhetoric will permit.

Considering that the writers of the New Test ment, with the single exception of Luke, were Jer and brought up in the Hebrew or Aramaic tenger which is very poor in verbal forms, their precision in the use of the Greek tenses, especially the di tinction between the Aorist and Imperfect, is very remarkable. The Greek has, it is well known, for tenses to express the past time-namely, (1) the Aorist, or narrative tense, which expresses a mi mentary and completed act or event; (2) the In perfect, a descriptive and relative tense, denoted an action which is either contemporancens, or continuous, or incomplete, or attempted; (3) the Pert & which combines the past with the present, and combined presses an act or event which continues in its effect (4) the Pluperfect, which is relative, like the unre feet, but refers to subordinate actions or events having already passed before the principal action In English the difference can be easily reproducts the Aorist is best rendered by the simple Pas of Preterite (I went, I wrote), the Perfect by the Perfect (I have gone, I have written), the Imperfect by the use of the auxiliary verb (I was going, I was writing), the Pluperfect by the Pluperfect of had gone, I had written).

Justice requires that this distinction should be re-

Actist, i. c., indefinite, is properly a misnemer, unless it significa the indefinite relation of this tense to the other tenses.

ed. But the translators of King James were either ignorant or careless of these distinctions, for they indiscriminately confound the tenses in every chap-

ter. We give some illustrations.

The Greek Present is often misrendered by the English Perfect, e.g., Matt. xxv. 8, ai λαμπάδις ήμων σβέννυνται, "our lamps are gaing out," not "are gone out;" 2 Cor. iv. 3, èν τοῖς ἀπολλυμένοις, "in those who are perishing," not "are lost."

The Present mistranslated by the simple Past: Heb. ii. 16. ἐπιλαμβάνεται, "he takes hold," not "took on him;" Rev. xii. 2, κράζει, "she cries," not "cried." So often in the Gospel of Mark, who is fond of the present tense to give vivacity to his narrative.

The Perfect misrendered by the Present: Matt. v. 10, διδιωγμένοι, "they that have been persecuted." not "are persecuted;" Gal. ii. 20, συνισταύρωμαι, "I have been crucified with Christ," not "I am cruci-

fied."

The Aorist misrendered by the Present: Matt. xv. 24, ἀπεστάλην, "I was sent," not "I am sent;" I Cor xii. 13, ἰβοπτίσθημεν, "we were baptized," not "are baptized;" Rom. vi. 2, οἶτινες ἀπεθάνομεν τῷ ἀμαρτίᾳ, "we who died to sin" (at our conversion and baptisms, not "are dead;" so also ver. I and δ; Gal. ii. 19, διὰ νόμου νόμφ ἀπέθανον, "through the law I died to the law," not "am dead;" so also Col. ii. 20; iii. 1, 3. The Authorized Version substitutes the state of death for the act of dying.

The Perfect mistaken for the Aorist: John vi. 65.

sionen, "I have said," not " said."

The Aorist misrendered by the Perfect: Matt. ii.

2, είδομεν, "we saw," not "have seen;" Luke vill φκοδόμησεν, "he built us our synagogue," not "hath built;" John i. 16, ελάβομεν, "we received," no "have received;" iii. 33, εσφράγισεν, "he sealed; ver. 34, ἀπέστειλεν, "he sent;" viii. 52, ἀπέδανε, "h died;" Rom. ii. 12; iii. 23; v. 12, ῆμορτον, "tag sinned," not "have sinned;" vii. 6, ἀποδανίστες "having died," not "being dead;" 2 Cor v. 14. a ὑπερ πάντων ἀπέδανεν, ἄρα οἱ πάντες ἀπεδανον, "ου died for all, therefore all died," not "then were aldead." In the sacerdotal prayer there are seven emphatic acrists which are exchanged for the perfect in the Authorized Version, but are restored in the Revised Version, John xvii. 4, 6, 12, 18, 23, 25, 26.

The Imperfect misrendered by the simple Past Luke i. 59, iκάλουν, "they were calling," not "called v. 6, διερήσσετο τὰ δίκτυα αὐτών, "their nets were breaking," not "brake;" viii. 23, συνεπληροέντες "they were filling with water," for "they were filled;" xviii. 3, ήρχετο, "she kept coming." or "she came oft," to the unjust judge, for "she came! vor. 13, έτυπτε τὰ στήδος αὐτοῦ, "he kept ameting his breast," for "smote" (retained in the Revised Version); John vi. 17, ήρχουτο, "they were going," for "they went;" Gal. i. 13, ἐπόρδουν, "I was destroying" (attempted to destroy), not "destroyed" or "wasted;" so also ver. 23.

(c) The propositions are often confounded or materials translated. Thus is indiscriminately remiered "in," "within," "among," "through," "with." "by," "at," "under," "into," "unto," "toward." etc.; and often mistaken in the instrumental lie-

braistic) sense, " by," "through," where it signifies the life-element, the vital union with Christ, " in " (as Rom. vi. 11, iv Χριστώ 'Ing.; xiv. 14, iv κυρίω 'Inσοῦ; xv. 17; 1 Cor. xii. 3, 9, 13); while in other passages it is correctly rendered (as Rom. viii. 1, 2; ix. 1; xii. 5, etc.). Eic is variously translated "into," "to," "nnto," "toward," "upon," "among," "throughout," "by," "with," "against," "till," "until." Both prepositions, the one expressing rest in, the other motion into, are sometimes confounded, as in Luke ii. 14, "towards men" for "among men" (iv. ar \$ρώποις), and vice versa, as in the baptismal for mula, Matt. xxviii. 19, "in the name," instead of "into" (ele rò ovoma); Luke xvi. 8; xxiii. 42. The omission of the preposition in 2 Pet. i. 5 7 tip 75 พังสาย-- iv ายี ขุยต์อย), turns the organic development of the Christian graces and their causal dependence one upon another into a mechanical accumulation. In 1 Pet. ii. 12 and iii. 16, in \$\vec{a}\$ is rendered "whereas," instead of "wherein." Rom. xi. 2, we have "of Elias," instead of "in (the history of) Elijah" The instrumental & with the Genitive, "through," and the causal &id with the Accusative, "because of" or "on account of," are likewise confounded c. g., Gal. iv. 13 (& do 3 évenor, the infirmity of the flesh being the cause of Paul's detention and preaching in Galatia, not his condition during his preaching); compare also John vi. 57; Rom. iii. 25 (dia riju mapian, because of the pretermission or passing by); 1 Cor. vii. 5. The distinction between aπό, "away from" (ab), iκ, "out of," όπό, "from under," " by," mapa, " from beside," is often disregarded. The same is true of the difference between $\delta \pi \delta$, which signifies the remote agency or source and $\delta \iota \delta$, which designates the instrumental agency or channel, as in quotations from the Old Test ment, which are always traced by the evangelist and apostles to God or the Holy Spirit through Moses and the prophets—c. y. Matt. i. 22 trò ρ̄κδδ ὁπὸ τοῦ κυρίου διὰ τοῦ προφήτου); ii. 5, 17, 23; iii. 3; iv. 14, etc. In 2 Cor. v. 20, ὑπὲρ Χριστοῦ, "in behalf of Christ," is falsely rendered "in Christ's stead" (as if it were ἀντί).

(d) The same inaccuracy meets us in the rendering of pronouns, conjunctions, and adverbs. . But" is used indiscriminately for alla, yap, sar, si min έκτός, ή, μέντοι, έαν μή, μόνον, οδυ, πλήν. The connective & (and and but) is rendered indifferently by "and," "now," "but," "then," "nevertheless." "moreover," "notwithstanding," or dropped altogether. In Gal. ii. 20, the Greek Zw & obsere with requires the rendering: "It is no longer I that me, but Christ liveth in me;" but the Authorized Version reads: "Nevertheless I live; yet not I, but Christ liveth in me." In Paul's Epistles the whole argument sometimes turns on the proper distinct of between the logical and illative apa, apa our too ther to the adversative alla (but), and the simple continuative or retrospective obe (then). The last is John's favorite narrative particle, and denotes the natural or providential sequence of events; but the English Version indiscriminately uses for it "and," "and so," "then," "so then," "so," "now then," "therefore," "wherefore," "truly," "verily," "but." E-

expresses the rapidity of his motion, is variously rendered "straightway," "immediately," "forthwith," "as soon as," "anon," "by and by," "shortly."

(c) Not only has biblical philology made enormous progress, and been carried almost to a state of perfection in the nineteenth century, all other departments of biblical learning—geography, natural history, archaeology, critical introduction, and exegesis proper—have advanced in proportion, and shed new light on many a passage which could but obscurely

be rendered in the seventeenth century.

3. King James's translators adopted and professed the false principle of variation, by which a large number of artificial distinctions are introduced. The first and last duty of a translator is faithfully and idiomatically to reproduce the original, especially in dealing with the Word of God. Moreover, the Greek language is rich enough to give ample margin for every style of composition. Many of the uscless or misleading variations of the Authorized Version no doubt arose from the separation of the translators into half a dozen separate companies. The final revising committee failed to harmonize them, and attempted to justify the result in the Preface, without saying a word about their error in the opposite direction.

[&]quot;Another thing," says Dr. Smith, towards the close, "we think good to admonish thee of, gentle Reader, that we have not tied ourselves to an uniformity of plimsing, or to an identity of words, as some peradventure would wish that we had done, because they observe that some learned men somewhere have been as exact as they could that way. Truly, that

Within proper limits variation is justifiable. We do not advocate a mechanical uniformity of render

we might not vary from the sense of that which we had translated before if the word aignified the same thing in both places (for there he some words that be not of the same sense every where), we were especially care ful, and made a conscience according to our thirty. Heat that we shall express the same notion in the same particular word. wa, for example if we translate the Hebrew or tirerk word once by purpose, never to call & intent, if one where journeying, never travelling, if one where that never suppore; if one where pain, never acke, if one where roy, never of them etc. -thus to nince the matter, we thought to savour more of comment than wisdom, and that rather it would breed scorp in the arbest that bring profit to the godly reader. For is the kingdom of God become words or syllables? Why should we be in bondage to them if we war be free? use one precisely when we may use another no less fit, as case modously? A godly hather in the primitive time showed himself greater moved, that one of newlangleness called enaphharm σκιμποις, these the difference be little or none, and another reporteth that he was now ! abused for turning encurbit a (to which reading the people had been small juto hedera. Now, if this happen in better times, and upon so sma. occastons, we might justly fear hard consure, if generally we should make verbal and unnecessary changings. We might also be charged on scoters) with some unequal dealing towards a great number of good Figure words. For as it is written of a certain great philosopher, that he should say, that those logs were happy that were made images to be worshipped, for their fellows, as good as they, lay for blocks behind the fire most we should say, as it were, unto certain words, Stand up higher, have a place in the Bilde always, and to others of tike quality. Get ye hence, be take ished for ever, we might be taxed peradventure with St. James las worth namely. To be purital in ourselves, and judges of evil thoughts. Add hereup to, that meeness in words was always counted the next step to triffing. and so was to be curious about names too; also that we cannot fedow a better pattern for elocution than God lamself, therefore he, using drove words in his body writ, and indifferently for one thing in nature we if we will not be superstitions, may use the same liberty to our Logical vanish out of Hebrew and Greek, for that copy or store that he bath given in Lastiv, we have on one side avoided the scrupulouty of the Puritana who leave the old ecclesiastical words and betake them to other, as when the put washing for Baptisme, and Congregation instead of Church, in since

ing, but would allow considerable freedom in the use of the cosmopolitan wealth of the English language, especially of synonyms, in which it abounds. Where we have a Latin and a Saxon term for the same idea, we may alternate as rhetoric and rhythm suggest—e. g. between "act" and "deed," "chief" and "head," "justice" and "righteousness," "liberty" and "freedom," "power" and "might," "remission" and "forgiveness," "celestial" and "heavenly," "mature" and "ripe," "omnipotent" and "almighty," "priestly" and "sacerdotal," "royal" and "kingly," "terrestrial" and "earthly" though even in these examples usage has established slight eliades of difference.

But the Authorized Version varies simply for the sake of variation in a great many cases where faithfulness to the original absolutely requires the same word. Thus aldinor is rendered "eternal" and "everlasting" in one and the same verse (Matt. xxv. 46); inioxonor is "bishop" in Phil. i. 1 and the Pastoral Epistles, but "overseer" in Acts xx 28, where it designates the same office, and proves the identity with that of presbyter or elder (comp. ver.

the other side we have shanned the obscurity of the Papasts, in their Arymes, Tumbe, Rational, Holocausts, Propuce, Purche, and a number of such like, whereof their late translation is foll, and that of purpose to darken the sense, that since they must needs translate the libbe, yet by the language thereof it may be kept from being understood. But we desire that the Scripture may speak like itself, as in the language of Canaum, that it may be understood even of the very vulgar.

The thrust at the "Porstans" and the "Papiets" is ungenerous and unjust, for the Puritan Reynolds was the prime mover of the Authorized Version, and the Rheims Version was of great use to the translators.

17); πάσχα is correctly translated " l'assover," but in Acts xii. 4 " Easter" (which did not exist in the apostolic age); καταλλαγή is now "atonement" (Rom. v. 11), now "reconciling" (vi. 15), now "reconciliation " (2 Cor. v. 18, 19); παράκλητος, when used of the Holy Spirit, is "comforter" (John xiv. 16, 26; xv. 26; xvi. 7), but when used of Christ, "advocate" (1 John ii. 1); "Elly is now "Greek," now "Gentile;" ἀποκάλυψες is "revelation," "manifestation," " coming," and "appearing;" Soderc : "throne" and "seat;" провышим is "offence." "stumbling," "stumbling-block," and "stumblingstone." Adyog has no less than twenty-three renderings in the English Version, TUTTOS eight, 51 Noc six, παιδίσκη five, πάλεμος three, γρεία nine, ψογή four, καταργέω seventeen, μένω ten, παρίστημε ειχteen, φέρω sixteen.

The principle of variation, with its inevitable confusions, is carried even into proper names of persons, countries, and places. Thus—if we include the Old Testament—we have Agar and Hagar, Elijah and Elias, Elisha and Eliseus, Gedeon and Gideon, Isaiah, Esaias, and Esay, Jeremiah. Jeremias, and Jeremy, Hosca and Osee, Jonah and Jonas, Judas, Judah, and Jude, Korah and Core, Noah and Noe, Zechariah and Zacharias. Jesus is substituted for Joshua in Acts vii. 45 and Heb. iv. 8. Sometimes the Latin or Greek, sometimes the English, termination is used; so that we have for one and the same person both Marcus and Mark, Lucas and Luke, Judas and Jude, Timotheus and Timothy. As to countries and places, the English Version

varies between Grecia and Greece, Judea and Jewry,

Tyrus and Tyre, Sodom and Sodoma.

4. On the other hand, the Authorized Version fails in the opposite direction, and obscures or destroys important distinctions by using one and the same word for two or more Greek and Hebrew

words which convey different meanings.

Thus the words "Hades" (i. e., the spirit-world) and "Gehenna" (the place of the lost) are both translated by "hell," which occurs twice as often in the English New Testament as it ought. Every little "demon" (δαίμων, δαιμόνιον) or evil spirit is raised to the dignity of a "devil," although there is but one διάβολος. In like manner the difference between "the living creatures" worshipping before the throne of God and "the beasts" from the abyss warring against Christ (the Zwa and Spoia of the Apocalypse, both rendered "beasts"), between a "crown" and a "diadem" (στέφανος and διάδημα), "servants" and "bondmen" (διάκονοι and δούλοι, in the parable Matt. xxii. 1-14, where the former are angels, the latter men) is obliterated. The word "child" is used for no less than seven Greek words (Βρέφος, babe, νήπιος, infant, παῖς, boy, slave, παιδίου, little child, maidépier, little boy, réapor, child, viúc, son), "conversation" for three (άναστροφή, τρόπος, πολίτευμα), " world " for two (κόσμος and αίών, age), " Godhead " for three (Sudrag, to Selor, Sebrag), "people" for four (λαός, δήμος, έθνος, σχλος), "temple " for three (vaúe, ispáv, olkoe), " light " for six (φώς, φέγγος, λύχνος, λαμπάς, φωστήρ, φωτισμός), " repent" for two verbs (μετανοίω, to change one's

mind, and μεταμέλομαι, to regret, used of Judas, Matt. xxvii. 3), " worship" for six (evoeplie, Separcie. λατρεύω, προσκυνέω, σεβάζομαι, σέβομαι), " communid" for eight, "declare" for fourteen, "desire" for this teen, "depart" for twenty-one, "finish" for seven, "mighty" for seven, "raiment" for five, "perceive" for eleven, "receive" for eighteen, "servant" for seven, "shame" for six, "take" for twenty-one, "think" for twelve, "yet" for ten, "at" for elever, "by" for eleven, "even" for six, "even as" for six, "afterward" for six, "wherefore" for twelve, "therefore" for thirteen, "as" for twenty, "come" for no less than thirty-two. We cannot plead the poverty of the English language, which furnishes equivalents for nearly all these varieties. The work effect of this carelessness is the obliteration of real distinctions, some of them quite important and even involving doctrine, and the obscuring of the idiosyncrasies of the sacred writers, every one of whom has a style of his own, and has a claim to be correctly represented by the translator.

PREPARATIONS FOR REVISION.

The defects of the English Bible became more and more apparent as biblical scholarship progressed in the nineteenth century. First, an older and pure text was brought to light by the discovery and publication of manuscripts, and the critical researched and editions of Lachmann, Tischendorf, Tregelies, Alford, Westcott and Hort. Secondly, the Greek and Hebrew grammars and dictionaries of Winer, Buttmann, Gesenius, Ewald, and the multiplying

philological commentaries of De Wette, Lucke, Bleek, Meyer, Lange, Alford, Eadie, Ellicott, Light foot, and many others, furnished accompanied with full translations.

These textual, grammatical, and exegetical improvements greatly stimulated the zeal for new translations of the whole Bible or the New Testament in all Protestant countries. Among German versions we mention those of Joh. Fr. von Meyer, Stier, De Wette, H. A. W. Meyer, Weizsacker, and the official revision of Luther's Version (New Testa-

¹ Canon Cook, the editor of The Spenker's Commentary (London, 19 vois, 1871-1892) claims for his contributors to have "anticipated, both in conception and execution, the purpose of the Revised Version now in progress' (see Preface to the last volume, p. iv.). The resemblance in naturally most striking in those parts which were prepared by members of the Revision Committee (John, Hebrews, James, Revelation). The forty contributors to the English edition of Langes Commentary (New) ork and Estaburgh (864-1881, 25 vols.) inight set up the same claim, wallout any reflection upon the Revisers, and furnish ample proof, Dr. Roblic, a member of the American New Testament Company and a contributor to I range a Commentary, after a careful comparison, arrived at the conclusion that on an average more than one half (in in fifty to seventy-five per cent) of the changes in the Revised New Testament were surrounded to the English translation and adaptation of that Commentary, which was nearly completed our the New Testament part; before the Bevision began. The percentage increased as the Commentary went on. In the Gospel of Matthew (published N. Y. 1864) at is about one half, in the Gaspel of John (published 1871) two thirds to three fourths, in Romans (1869), Galatians, and Ppliesiens [1870], more than two thirds, See Dr. Ri ldle's detailed statement in the American oil, tion of Dr. Roberts's Companion to the Revised Version, p. 190. I arrived at the same conclusion by comparison during the progress of Revision. But while the two Her istor Committees have carefully used all available belos, they had to ge, like all conscientious scholars, through the whole process of investigation, and to act on each change according to their own independent judgment.

ment, 1876). The number of English versions is much larger, and began as early as the last century with Campbell (the Gospels, 1785), Macknight (the Epistles, 1795), Archbishop Newcome (1796). From the present century we have several translations of widely differing merits, by Charles Thomson (1808), John Bellamy (1818), Noah Webster (New Haven, 1833), Nathan Hale (Boston, 1836, from Griesbach's text), Granville Penn (London, 1836), Edgar Taylor (London, 1840), Andrews Norton (the Gospels, Boston, 1855), Robert Young (Edinburgh, 1863, very literal), Samuel Sharpe (1840, 6th ed. London, 1870, from Griesbach's texts, L. A. Sawyer (Boston, 1858), J. Nelson Darby (published anonymously, London, 2d ed. 1872), T.S. Green (London, 1865), G. R. Noves (Professor in Harvard University, Boston, 1869; 4th ed. 1870, published by the American Unitarian Association; a very god translation from the eighth edition of Tischender in Matthew, Mark, and part of Luke; Dr. Ezra Albet added a list of Tischendorf's readings from Lake xviii, 10 to John vi. 2, 3, and critically revised the proofs), Alford (London, 1869), Joseph B. Rotherham (London, 1872, text of Tregelles), Samuel Davidson (prepared at the suggestion of Tischendorf from his last Greek text, London, 1875), John Brown Mc-Clellan (the Gospels, London, 1875, on the basis of the Authorized Version, but with a "critically revised" text), the "Revised English Bible," prepared by four English divines (London, 1877), the Gospel

¹ The Old Testament was translated by Dr. F. W. Gotch and Dr. Benjamin Davies; the New Testament by Dr. G. A. Jacob and Dr. Samuel b.

of John and the Pauline Epistles, by Five Anglican Clergymen (Dean Henry Alford, Bishop George Moherly, Rev. William G. Humphry, Bishop Chas. J. Ellicott, and Dr. John Barrow, 1857, 1861). Nor. were these attempts confined to individuals. "The American Bible Union," a Baptist association in America, spent for nearly twenty years a vast amount of money, zeal, and labor on an improved version, and published the New Testament in full (second revision, New York and London, 1869, with "immerse," "immersion," and "John the Immerser"), and the Old Testament in part (with learned comments, the best of them by Dr. Conant, on Job, Psalms, and Proverbs). Last, though not least, we must mention The Variorum Bible for Bible Teach. ers, prepared by five Auglican scholars (T. K. Cheyne, R. L. Clarke, S. R. Driver, Alfred Goodwin, and W. Sanday), and published by Evre and Spottiswoode, London, 1880 (in very small print); it contains a judicious selection of various readings and renderings from the best critical and exegetical authorities-we may say a full apparatus for the reader of the English Version.

Of these translators, Dean Alford and the five Anglican clergymen came nearest to the Canterbury Revisers, as far as the idiom and the reverential handling of the Authorized Version is concerned.

Green. The work was published by the Queen's Printers, have and spottiswoode, London, 1877. The first two scholars are Baptists, and members of the Old Testament Company of Revisers, but were engaged in this work long before. Dr. Davies died 1875.

^{*} The London James, in a semi-efficial article of May 20, 1881, says of

It may well be said, without the least disparagement of the merits of the Revising Committees, that the great majority of the changes of text and verse a (probably more than four fifths) which they finally adopted had been anticipated by previous translaters and commentators, and had become the common property of biblical scholars before the year 1870

But these improvements were scattered among many books, and lacked public recognition. They had literary worth, but no ecclesiastical authority. They were the work of individuals, not of the Church. A translator may please himself, but not many others who are equally competent. "If there was one lesson," says Dean Alford, "which the Five Clergymen" (he being one of them) "learned from

this tentative effort of the Five (afterwards Four) Episcopal diregrams "The work was very favorably received both in England and Approxi-It received the commendation of Archbishop Trench, and was species of in America by Mr. Marsh, in his Lectures on the English Longit on, as an far the mest judicious modern receision that was known to lane. B passed through several chitions, and, though now almost forgottes, and certainly be considered as the germ of the present Revision. It showed clearly two thirgs- first, that a revision could be reade without account interfering with either the diction or rhythm of the Authorized Verson. secondly, that a revision, if made at all, must be made by a similar cooperation of independent mands and by corporate and collegiare discusses. A third fact also was disclosed, which had a salutary effect in check of premature efforts viz. that, as these Revisers themselves said, the wark was "one of extreme difficulty," and a difficulty which they become at was 'scarcely capable of being entirely surmounted.' And they were right The present Revision, good in the main as we certainly become if with be found to be, confirms the correctness of their experience. As we start hereafter see, there are difficulties connected with a conservative resumof the existing translation of the Greek Testament that are practically insuperable."

their sessions, it was that no new rendering is safe until it has gone through many brains, and been thoroughly sifted by differing perceptions and tastes." Ministers without number-learned, halflearned, and illiterate, especially the last class-undertook to mend King James's Version in the pulpit, and to display a little Greek and less Hebrew, at the risk of disturbing the devotion of their hearers and unsettling their belief in verbal inspiration. The conservative and timid held back and feared to touch the sacred ark. A very moderate attempt of the American Bible Society to purify and unify the text of the old version was defeated (1858), though some improvements were saved. Nevertheless, the demand for an authorized emendation of the popular versions steadily increased in all Protestant countries, especially in England and the United States, where the Bible is most deeply lodged in the affections of the people. The subject of an authoritative revision was discussed with great ability by W. Selwyn (1856), Trench (1858), Alford, Ellicott, Lightfoot, and many others. Different opinions prevailed as to the extent of the changes, but the vast majority deprecated a new version, and desired simply such a revision of the time-honored old version as would purge it of acknowledged errors and blemishes, conform it more fully to the original Greek and Hebrew, adapt it to the language and scholarship of the present age, and be a new bond of union and strength among all English-speaking churches.

¹ Preface to his Revised Version of the New Testament, p. vi.

This is the object of the Anglo-American Revision movement, which began in 1870, and will be completed in the present year (1883), or, at all events, in the year 1884.

King James's Version can never recover its former authority, for revolutions never go backward. It is slowly but surely declining, and doomed to a peaceful death and honorable burial; but it will rise to a new life of usefulness in the Revision that is, or that is to come. Its imperfections will disappear, its beauties and excellences will remain.

s Bib. Crit. - Versions.

CHAPTER EIGHTH.

THE REVISED VERSION.

Literature.

I. ENGLISH EDITIONS.

The | New Testament | of | our Lord and Saviour | Jesus Christ | transluted out of the Greek: | being the Version set forth A.D. 1611 | compared with the most ancient authorities and revised | A.D. 1881. | Printed for the Universities of | Oxford and Cambridge | Oxford | at the University Press | 1881. The same issued under the same title from the Cambridge University Press.

The work was published May 17, 1881, in various styles and at various prices, from sixteen dollars down to fifteen cents, and sold in enormous quantities. The University editions are copyrighted in the British dominions and have the approval of the American Committee, which imported a memorial edition in the best style of paper and binding, for distribution among subscribers.

The University Presses have also issued, in various sizes, The Parallel New Testament, giving the Authorized Version and the Revised Version in parallel columns, and "The Parallel New Testament, Greek and English (1882)." The last is the most convenient for the student of the Greek Testament. The Oxford edition gives the Greek text of the Revised Version, by Archdeacon Palmer; the Cambridge edition gives the Greek text (Beza's) of the Authorized Version, by Dr. Scrivener, on one page, with one column blank for readings; and both give on the opposite page the Authorized Version and the Revised Version in parallel columns.

II. AMERICAN EDITIONS.

In the absence of an authorized American edition and an international copyright there appeared in rapid succession over thirty reprints, one (by photographic process) even a few hours after the publication of the English edition. Some of these reprints are exact reproductions of the University editions; some are Americanized, and reverse the Appendix; some

have introduction and notes; some have the Old Version in parallel of umns or on corresponding pages; some are remarkably correct multiplied blunders. I mention the following editions from my cohector.

Hattpen & Bnornens, New York, 1881. Three editions in different some in Pica, Demy 8vo (pp. 652), which precisely corresponds to the Oxford edition except that the American tenderings of special panels are printed as foot-notes, and the fourteen changes of classes of panels are printed on the page preceding the text. (The Harpers have all published from English plates the two volumes of Westcott and Hostifietk Testament, and a treek-Loglish Testament, giving the times with the life ised Version on opposite pages.)

Fonds, Howam, & Helbert, New York, 1881. Long Primes, comtivo). Edited by Rev. Roswell D. Hitchcock, D.D., with a Preface. Dereadings and readerings, both general and specific, of the American tomittee are incorporated with the text, and "white" is twice advantafor "whites." The first edition was defective and cancelled, the conis carefully done. The editor says in the Preface (p. x.). "Probat is Revision will not be accepted just as it is, in either form. But in all "messentials of close and faithful rendering, it will be recognized as an inmense improvement upon the King James Revision of hearty three badred years ago, which must now begin to be laid as ite. And as it is points of difference between the two Companies of Revisions, the real arms preferred by the American Revisers will, in most cases, be considered to we exact and self-consistent than those preferred by their Anglican towards."

RUBLE WENDELL ("Minister of the Gospel"), Albany N. Y. 1951 (pp. 616). Called "Student's Edition". It has several ingranous and convenient peculiarities, showing what is common to the Resister and Authorized Version, and, by discritical marks and fact notes, and a peculiar to each. At the end is given a Numerical Summary, sharing the number of chapters, paragraphs, verses, and words in each tank of the Authorized Version and Revised Version.

He manto Browners, Philadelphia, 1981. With Introduction of 119 pages. The same publishers usued an Americanized edition by Ker & Henry G. Weston and Boshop Wilson R. Nicholson, who state in the Posace of the scenario that the American auggesticus have received the aimst universal approval of American Christians. There can be no question that the Revision comes take general use in this country, it was be in the form preferred by the American Committee."

AMERICAN BAPTIST PUBLICATION SOCIETY, Philadelphia, 1881 With this prefatory notice. "In this edition the changes suggested by the

American Committee have been incorporated into the text. The English preferences will be found in the Appendix. No other changes have been made, except that the spelling of a few words, such as 'judgement, 'cloke,' etc., have been conformed to the American usage."

Propers & Liberton. The Revised New Test ment, I mbracing the Complete Text of the Revised Version, also, a Concise History of this Revision and Translations. I dited by Francis 8, Hogs, D.D., American I ditor of Angue's Handbook of the Bible. With more than one hundred engravings. New York. Phillips & Hunt, 1881 (Methodist Episcopal Book Concern).

PORTER & COATION Philadelphia, 1881 and 1882. Comparative Edition.
The Authorized Version and the Revised Version in parallel columns.

FUNK & WAGNALLS, New York, 1882. Teachers Edition. The readings of the American Appendix introduced into the margin, and the parallel passages (selected from Bagster's Reference Bible and Scripture Treasury) printed in full. Edited by W. F. Crafts.

Doors, Mean, & Co., New York, 1981. Two editions, one with the Authorized Version and the Beyond Version on opposite pages.

AMERICAN TRACT SOCIETY, New York, 1881. Same as Hodd and Mends.

Other chitons by Lee & Shelland (Boston); Lorenzon & Co. (Boston), Henry Bill Pereisieno Company (Norwich, Conn.). A. J. Horman & Co. (Philadelphia, several editions), Ziroleu & Co., Philadelphia and Chicago), Scambell & Co. (M. Louis), Listago Brothers & Co. (New York); George Menro (in the "Seaside Labrary," New York 1981 with Thehendorf's Fauchanta edition of the Authorized Version). R. Worthington (New York); American Book Lechand (New York defance); Calla Calleins, & Co. (Chicago), etc., etc.

III. CONCORDANCES OF THE REVISED VERSION.

A Complete Concordance to the Revised Version of the New Testament, embracing the Marginal Readings of the English Revisers as well as those of the Inserver Committee, By John Mexander Thoms, London (W. H. Allen & Co., 13 Waterloo Place, 1882. (Small 4th, pp. 532.) Republished from English places by Charles Scribner's Suns, New York, 1883.

This Concordance is "published under the authorization of Oxford and Cambridge Universities." It contains a brief Preface with the following remark (p. vi. sq.) —"I have included the more important of the marginal readings of the English Revisers as well as those of the American Committee. And here I may venture to regret that the Revisers, while alter-

ing so much, have not gone a little further, many of the marginal readings being manifestly superior to those of the accepted text. The American notes are also, most of them, very valuable, and deserve far better treatment than to be relegated to the end of the book without so much as a reference mark in the text to indicate their existence." But this reflection is unjust. The English Revisers are not to be blamed for carrying out an arrangement with the American Committee.

The Student's Concordance to the Revised Version 1881, of the New Testament of our Lord and Saviour Jesus Christ. Compiled upon an Original Plan, shewing the changes in all words referred to. London and Derby (Bemrose and Son. 441 pages). Republished from English plates by D. Appleton & Co., New York, 1882.

The compilers say in the Preface that they "began this work, conscious of the defects of the Authorized Version, yet with a predilection for it in the main," but came to "a growing appreciation of the value" of the Revised Version, "as carrying within itself the evidence that it is a translation of a purer text, by the hands of a company of devout and more able men than has ever before been joined together for a like purpose." The Concordance includes a Genealogical Table of the principal early editions of the Greek Testament and their connection with the Version of 1611, a list of omitted words of the Authorized Version, and of new words in the Revised Version. A convenient feature of this edition is the addition of the corresponding words of the Authorized Version, which facilitates the comparison, showing the superior consistency of the Revised Version. The American Appendix is entirely ignored, but the Appletons have properly added it at the close of their edition.

What is still needed in this line is a Critical Greek and Comparative English Concordance of the New Testament (or a revised and enlarged edition of Hudson—Abbot). Such a work should give, in the alphabetical order of the Greek words, the rendering of both the Authorized Version and the Revised Version.

IV. Books on the Revision.

The Revision literature is very large, and constantly growing.

A. Works published before the publication of the Revised Version, but with reference to the Revision:

The essays of Archbishop TRENCH (The Authorized Version of the New Testament in Connection with some Recent Proposals for its Revision, revised ed. Lond. 1859), Bishop Ellicott (Considerations on the Revision of the English Version of the New Testament, Lond. 1870), and Dr. (now

Dishop) Lightroot (On a Fresh Revision of the New Testament, 2d ed. Lond, 1871); authorized American edition, in 1 vol., with introduction by Pitti it Schaff, New York (Harpers), 1873. All these authors are members of the Revision Committee. The Introduction of the American editor was several times separately published by the American Revision Committee as a programme of their work.

WILLIAM MILLIGAN (Professor of Divinity and Biblical Criticism in Aberdeen, Member of the N. F. Revision Company) and Alex. Roberts (Professor of Humanity, St. Andrews, Member of the N. T. Revision Company : The Windo of the New Testament on Altered by Transmission and Ascertained by Modern Criticism. Edinburgh, 1873 (262 pages).

W. Millian Nicolson, M.A., D.S.C. (Edinb.). Classical Revision of the firest New Testament Tested and Applied on Uniform Principles, with Suggested Alterations of the English Version. London (Williams and Norgate), 1878 (140 pages).

Anglo-American Hible Revision, by members of the American Revistos Connection. Philadelphia (American Sunday-School Union) and New York (42 and 44 Bible-House), 1879. Second ed., revised, 192 pages, Contains numeteen short essays by as many American Revisers on various aspects of the Revision then going on. It was twice republished in Lingland, by Nisbet & Co., and by the "London Sanday-School Union," under the latie. Inblied Revision, its Necessity and Purpose. London (56 Old Bailes), 1879 (186 pages).

R. Works published after the publication of the Revision (1881),

(a) Friendly criticisms by members of the Revision Companies and others,

At ax. Roberts, D.D. (Professor of Humanity, St. Andrews; Member of the N. F. Revision Company) Companion to the Record Version of the New Testament, Loudin, 1981 (Cassell, Petter, Galpin, & Co.). With supplement by a Member of the American Committee of Revision [P. Schaff]. New York (published by Cassell, Petter, Galpin, & Co., and jointly by Funk & Wagnalla), 1981 (213 pages).

Funnessian First, M.A., L.L.D. (Member of the O. T. Revision Company) Otion Norrecense. Notes on Select Passages of the Greek Testament. Oxford, 1991. Scholarly and able.

The New Revision and its Study. By Members of the Imerican Revision Committee (Drs. Amor, Rivings, Dwigger, Taxven, Kannata & Choses). Reprinted from "Sunday-School Times," Philadelphia, 1881 (197 pages).

Dr. MANUEL NEWTH (Princ, New College) Lectures on Bible Revision, London, 1881.

It H. Kennedy (Canon of Ely: Hon, Fellow of St. John's C. Centeralize: Member of the N. T. Revision Company). The Hylesters on the Revised Version of the New Testament. Loud, 1882 (xxx, xed & pages). Three Sermons on the Interpretation of the Bable, on the Levised Version, with three Appendices, a present y Letter to Dr. Serivener, and a Postscript against the attack find "Quarterly Reviewer." "The furor theologicus," says t anon have a (p. 155), "never amuses, it only saddens me. I know what it has her in the ages; I see what it is doing in the present day. I dread wish a may do in the times that are coming."

The Revisers and the Greek Text of the New Textament. By Two Newbers of the New Textament Company [Bishop Eletterit and Arthoris Palaire). London (Macmillan & Co.), 1882 (70 pages). A seminal of vindication of the Greek text of the Revisers against the assault of the Quarterly Review." Calm, dignified, and convincing.

Environ Bruon Nictionson, M.A. On New New Testiment to Explanate m of the Need and a Criticism of the Fulfilment. Looder Reingious), 1881 (80 pages). Faverable, but advocates further reviews.

Bishop Attribution for the Diocese of Delaware, Member of the NT Revision Company to Co-operative Revision of the New Testamont. New York, 1882. Contains a valuable list of changes due to the American Committee.

Dr. CHARLES SHORT (Professor in Columbia College, New York, and Member of the N. T. Revision Company): The Vene Revision of him James' Revision of the Vene Tentament. Several articles in "The Answers an Journal of Philology," edited by Gildersleeve, Baltimore, 1881 at 1882. The second paper is a careful and minute examination of the vision of St. Matthew.

C. J. VALLIAN, D.D. (Dean of Llandaff, and Master of the Temie Member of the N. F. Revision Company): Authorized or Revise it Secmons on Some of the Texts in which the Revised Version Infect than to Lithorized. London (Macmillan & Co., 1882 (xvii. at d.335 pages).

The passages discussed in these sermons are 1 Tim. in 16 .5 km v = 36, 39, 40 . xvii. 2, 11, 24. Loke xxii. 16. 19; Col. ii. 18, 23. Phil. 6 p. 18. Heb. xi. 19-22. Rom. v. 18, 19; Col. ii. 1. 4; John vi. 12. 1 Per a B. Heb. xii. 17. Eph v. 1. John v. 44. Math. xxv. 8. Acts ii. 23. Rec. xxii. 11. Liph iii. 14, 15. The distinguished author advocates lavorable serve of the Aughean Church before the Revision is adopted by Dissection and Americans. "There are not wanting indications" the says, Preface, p. xxii.) "of a probable acceptance by the American people on the own...

hand, and by the great English Nonconformist bodies on the other, of the Revised Version, in the formation of which, by an act of simple justree, they have been admitted to an honorable participation. No misfortune could be more lamentable, no catastrophe is more earnestly to be deprecated, than that which should destroy the one link of muon which has botherto bound together the English quaking care amount whatever varieties of place or thought, of government or doctrine the possession Hitherto there has been one intelligible sense, at of a common Brole. all events, in which we could speak of transatlantic or even of non-conforming members of the one Church of England. A heavy blow will have been struck at this unity of feeling and worship, if uphappily the time should ever arrive when the race shall have its two Bibles more especially if it shall come to be known that the Bible of America and of the Nonconformist is far nearer in accuracy, however it may be in beauty, to the original Word itself, than the Bible tennemously chang to by the English Episcopalian,"

New I retainent. A Critical Commentary with View upon the Text. London thegan Paul, Trench, & Co., 1882 (200 pages). Mostiv favorable, "I was struck, as all caudid critics must be, with the greater accuracy of the text and the wonderful tidelity of many of the renderings, and felt proud of the triumph of English acholarship notably in the Equities to the Romans and Corinthians. . . . While, with others, I was startled at first by the great number of minor alterations and transpositions, I found that in most cases the Revisers were justified by the concurrent testimony of Moss, versions, and Fathers, and that in many of the attacks made upon them, there was either gross exaggeration or a curious ignorance of the blooms of the Greek and Hebrew languages" (Preface, v. and v.). Then the author goes on to object to "light maccuracies or inconsistencies."

W. L. Hit Metticy, R.D. (Viene of St. Martin-in-the-Fields, Prehendary of St. Paul's Cathedral, and Member of the N. L. Revision Company). A Commentery on the Record Version of the New Test ment. London and New York (Cassell, Petter, & Co. 1883 - xxi. and 474 pages). Notes, stating oriefly and dearly the reasons for the changes that have been made in the Authorized Version from Matthew to Revolution, with constant reference to the renderings of the carrier English versions. A useful book, but the Preface contains some curious mistakes—e. g., that Tischendorf "presented the Smartie Bible" (which he never owned) "to the Carr of Russia" (p. xi.). The American Appendix is ignored.

(b) In opposition to the Revision.

[Dean Jours W. Burgos, R.D.]: Three Articles on Vew Testing Revision in the London "Quarterly Review" (John Murray) for the life, 1881, January and April, 1882. Announced for separate patients under the author's name. A sweeping condemnation of the latest cut of scholarship, as well as of the oldest MSS, of the Greek Testament. By far the most vigorous and unsparing attack on the Revised Versal See above, pp. 119 sq. and 298 sqq.

Sir Etant so Ben Kerr: Should the Revised New Testament be inthemed? London John Morray), 1882 (194 pages). Condemns without mens the English style of the R. V., and prefers the "beasts," Rev. iv. 6.

(i. Washington Moon, F.R.S.L.: The Revisers' English. With itsegraphs of the Revisers. A Series of Criticisms, Showing the Keries's Columbia of the Laws of the Language. London (Hatchards, Paradia), 1862 (145 pages). Republished, New York (Funk & Wagnam, 1862 Mr. Moon is the author of The Dean's English versus Dean Alfas, a known on The Queen's English, and was answered by Alford in Mr. Moon of the level necording to the strict rules of modern grammar; but most of the partures which he condemns are found in the old version and seasond by classical usage. The book is amusing, and not without some god points.

F. C. Cook, M.A. (Canon of Exeter, and Editor of The Speakers's mentary): The Revised Version of the First Three Gospels Countered at Rearings upon the Record of our Lord's Words and of Incidents is to Life. London (John Murray), 1882 (250 pages). Moderately and respectfully of posed. Canon Cook wrote also it Protest Against the Case in the Last Petition of the Lord's Proger (London, 1881, 3d eq. 1882) is which Bishop Lightfoot replied in defense of the inasculing rendered (τοῦ πονηροί "The evil One"), in "The transfirm," London Nov. 1868 (September, 1881). Canon Cook rejoined in A Second Laner is a Lord Inshop of London, London, 1882 (197 pages).

T. H. L. LENRY (D.C.L., Oxford): A Cestical Examination of Bully Lightfood's Defence of the Last Petition in the Land's Prayer. London of South ampter. Street), 1882 (23 pages).

ROBERT YOUNG, LL.D. touthor of the Analytical Concordance of the Bible). Contributions to a New Receion, or A Critical Congruents to the New Testament. Establish (G. A. Young & Co.), 1881 (3% pages). He notices the alterations of the Revisers and the American Appendix, out gives more literal and uniform renderings as "a help to a future lier post."

Dr. S. C. MALAN: Seven Chapters of the Revision of 1881 revised; and Select Readings, etc., revised. London, 1881-82.

Dr. G. W. Samson: The English Revisers' Greek Text Shown to be Unauthorized Except by Egyptian Copies Discarded by Greeks, and to be Opposed to the Historic Text of all Ages and Churches. Cambridge, Mass. (182 pages). A curious anachronism. The learned author advocates "the true light" of Hug, "the master watchman," and opposes "the false lights" of the "misleading Tregelles and the ambitious Tischendorf" (whose name is invariably misspelled with ff).

(c) Friendly and unfriendly criticisms, mostly by divines of the Church of England, appeared in two weekly periodicals:

Public Opinion, London (11 Southampton Street, Strand), from May 21 to December, 1881.

Christian Opinion and Revisionist (edited by Leary), London (Hatchards, Publisher, etc., 187 Piccadilly), from Jan. 7, 1882, to June 17, 1882.

Besides, almost every religious newspaper and quarterly review in the English language for 1881 and 1882 had critical notices of the Revised Version; notably so "The Quarterly Review," "The Church Quarterly Review," "The Contemporary Review," "The Nineteenth Century," "The British Quarterly," "The Edinburgh Review," "The Expositor," "The Homiletic Quarterly," "The Catholic Presbyterian," "The Presbyterian Quarterly Review," "The Bibliotheca Sacra," "The North American Review," "The New-Englander," "The American Church Review," "The Baptist Quarterly," "The Methodist Quarterly Review," etc., etc. Some of these review articles are by Sanday, Farrar, Newth, Angus, Perowne, Stanley, Plumptre, Evans, G. Vance Smith, M. R. Vincent, Warfield, Gardiner, Daniel R. Goodwin, and other able scholars.

V. HISTORICAL.

Documentary History of the American Committee on Revision, Prepared by Order of the American Committee. In course of preparation. Not to be published till after the completion of the work (New York, 1884).

A valuable (semi-official) contribution to the history of the English Itevision Committee is found in the London Times for May 20, 1881.

THE ACTION OF THE CONVOCATION OF CANTERBURY.

A new version of the Holy Scriptures for pulliuse was a much easier task in the days of King James than in our age. Then English Christendon was confined to one Church in a little island, and under the sovereign rule of the crown; now it is spread over five continents, and divided into many independent organizations. Then the rival version were but of recent date; now the version to be replaced is hallowed by the memories of nearly three centuries, and interwoven with the literature of two nations. To bring a new version within the nach of possible success, it must not only be far better than the old, but the joint work of representative scholars from the various churches of Great Britan and the United States. In other words, it must have an interdenominational, international, and no tercontinental character and weight.

The obstacles in the way of such an undertaking seemed to be irremovable before the year 1870. Nothing but a special providence could level the mountains of old traditions and prejudices, of modern rivalries and jealousies. But in that year the Spirit of God emboldened the most conservative of the English churches to venture upon the uncertain sea of Revision, inspired that Church with a large hearted and far-sighted liberality towards the other branches of English-speaking Christendom at home and across the ocean, and brought about a combination of men and means such as had never existed before in the history of the Bible, and as is not

likely to be repeated for a long time to come. A calm retrospect presents the origin of this movement almost in the light of a moral miracle.

The new Revision was born in the mother Church of English Christendom. She made the Authorized Version, and had an hereditary right to take the lead in its improvement and displacement. She still represents the largest membership, the strongest institutions, the richest literature, among those ecclesiastical organizations which have sprung from the Anglo-Saxon stock. She would never accept a Revision from any other denomination. She has all the necessary qualifications of learning and piety to produce as good a version for our age as King James's Revisers produced for their generation. is to be regretted that the Church of England could not act as a unit in this matter, and that the Convocation of York refused to co-operate. But the movement had to begin somewhere, and it did begin in the strongest and most influential quarter, and with as much authority as can be expected in the present state of that Church. No royal decree, no act of Parliament, could nowadays inaugurate such a work of Christian scholarship, which is destined to be used as far as the dominion of the English language extends.

The Upper House of the Convocation of Canterbury, under the impulse of some of the ablest and wisest divines, started the long-desired Revision movement on the 10th of February, 1870, by adopting a cautious resolution offered by the late Dr. S. Wilberforce (Bishop, first of Oxford, then of Win-

chester), and seconded by Dr. Ellicott (Bishop of Gloucester and Bristol), to the effect-

"That a Committee of both Houses be appointed to report on the desirableness of a Revision of the Authorned Version of the trid and Ver-Testaments, whether by marginal notes or otherwise, in those passing where plain and clear errors, whicher in the Hebrew or torest test originally adopted by the translators, or in the translations made from the same, shalt on due investigation be found to exist."

In accordance with this resolution a report was laid before the Convocation of Canterbury at it session in May, 1870, and was accepted unanimously by the Upper House and by a large majority of the Lower House. The report is as follows:

- of, That it is desirable that a revision of the Authorised Version i the Holy Scriptures be undertaken,
- "2. That the revision be so conducted as to comprise both marginal renderings and such emendations as it may be found necessary to men in the text of the Authorised Version,
- "3. That in the above resolutions we do not contemplate and new translation of the Bible, nor any alteration of the language, except a here, in the judgment of the most competent scholars, so, is change is prevent.

64. That in such necessary changes, the style of the language employed

in the existing version be closely followed,

"5. That it is desirable that Convocation should nominate a lost of its own members to undertake the work of revision, who shad be at liberty to myste the co-operation of any eminent for achillarship, to whatever nation or religious body they may belong,"

ORGANIZATION AND RULES OF THE BRITISH COMMITTEE.

These are "the fundamental resolutions" adopted by Convocation. The work now passed entirely into the hands of the Commission which was appoint ed by that body, and consisted of eight Bishops and

The Revisers appointed by the Upper House, May 3, 1870, were the Bishops of Winchester (Samuel Wilberforce), St. David's (Conney Thirl-

eight Presbyters,' with power to enlarge. They held the first meeting a few weeks afterwards, May 25 (the Bishop of Winchester presiding), effected an organization, and took the following action:

- "RESOLVED: I. That the committee, appointed by the Convocation of Canterbury at its last session, separate itself into two companies, the one for the revision of the Authorised Version of the Old Testament, the other for the revision of the Authorised Version of the New Testament.
- "II. That the company for the revision of the Authorised Version of the Old Testament consist of the Bishops of St. David's, Llandaff, Ely, and Bath and Wells, and of the following members from the Lower House— Archdeacon Rose, Canon Selwyn, Dr. Jebb, and Dr. Kay.
- "III. That the company for the revision of the Authorised Version of the New Testament consist of the Bishops of Winchester, Gloucester and Bristol, and Salisbury, and of the following members from the Lower House, the Prolocutor, the Deans of Canterbury and Westminster, and Canon Blakesley.
- "IV. That the first portion of the work to be undertaken by the Old Testament Company be the revision of the Authorised Version of the Pentateuch.
- "V. That the first portion of the work to be undertaken by the New Testament Company Le the revision of the Authorised Version of the Synoptical Gospels.
- "VI. That the following scholars and divines be invited to join the Okl Testament Company:

wall), Llandaff (Alfred Ollivant), Gloucester and Bristol (Charles John Ellicott), Salisbury (George Moberly), Ely (Edward Harold Browne, afterwards successor of Wilberforce in the See of Winchester), Lincoln (Christopher Wordsworth, who soon afterwards withdrew), Bath and Wells (Lord Arthur Charles Hervey).

¹ Appointed by the Lower House: The Prolocutor (Edward Henry Bickersteth), the Deans of Canterbury (Alford) and Westminster (Stanley); the Archdeacon of Bedford (Henry John Rose), Canons Selwyn and Blakesley, Dr. Jebb, and Dr. Kay.

² Dr. Wilberforce.

³ Dr. Ellicott.

⁴ Dr. Moberly.

[•] The Very Rev. Edward Henry Bickersteth.

⁴ Dean Alford.

⁷ Dean Stauley.

ALEXANDER, Dr. W FIFTD, Rev. F. .La CHENERY, Professor. COOK, Canon. DAVIDSON, Professor A. DAVIES, Dr. B. FARIBAIRN, Professor,

Gissbian, Dr. Gorcii, Dr. HARRISON, con, LEATHES, Professor. McGitti, Professor, PAYSE SMITH Canon."

PEROWSE, Professor H. Permittee, Profes Archifen- Pushy, Canon. WRIGHT, Dr. Bori Мазецта. Waterr, W. A. (Lat timilge, *

"VII. That the following scholars and divines be invited to per il New Testament Company:

ANGLS, Dr. BROWN, Dr. DAVID. DUBLIN, Archbishop of, Mout roy, Professor. LADIE, Dr. HOLT, Ray, F. J. A. Bumphio, Rev. W. G. Romenes, Dr. A. KENNEDY, Capon. Lag. An hilescon.

LIGHTFOOT, Dr. Mittigas, Professor. NEWSTAN, Dr. J. H. Nawrii, Professor. SMITH, Rev. G. VANCE.

SCOTT. Dr. Billi College a SCHIVENER, Bee ! IL NY. ANDREW & Bake οŧ. THISTEELES, Dr. VAUGUAN, De Wastcorn, Campa

1 Afterwards Dean of Canterbury.

Principal Dongias, of the Free College of Glasgow, Professor West of the University of Gasgow, Professor W Rubertson Smith, of the Free 1 de lege of Aberdeer, and Professor J. D. Geden, of the Wesley an Testante of Didsbury, were a disequently added to the Old Testament Compact. Bishops Thirlwall and Ohivant, Canon Selwyn, Architeacon Rose, Dr. Fairbarri, McGill, Weir, and Davies died during the progress of the well-Bishop Wordsworth of Lincoln, Dr. Jebb, and Dr. Plamftre negest-Dr. Pusty and Capon Cook declined the invitation,

³ Cardinal Newman declined. Dr. Lægelles (d. 1875) was prevend. Is feeble health from attending, but was present in spirit by kin or and edition of the Greek Testament, to which he had devoted the arreagth of his life. Dean Asford died a few months after the logicaling of the work (Japuary, 1871) which lay so near his beart, and which he ad so much to set in motion; his place was supplied by Dean Mericke the bisterian of the Roman empire), who, after attending a few woman, in signed, and was succeeded by Professor (afterwards Archdearon, Palmes, of Oxford. Bish p Wilberforce attended only once, and daid to .573, Dr. Ladie attended regularly, but spoke actionm, and died to 185k after completing his Hist ry of the English Bible. The total number of wark-

- "VIII. That the general principles to be followed by both companies be as follows:
- "1. To introduce as few alterations as possible in the text of the Authorised Version, consistently with faithfulness.
- "2. To limit, as far as possible, the expression of such alterations to the language of the Authorised and earlier English versions.
- "3. Each company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.
- "4. That the text to be adopted be that for which the evidence is decidedly preponderating; and that when the text so adopted differs from that from which the Authorized Version was made, the alteration be indicated in the margin.
- "5. To make or retain no change in the text on the second final revision by each company, except two thirds of those present approve of the same, but on the first revision to decide by simple majorities.
- "6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next meeting, whensoever the same shall be required by one third of those present at the meeting, such intended vote to be announced in the notice for the next meeting.
- 47. To revise the headings of chapters and pages, paragraphs, italics, and punctuation.
- "8. To refer, on the part of each company, when considered desirable, to divines, scholars, and literary men, whether at home or abroad, for their opinions.
- "IX. That the work of each company be communicated to the other as it is completed, in order that there may be as little deviation from uniformity in language as possible.
 - "X. That the special or by rules for each company be as follows:
 - "1. To make all corrections in writing previous to the meeting.
- "2. To place all the corrections due to textual considerations on the left-hand margin, and all other corrections on the right-hand margin.
- "8. To transmit to the chairman, in case of being unable to attend, the corrections proposed in the portion agreed upon for consideration.
 - " May 25th, 1870.

S. Winton., Chairman." 1

ing members of the New Testament Company varied from twenty-four to twenty-eight.

Samuel Wilberforce, Bishop of Winchester. The general and special

These resolutions were faithfully carried out, with the exception of the revision of the chapter-heatings (viii, 7), which were omitted, as involving to much direct and indirect interpretation. They will probably be supplied in future editions by the Uni-

versity Presses.

From the list of names, it will be seen that the Committee, in enlarging its membership, has show good judgment and eminent impartiality and eather licity. Under the fifth resolution of the Convocation tion of Canterbury it was empowered "to incitate the co-operation of any eminent for scholarship to whatever nation or religious body they may be long." The Committee accordingly solicited the co-operation of some of the ablest and best-known biblical scholars, not only from all schools and parties of the Church of England, but also from the other religious denominations of England and Scotland. There is a commonwealth -- we may say, 12 apostolic succession-of Christian life and Christian scholarship which transcends all secturian boundaries however useful and necessary these may be in their place. The Committee proved to be remarkably harmonious. The members co operated on terns of equality, but the Episcopalians had, of course, the majority, and a bishop presided over each of the two companies. The whole number of Revisers in 1880 amounted to fifty-two (27 in the Old Testament Company, 24 in the New Testament Courpany). Of these thirty six were Epi-copalians (18

rules had been previously prepare I in draft by Bishop Ellicoit, and were accepted with but slight modifications.

in the Old Testament Company, 18 in the New Testament Company), seven Presbyterians, four Independents (or Congregationalists), two Baptists, two Wesleyans (or Methodists) and one Unitarian.

THE WORK OF THE BRITISH COMMITTEE.

The British Committee, thus enlarged and organized, began its work after an act of divine worship in Westminster Abbey (in the Chapel of Henry VII.) on the 22d of June, 1870. Every session was opened with united prayer. The two companies worked independently, except for occasional conference on matters of common interest. They did not divide the books among sub-committees, but each Company assumed its whole share, thus securing greater uniformity and consistency than could be attained under the less judicious plan of the version of King James. The New Testament Company met in the historic Jerusalem Chamber, the Old Testament Company likewise, unless the meetings were held simultaneously, when it assembled in the Chapter Library of the same venerable deanery, under the shadow of Westminster Abbey.

The New Testament Company held regular monthly meetings of four days each (except in August and September) for ten years and a half. The first Revision occupied about six years; the second, about two years and a half; the remaining time was spent "in the consideration of the suggestions from America on the second Revision, and of

See the list in Appendix III.

many details and reserved questions." The Company held in all one hundred and three mouthly sessions, embracing four hundred and seven days with an average daily attendance of sixteen out of twenty-eight (afterwards of twenty-four), members. Four of the original number were removed by death before 1880. The chairman (Bishop Ellicott) was the most faithful attendant, being absent only for two days-a very rare instance of conscientions devotion to a long and laborious work The last meeting was held at the Church of St. Martin in-the-Fields, on St. Martin's day, November 11. 1880, and, as Dr. Scrivener says, " will be one of the most cherished remembrances of those who were privileged thus to bring to its end a purpose of which their hearts were fondly set." The Preface is dated from "Jerusalem Chamber, Westminster Abbey, 11th November, 1880."

There is a special poetic and Instoric fitness in the assembly room where this important work was done. "What place more proper for the building of Sion," we may ask with Thomas Fuller, when speaking of the Westminster Assembly of Divines," than the Chamber of Jerusalem, the fairest in the Dean's lodgings, where King Henry IV. died, and where these divines did daily meet together?" The Jerusalem Chamber is a large hall in the Deaney, plainly furnished with a long table and chairs, and ornamented with tapestry (pictures of the Circum-

³ Wilberforce, Alford, Tregelles, Endie. Drau Stanley ded 4 for months after the publication (July, 1981).

² Church History of Britain, book xi., eent. xvii., A.D. 1643

cision, the Adoration of the Magi, and the Passage through the Wilderness). It was originally the withdrawing room of the abbot, and has become famous in romance and history as the cradle of many memorable schemes and events, from the Reformation down to the present time. There, before the fire of the hearth—then a rare luxury in England—King Henry IV., who intended to make a pilgrimage to Jerusalem, died March 20, 1413. When informed of the name of the chamber, he exclaimed,

"... Best me to that chamber, there I'll he.
In that Jerusalem shall Harry die."

There, under the genial warmth of the fire which had attracted the dying king, the grave Puritan Assembly prepared, during the Long Parliament, its standards of doctrine, worship, and discipline, to be discounsed by England, but honored to this day by the Presbyterian churches of Scotland and America.

There the most distinguished biblical scholars of the Church of England, in fraternal co-operation with scholars of Dissenting denominations, both nobly forgetting old fends and jealousies, were engaged month after month, for more than ten years, in the truly catholic and peaceful work of revising the common version of the Bible for the general benefit of English-speaking Christendom.'

I venture to meert an interesting incident connected with that room. At the kind invitation of the late Dean Stanley, the delegates to the International Council of Presbyterian Churches, then meeting in London for the formation of a Presbyterian Alliance, repaired to the Jerusalem Chamber on Thursday afternoon, July 22, 1875, and, standing around the

The Revision of the New Testament was finished just five hundred years after the first complete trauslation of the whole Bible into English by Wield, whose memory was celebrated in that year. The Revision of the Old Testament is still in progress on both sides of the Atlantic, and will probably be completed during the present year, or certainly

The Revision of the Apoerypha was not in the before the close of 1884. original scheme, but was afterwards intrusted by the University Presses to a special company, composed of members from the two British Companies. who are now engaged in the work. "It is well known," says Dr. Scrivener," "to biblical scholare that the Apocrypha received very inadequate attention from the Revisers of 1611 and their predeces sors, so that whole passages remain unaltered from

long table, were instructed and entertained by the Dean, who, anded, taking "the Moderator's chair," gave them a graphic historical descipate of the chamber, intersperced with humorous remarks and extracts has Bailite. He dwelt mainly on the Westminster Assembly, promising in his Lie ad-church liberality, at some future time to honor that Accuses by a picture on the northern wall. Dr. McCosh, of Princeton, as Mange tor of the Preshvierian Council, proposed a vote of thanks for the council and kindness of the Dean, which was, of course, unantmounty and hearing given. The writer of this expressed the hope that the Jerusalem Charles ber may yet serve a still nobler purpose than any in the past comed the reunion of Christendum on the basis of God's revealed units to the Bable; and he alluded to the fact that the Dean had recently to the Contemporary Review, and in an address at St. Andrew's pand a bicompliment to the Westminster Confession by declaring its best chapter on the Holy Scriptures, to be one of the best, if not the very brd, of bolical statement ever made. - From Schaff's Creek of Christophen

1 In the Homiletic Quarterly for October, 1681, p. 512.

the racy, spirited, rhythmical, but hasty, loose, and most inaccurate version (being the first published in England) made by Coverdale for his Bible of 1536."

AMERICAN CO-OPERATION.

Soon after the organization of the English Committee an invitation was extended to American scholars to co-operate with them in this work of common interest. The first suggestion of American co-operation was made in the Canterbury Convocation before the work began, and was favorably received. The invitation was unsolicited, and was no doubt prompted by genuine feelings of kindness and courtesy, which characterized all the subsequent correspondence. It was at the same time good policy. For the American churches have too much self respect and sense of independence to

A well-informed writer in the London Times, May 20, 1881, says. "On July 7, 1870, it was moved in the Lower House of Convication by the present Prolocutor (Lord Alwyne Compton) that the Upper House abould be requested to instruct the Committee of Convocation 'to invite the cooperation of some American divines.' This was at once assented to by the Upper House. It was, we believe, afterwards unofficially agreed that Bishop Wilberforce and the Dean of Westminster should undertake to act for the Committee in opening communications—the Bishop with the Episcopal Church, the Dean with the leading members of other communicate. The result of this was that towards the close of 1871, two committees were formed in America to communicate with the two lengtish Companies on the rules that had been already land down in this country,"

An omment prelate, a member of the Old Testament Company, wrote, in a letter dated July 22, 1873 (published after his death. I do not expect a great deal from the American Committee." Perhaps the majority of his colleagues shared in this sentiment at the time. But the hinglish estimate of American scholarship increased as the work advanced, and seven years later was handsomely acknowledged in the Preface.

accept for public use a new version of the lible in 392 which they had no lot or share.

The correspondence was opened by a letter from Bishop Ellicott, chairman of the New Testament Company, who authorized the Rev. Dr. Augus, one of the Revisers, on his visit to the United States in August, 1870, to prepare the way for official action. Dr. Augus conferred with American scholars, and asked one of them to draw up a plan of co-operation and to suggest a list of names. This plan, together with a list that contained nearly all the American Revisers and a few others, was in due time submitted to and approved by the British Committee. In view of the great distance, it was deemed best to organize a separate committee, that should fairly represent the biblical scholarship of the leading churches and literary institutions of the United States. Such a Committee, consisting of about thirty members, was formally organized, December 7, 1871, and entered upon active work on October 4, 1872, after the First Revision of the Synoptical Gospels was received from England. It was likewise divided into two Companies, which met every month (except in July and August) in two adjoining rooms rented for the purpose in the Bible House at New York (but without any connection with the American Bible Society) and co-operated with their English brethren on the same principles and with the intention of bringit

The American Bible Society is by its constitution forbidden to a late any other English Bible except the Authorized Version. This stitution, however, may be changed by the Secrety whenever the vision becomes authorized by the action of the churches.

Ex-president Dr. Woolsey, of New Haven, was elected permanent chairman of the New Testament Company, Dr. Green, Professor in Princeton, chairman of the Old Testament Company. Dr. Schaff, of New York, was chosen president, and Dr. Day, of New Haven, secretary, of the whole Committee, and they were charged with the management of the general interests of the two Companies, which held joint meetings from time to time. The former was to conduct the foreign correspondence. The American and British Committees exchanged the results of their labors in confidential communications. The Preface, which bails from the Jerusalem Chamber, thus describes the mode of co-operation:

"Our communications with the American Committee have been of the following nature. We transmitted to them from time to time each several portion of our First Revision, and received from them in return their criticisms and auggestions. These we considered with much care and attention during the time we were engaged on our Second Revision. We then sent over to them the various portions of the become Revision as they were completed, and received further suggestions, which, like the former were closely and carefully considered. Last of all, we forwarded to them the Revised Version in its final form; and a her of those passages in which they desire to place on record their preference of other realings and renderings will be found at the end of the volume. We gratefully acknowledge their care, vigilance, and accuracy, and we bumbly pray that their labors and our own, thus happily united, may be permitted to bear a blessing to both countries, and to all English-speaking people throughout the world."

If it be asked, then, by what authority the American Committee was appointed, we can only say, by the authority of the British Committee, vested in it from the beginning by the Convocation of

Canterbury, under the fifth resolution. The American can churches were not consulted, except the Proestant Episcopal Church, which, for ressons no stated, declined to act officially.' The selection was carefully made from expert biblical scholars (mostle Professors of Greek and Hebrew), and with an exto a fair representation of the leading denomination tions and theological institutions of the country within the necessary limits of convenience for united work. As there is no established or national Church in America, and all denominations are equal before the law, it was impossible to give the Epp copal Church, which is far outnumbered by several other churches, the same preponderance as it has in the English Committee, but several bishops were invited to take part, one of whom accepted, and proved one of the most faithful and valuable members.

To secure the co-operation of scholars from the far East, West, and South, who could not be es-

Bishop Wilberforce, as chairman of the Revision Committee of be Convocation of Canterbary, addressed a letter, dated August 7, 1871 to the senior bishop, requesting the American bishops to take just in bis Revision; but the House of Bishops, at the tricinnal convention beld a Baltimore, October, 1871, passed the resolution offered by the Bolon 4 New York, that "this House, baving had no part in originating or atgamzing the said work of Revision, is not at present in a condition of deliver any judgment respecting it," etc. (See Journal of the torse of Concention for 1871, pp. 858 and 610 sq. . The Bishop of New York was afterwards requested to propose Episcopal divines for the Committee, but he likewise declined; whereapon the whole task of organizing the American Committee was intrusted by the English Committee to the gentlems who had previously, at the request of Dr. Angus, drawn up a plan of operation and suggested a list of names. The Documentary Horay to be issued by the American Committee after the completion of the whele work, will contain the official correspondence in full.

pected to make monthly journeys to New York, the American Committee wished also to elect a number of corresponding members, but the British Committee declined to furnish confidential copies for the purpose.

With this exception the Committee is as large and representative as could well be secured. Experience and public sentiment have fully approved

the choice."

There never was a more faithful and harmonious body of competent scholars engaged in a more important work on the American Continent. Representatives of nine different denominations-Episcopalians, Presbyterians, Congregationalists, Baptists, Methodists, Reformed, also one Lutheran, one Unitarian, and one Friend-have met from month to month and year to year, at great personal inconvenience and without prospect of reward, to discuss innumerable questions of text and rendering. They never raised a sectarian issue. Their simple purpose was to give to the people in idiomatic English the nearest equivalent for the Greek and Hebrew Scriptures, on the basis of the idiom and vocabulary of the Authorized Version. conress, kindness, and genuine catholicity of spirit have characterized all their proceedings. They will ever look back upon these monthly meetings in the Bible House with unmingled satisfaction and thanks to God, who gave them health and grace to go through such a difficult and laborious task with un-

See the list of members in Appendix III.

broken and ever-deepening friendship. After concluding their work (October 22, 1880), the member of the New Testament Company parted with mingled feelings of joy and sadness. Four of the number (the Rev. Drs. Horatio B. Hackett, Henry B. Smith, Charles Hodge, and Professor James Halley) had died before the work was completed; the (the Rev. Dr. Washburn and the Rev. Dr. Bandied soon afterwards; others are near the end of their earthly journey, and will soon join their companions where faith is changed into vision and earthly discords are lost in the harmony of the on kingdom that has no end.

The funds for the necessary expenses of travelling, printing, room-rent, books, and elerical aid were cheerfully contributed by liberal donors, who received in return a handsome inscribed memoral copy of the first and best University edition of the Revised Version. The financial management was at the hands of well-known Christian laymen of New York, whose final account will be a part of the Donomentary History now in course of preparation.

THE CONSTITUTION OF THE AMERICAN COMMITTEE.

The Constitution of the American Committee was first submitted in draft by its president to several leading members of the English Committee in the summer of 1871, and adopted, with some modifications, at the meeting for organization on December 7, 1871. It is as follows:

[&]quot;I, The American Committee, invited by the British Committee regaged in the Revision of the Authorized English Version of the Har-

Scriptures to co-operate with them, shall be composed of biblical scholars and divines in the United States.

- "II. This Committee shall have the power to elect its officers, to add to its number, and to fill its own vacancies.
- "III. The officers shall consist of a President, a Corresponding Secretary, and a Treasurer. The President shall conduct the official correspondence with the British Revisers. The Secretary shall conduct the home correspondence.
- "IV. New members of the committee and corresponding members must be nominated at a previous meeting, and elected unanimously by ballot."
- "V. The American Committee shall co-operate with the British Companies on the basis of the principles and rules of Revision adopted by the British Committee.
- "VI. The American Committee shall consist of two Companies, the one for the Revision of the Authorized Version of the Old Testament, the other for the Revision of the Authorized Version of the New Testament.
- "VII. Each Company shall elect its own Chairman and Recording Secretary.
- "VIII. The British Companies will submit to the American Companies, from time to time, such portions of their work as have passed the First Revision, and the American Companies will transmit their criticisms and suggestions to the British Companies before the Second Revision.
- "IX. A joint meeting of the American and British Companies shall be held, if possible, in London, before final action.
- "X. The American Committee to pay their own expenses, and to have the ownership and control of the copyright of the Revised Version in the United States of America."

The first treasurer was one of the Revisers, Professor Short; but after the organization of a Finance Committee of laymen, they elected one of their number, Mr. Andrew L. Taylor, who has acted as treasurer ever since. He is also treasurer of the American Bible Society.

^{*} No corresponding members were nominated, owing to the adverse action of the British Committee, above alluded to (p. 895).

The last article, as far as it refers to the publication of the Revision, was abandoned by the American Committee in the course of negotiations with the British Universities, as will be shown below.

THE RELATION OF THE AMERICAN AND ENGLISH OF MITTEES, AND THE AGREEMENT WITH THE CRIPE SITY PRESSES.

The Americans, as may be inferred from the part ceding Constitution, accepted the invitation and entered upon the work with the understanding their part that they were to be not simply advised but fellow-revisers, like the new members of the English Committee who had been appointed by the original commission, May 25, 1870, under the fifth resolution of Convocation. No respectable scholar abundantly engaged in useful work, would have been willing to bestow ten years' labor on any other terms; nor would the American churches, representing a larger population than that of England, ever accept a Revision of their Bible in which they had no positive share and influence. The friends of Revision contributed towards the expenses, expecting it to be in some way a joint work of both tommittees. The whole American community seems to have been under the same impression, and this crplains the enormous demand for the Revised N w Testament in this country, which has no parallel in the history of the book trade.

The natural mode of exercising the full right of membership is by a vote on the changes to be adopted. But absent members have no vote in the British Committee, and the intervening occan made it impossible for the two Committees to meet jointly. The ninth article of the American Constitution contemplates "a joint meeting" to be held in London

before final action, "if possible." But such a meeting was found impracticable, and was superseded by

another and better arrangement.

Here, then, was a difficulty, which made itself felt at an early stage of the work. It led to delicate negotiations with the British Committee, and the Delegates and Syndies of the University Presses of Oxford and Cambridge, who in the meantime had acquired from the British Revisers the sole right of publication, in consideration of paying all their expenses. The British Companies declared, in July, 1873, that they would "attach great weight and importance to all the suggestions of the American Committee," and give them " the most careful consideration," but that "they are precluded by the fundamental rules of their Constitution as well as by the terms of their agreement with the University Presses from admitting any persons, not members of their body, to take part in their decisions."

The Americans were unwilling to proceed on that basis, and sent one of their members to London to advocate their literary rights as fellow Revisers, and to represent to the English brethren that much of the success of the enterprise with the American public depended upon a clear understanding of this point. After a full and manly exchange of views in the Jerusalem Chamber, the British Companies proposed a plan (July 15, 1875) to consolidate the English and the American Committees into one corporation, by the appointment of four American Revisers as members of the English Revision Com-

panies, and vice versa.

This plan was certainly all that the Americans could ask or wish, and more than they could expect, considering that the English began the work and had the larger share of responsibility. The proposal of the British Companies is the best evidence of their sincere desire to continue the connection

on the most honorable and liberal terms.

The University Presses, which have soverego control over all questions involving the publication, agreed to ratify the proposed plan, but made a commercial condition which the Americans were maste to accept at the time, and so the plan fell through For several months communication was suspended, and the American Committee went on independent ly (revising Isaiah and the Epistle to the Hebrews). But in July, 1876, the University Presses of their own accord courteously reopened correspondence and invited the Americans to make any proposal, promising to take it into respectful consideratus. The negotiations resulted at last in an agreement, dated August 3, 1877, which is probably the best compromise that could be made in justice to all the parties concerned. It is in substance as follows:

The English Revisers promise to send confidentially their Revision in its various stages to the American Revisers, to take all the American saggestions into special consideration before the conclusion of their labors, to furnish them before publication with copies of the Revision in its final form, and to allow them to present, in an Appendix to the Revised Scriptures, all the remaining differences of reading and rendering of importance, which the

English Committee should decline to adopt; while, on the other hand, the American Revisers pledge themselves to give their moral support to the authorized editions of the University Presses, with a view to their freest circulation within the United States, and not to issue an edition of their own, for a term

of fourteen years.

By this arrangement the Americans secured the full recognition of their rights as fellow-Revisers. In a joint meeting in London the changes proposed in the Appendix would probably all be voted down, for the English Committee is much more numerous, and knows best what public opinion and taste in England require and can bear. On the other hand, the Americans may claim the same advantage as regards the views of their countrymen. In consideration of this honorable concession, they were quite

willing to forego any other advantage.

The American Committee at one time, as the last article in the Constitution shows, considered the expediency of securing a copyright for the purpose of protecting the purity and integrity of the text against irresponsible reprints, and also as a means of defraying the necessary expenses of the work, in the expectation of making an arrangement with an American publisher similar to that which the English Committee made with the University Presses, instead of relying on voluntary contributions of friends. Beyond this they had no interest in the question of copyright. But after careful discussion the American Revisers concluded to abandon the plan of legal protection, even for the Appendix

(which is exclusively their own literary property), and to give the Revised Scriptures free to the American public. The University Presses, which are the authorized publishers of King James's Version in Great Britain, have the best possible factities of publication, and have issued the Revoed New Testament in a variety of forms and with the greatest typographical accuracy. They have, more over, a claim on the public patronage, in view of their large ontlay, not only for printing and pallishing, but also for the payment of the expenses (\$100,000) of the British Committee, which they assumed at a time when the success of the enterprise was altogether uncertain. The American Revisers, having paid their own expenses from volumtary contributions, are under no obligation to are publishing firm.

The new version, then, as to copyright, stands precisely on the same footing with the Authorized Version: it is protected by law in England, it is for

in America.

The American Revisers have been blamed in some quarters for abstaining from the publication of an authorized American edition, and exposing even their own Appendix to inevitable piracy and mutilation. But would they not be still more blamed if they had given any publisher, even for a very short term, a monopoly over all the rest! The plan adopted is undoubtedly the best for the widest and cheapest possible circulation of the Revised Scriptures throughout America and the world. The only inconvenience is the confusion which arises from the

America; but the Authorized Version is exposed to the same danger, and the success of any edition depends ultimately on its accuracy. Before many years the American Bible Society may issue a standard edition of the new version for those who prefer it to the old. In the meantime the University editions of Oxford and Cambridge, which cannot be surpassed in accuracy and beauty, are the only authorized standards sanctioned by the British and American Committees.

PUBLICATION.

Tuesday, the 17th of May, and Friday, the 20th of May, of the year 1881, deserve to be remembered as the publication days of the Revised English New Testament—the first in England, the second in the United States. They form an epoch in the history of the Bible, and furnish a valuable testimony to its absolute sovereignty among literary productions. In those days the Gospel was republished to the whole English-reading world with the aid of all the modern facilities which the printing-press and the telegraph could afford. The eagerness of the publie to secure the Revision, and the rapidity and extent of its sale, surpassed all expectations, and are without a parallel in the history of the book trade. In the year 30 of our era the Great Teacher addressed twelve disciples and a few thousand heaters on the hills of Galilee and in the temple court at Jerusalem, while the Greek and Roman world outside of Palestine were ignorant of His very existence; in the year 1881, He addressed the surwords of truth and life in a fresh version to millions of readers in both hemispheres. Who will doubt that the New Testament has a stronger hold upon mankind now than ever before, and is beyond all comparison the most popular book among the two most civilized nations of the earth?

On the 17th of May, the Bishop of Gloncester and Bristol laid the first copy of the Revised New Testament before the two houses of the Convocation of Canterbury assembled in Westminster, and then, in an address to the House of Bishops, gave a

succinct history of the Revision.

On the same day the sale began, but it was impossible to supply the demand. "Orders for a million Oxford copies" (including the orders from America) had been received before publication! Probably the same number was ordered from the Cambridge University Press; for a telegram from London, May 21, 1881, reported the sale of "two million copies of the Revised New Testament" in that city. In the United States the sale of the University editions began on the 20th of May before day-break, and the pressure to the salesrooms in New York and Philadelphia was without a precedent. The New York agent of the Clarendon Press sold 365,000 copies of the Oxford edition before the close of the year, mostly during the first

This I learned from Mr. Henry Frowde, the London agent of the Clarendon Press. After the appearance of American reprints the demand for English copies greatly diminished.

few days.' Messrs. Lippincott & Co., the agents of the Cambridge Press, sold about 80,000 copies in Philadelphia, and Messrs. A. J. Holman & Co. about 30,000 in the same city (besides 20,000 of

their own issue).

To this sale of the English editions must be added the sale of the American reprints. A few days after publication the book was reproduced in different shapes. Edition followed edition, and before the close of 1881 thirty or more American reprints, good, bad, and indifferent, were in the market. One firm sold during the summer over 100,000 copies, another 65,000 copies.

It is probably not too much to say that within less than one year three million copies of the book, in all editions, were actually bought and more or

less read in Great Britain and America.

This estimate does not include the immense circulation through the periodical papers of the United States, which published the Revised New Testament in whole or in part, and did for two or three weeks the work of as many Bible Societies. Two daily papers in Chicago (The Tribune and The Times) had the book telegraphed to them from New York, and sent it to their readers two days after publication, at a distance of nine hundred and seventy-eight miles.

² So the agent informed me. His annual sales of the Oxford editions of the Authorized Version average 150,000,

The Tribune employed for the purpose ninety-two compositors and five correctors, and the whole work was completed in twelve hours. The Times boastfully says of its own issue. "Such a publication as this is controlly without precedent. It indicates on the one hand the wide-apread desire to see the Revised Versian, and on the other the ability of The

Such facts stand isolated and alone in the whole history of literature, and furnish the best answer to the attacks and sneers of modern infidelity, which would fain make the world believe that the Bible is antiquated. All the ancient and modern classics together, if they were reissued in improved editions and translations, could not awaken such an interest and enthusiasm. England and America have honored themselves by thus honoring the Bible, and proved its inseparable connection with true freedom and progress.

NOTES.

The following extracts from New York papers give a lively impression of the extraordinary sensation caused by the publication of the Revised New Testament. Making due allowance for the unpleasant, but inevitable, admixture of the commercial aspect, there still remains an unusual amount of religious interest, which even the most secular papers had to acknowledge. Curiosity had been raised to the highest pitch by the silence of the Revisers. With the exception of the premature publication of the principal changes, by the indiscretion of a London newspaper (Jan. 7, 1881), the public were kept ignorant of the character of the Revision, in spite of repeated attempts of enterprising reporters in London and New York to secure a copy. One such reporter ingeniously approached the President of the American Committee by special messenger from one of the first hotels in New York, under the assumed name of Mr. Henry Frowde, the London agent of the Oxford Press, who pretended to have just arrived to superintend the sale, and requested the loan of a copy for a few minutes before he could get access to his boxes on the steamer!

Times to supply the public with what is wanted. The Four Gospels, the Acts of the Apostles, and the Epistle to the Romans were telegraphed from New York. This portion of the New Testament contains about one hundred and eighteen thousand words, and constitutes by manyfold the largest dispatch ever sent over the wires. The remainder of the work was printed from the copies of the Revised Testament received here last night." See The Tribune and The Times, of Chicago, for May 22, 1881.

Mr. Frowde was invited to tea, but failed to make his appearance, and left for unknown parts.

From The N. Y. Herald, May 21, 1881.

"The publishing house of Thomas Nelson & Sons, corner of Mulberry and Bleecker streets, was the scene of unusual excitement yesterday moraing. The tirm are the agents in this country for the Oxford Bibles, and, as might naturally be inferred, their bonness in ordinarily decorous and solemu. To say that this was reversed yesterday is saying very little. Long before daylight the doors were opened for the delivery of the Revised Testament, and at four o'clock the scene about the building was an ammated one. Trucks of all sizes and character were backed up around the place and truckmen discussed the situation in language that would not have been, it is safe to say, entirely pleasing to the biblical revisors had they losted it. Hoge boxes were rolled out and carted away, the cacancy left by each departing wagon to be filled at once by a new one. This went on for hours with little or no abatement. The members of the tirm and the clerks and porters were utterly tagged out before noon, but the nork went on until late in the day, when a rest was had by shutting the doors, and letting all hands go home until this morning,

"THE RIBLE BY WHOLESALE,

The orders y estenday aggregated about 175,000 copies, of various styles. and prices, and these were for the most part large orders, it being absolastely impossible to find time to attend to the smaller ones. The retail percess of the books range from 15 cents to \$16, and the firm state that they were surprised at the unusual demand for the higher-priced and finer bundings. So great was this demand that the first supply of these nner books received from England was almost exhausted. The demand from city dealers was large, and included all of the various styles. Many thousands of the books were shipped to the West, but the greatest number of orders were received from the Lastern States. These orders were mostly for a limited number, at the lower prices, and it appears no if the New England dealers intended to first satisfy themselves of the selling quanty of the books before investing largely. The styles of the books purchased were as follows. Nonpareit 52me paper cover, retails for 15 cents per copy, cloth, hup, cut flosh red edges, retailed for 20 cents. Nonpared 32mo French morocco, gilt edges, 65 cents; Venetian morocco, tump, grit edges, 80 cents. Turkey morocco, lump, gut edges, \$1 75. Turkey morocco, circuit, gilt edges, \$2.50. Levant, \$4. Brevier, 16mo, cloth,

limp, red edges, 50 cents; Levant, \$5.25. Long primer, 8vo, chah, borm, red edges, \$1; Levant, \$7.50. Pica, demy 8vo, cloth, beveiled boards, and edges, \$2.50, Levant, \$10. Pica, royal 8vo, cloth, beveiled boards, and edges, \$4; Levant, \$16. The largest order was for \$5,000 copies and the smallest one copy.

"Almost with the break of day came men who wanted to buy single repies. None were sold, and the demand, after a time, became so great that the following sign was posted on the door.

NO GOODS AT RETAIL.

"Even this did not have the desired effect in individual cases, though it succeeded in keeping away the larger number of would-be purchaser. The clerks managed to keep their tempers, though sorely tried by the thousand and one questions put to them about the l'estament and in revision.

"THE BINGS IN WALL STREET.

"It was certainly an unaccustomed if not an unprecedented aight which was witnessed to Wall street yesterday morning when a half-dozen enterprising street venders appeared, carrying trave loaded with small and nearly bound volumes, and shouting, 'Bibles, only a quarter' . 'The Revised New Testament for only twenty-five cents! The padders, who are mostly active young men, were apparently very successful. The sales all merchant who first took his stand at the corner of Wall and Broad street was speeduly surrounded by a crowd. Passers-by stopped first to invesgate and then to invest, and scores of brokers and bankers, vone a write and Stock Exchange operators, were seen to walk away with a copy of the book in their hands or bulging from their pockets. Some of the dealers sold out ail they had on their trays, and went away to return with a firsh supply. Altogether, several bundred New Testaments must have been disposed of in the neighborhood of the Stock Exchange durir ; the day. In fact, the book went off at such a rapid rate as to inspire one with the suspicion that perhaps the brokers were about to get up a 'corner in the

"The novelty of the scene excited much comment. One old governent, as he alighted from a cab in front of his banker's office, exchaimed:

"" Well, the millennium must be at hand, sure enough! I perverspected to live to see the Bible sold in Wall street. They need it is badly enough, Lord knows! Here, young man, I li take two copies, just to set a good example."

From The N. Y. Tribune, May 21, 1881.

"The sales of the Revised Testament yesterday exceeded 800,000 copies, and great eagerness was shown, by clergymen in particular, to obtain them. The fact that a number of preachers propose to use the new version in their services to-morrow, proves that there is a strong disposition to accept it promptly. It remains to be seen, however, whether this disposition will be general, or whether the revised text must win its way slowly into the affections of the Christian world, which has learned to regard the King James translation with almost as much reverence as if it were itself inspired."

From The N. Y. Times, May 22, 1881.

"The demand for the revised edition of the New Testament continued with unabated activity all day yesterday. The street venders did a thriving business in the cheap styles of binding, and the principal bookstores were thronged with purchasers. Mr. Thomas Nelson, of Thomas Nelson & Son, Bleecker Street, said that orders continued to flow in on pretty much the same scale as on Friday. He had been compelled to decline new orders unless the persons ordering consented to wait their turns. He was constantly receiving telegraphic orders from all parts of the country. One house in Philadelphia telegraphed for five thousand copies of one style, besides copies of other styles. . . . In speaking of the extraordinary demand for the book, he said that the efforts of publishers and newspapers to obtain advance copies bordered on the ludicrous. It was his belief that he could have got \$5000 for a single copy as late as twelve o'clock on Thursday night.

"The store of I. K. Funk & Co., Nos. 10 and 12 Dey Street, was crowded all day yesterday. Mr. Funk said that the retail trade and the demand for job lots were even greater than on Friday. Especially remarkable was the demand of street venders. Some of these men had sold as many as five hundred copies of the twenty-cent style up to two o'clock Saturday afternoon."

From The (New York) Independent, May 26, 1881.

"'Here's yer New Testament, jist out,' is the cry of the newsboy on the street. This is the first time in the history of the world that the Holy Scriptures were sold in this way. The demand for the Revised

¹ [Mr. Nelson, who resides in Edinburgh, was represented by Mr. Garvin Houston.—Ed.]

Version, though not greater than was expected, is very great, people who had scarcely read a chapter in the King James Version buring common the new book, 'just out,' to examine it for themselves. Firey whereon the cars, on the ferry-boats, and in other public convexious and places—attentive readers of the revised book are to be seen and the most frequent question, when two friends meet, is, 'Have vox seen the New Testament? How do you like it?' In church, and participant the Sunday-school, copies of the new book were to be seen tast wrist and a rumber of ministers gave their views of it from the pulp of the of the New York dames says it will take the place of the dime next in a while on the news-stands."

From The New York Observer, May 26, 1881.

"No event of modern times has excited more universal interest and the English-speaking nations than the publication of the Revised Ver Testament. The teamber of copies sold in England and in the Louis States within a few days has been imprecedented in the history of book amounting in England to two milbons, and in this country to the exact of the chition imported, which was 350,000. Already the book has been reprinted, and various editions will be sold by the hundred thousand. adortton to the sales at the book-stores and book-stands, the street spectacle was seen, on Friday and Saturday, of the New Testamen, least tifully printed and Landsomely bound, soid by volunteer ecoporters by the handred on Broadway and Wall Street, and in other marry of human The amount of attention it has received in private remining and in come sation is equally amazing. Whatever shall be the fate of the New Kevision, it forms a new era in the history of the Bible, and shows the universal and intense hold which the book of God has upon the name, # not the hearts, of the people."

From The American Bookseller, Jane 1, 1881.

"Philadelphia, May 26, 169.

"The publication of the New Revision of the New Testament has been attended with more interest in this city than that of any other work our published. The consignment to Messra, J. B. Lappincott, who were the agents of the Cambridge I niversity Press, came in two lots, one by the steamer M introde into New York, and the other by the Lord City is be port of Philadelphia. Those by the New York boat were not put on the wharf till after twelve o'clock the morning of the 20th, and were drawed at sunrise to New York parties by their brokers. Those by Philadelphia

just time enough with their large force to pack and ship before eight o clock on the morning of the 20th. There was not much time to spare, and some anxiety was felt that they would be too late for the day fixed for publication.

"The reporters of the newspapers seemed to vie with each other in gathering the facts and fancies in relation to its publication. And in these reports there is much to amuse, believe, and to be largely discounted, . . .

"Next in interest to the publication and sale of the Testament printed by the University is the enterprise among publishers and electrotypers in the projection of reprints. Fagan is making thirteen sets of plates, Fergusson, successor to S. A. George & Co., is making seven sets. A. J. Holman & Co. inform in that they will have three different reprints, and will also issue it in quarto form with the Old Testament. The National Publishing Company, Hubbard Bres., and Potter & Co. announce editions to be sold in by subscription. Porter & Coates have ready The Comparative Edition, embracing the New Revision and the King James Version."

It is preper to add that after this immense rush the sale of the University editions and of all American editions fell off rapidly, and a reaction took place in favor of the old version. This is due in part to the unfavorable criberants on the Revision, and in part, as I am informed by one of the leading Bible publishers, to "the great change in the expographical appearance and the salistitution of paragraphs for the familiar version." He thinks "that the people would have accepted the changes in the translation much more readily lind the general appearance of the old Bible been adhered to,"

RECEPTION, CRITICISM, AND PROSPECT.

The Revisers, familiar with the history of previous revisions from Jerome's Vulgate down to King James's Version, were prepared for a great deal of opposition, though hopeful of ultimate success. They well knew that their work was imperfect, and that it is impossible to please all. They themselves had to sacrifice their individual prefer

ences to the will of the majority. A product of a many minds and intended for so many churcher must necessarily be a compromise, but for this very reason is more likely to satisfy the general wants and demands.

The extraordinary interest of the Anglo-American public in the Revision showed itself at once in the number and diversity of criticisms. Never was any book, within so short a time, so much discussed reviewed, praised, and condemned by the press, for the pulpit, in private circles, and public meeting. In the language of a British scholar, "there never was a time when the attention of so great a vanct of well-qualified critics has been concentrated of the problem of the relation between the Greek term and the English version, and the best way of representing the one by the other."

The first and the prevailing impression was one of disappointment and disapproval, respecially a England. The expectations of the public were arreasonable and conflicting. Many were in hepothat the revision would supersede commentance and clear up all the difficulties; instead of that they found the same obscurities, and a perplexing number of marginal notes, raising as many questions of reading or rendering. The liberals looked for more, the conservatives for fewer, departures from the old.

¹ The Bishop of Salisbury, himself one of the Revisers, sars on he Charge, 1882, p. 18). "The Version os it stands does not exhibit the ref judgment of any of the Keymers. Lack one was, many times, potential a points which he greatly valued."

^{*} From "The Church Quarterly Review," London, January, 1869, p. 341.

others preferred even the antiquated words and phrases, including the "whiches" and the "devils." A few would prefer a more literal rendering; but a much greater number of critics, including some warm friends and even members of the Committee, charge the Revision with sacrificing grace and ease, poetry and rhythm, to pedantic fidelity. The same objection is made by literary critics who care more for classical English than the homely Hebraistic Greek of the Apostles and Evangelists. The only point in which the adverse critics agree is opposition to the new version as wholly unfit to displace the old.

The strongest condemnation and the most formidable assaults have come from conservative admirers of the received Greek text and the Authorized Version. Most of them had previously resisted all attempts at revision as a sort of sacrilege, and found their worst fears realized. They were amazed and shocked at the havor made with their favorite notions and pet texts. How many sacred associations, they said, are ruthlessly disturbed! How many edifying sermons spoiled! Even the Lord's Prayer has been tampered with, and a discord thrown into the daily devotions. The inspired text is changed and unsettled, the faith of the people in God's holy Word is undermined, and aid and comfort given to the enemy of all religion. We need not be surprised at such talk, for to the great mass of English readers King James's Version is virtually the inspired Word of God. So for Roman Catholics, the Vulgate of

Jerome, with all its blunders, occupies the place of the original, and the voice of the infallible Chard or Pope is to them the very voice of God. Religious prejudices are the deepest of all prejudices, and at ligious conservatism is the most conservative of all conservatisms. It may take a whole generation to emancipate the mass of the people from the tyrang of ignorance and prejudice. In all this opposition we should not forget that its extent and intensity reveal a praiseworthy attachment to the Rible. It no other nation would a new version have met will so many and such earnest protests as among the English and Americans, for the simple reason that there is not among any other people the same de-

gree of interest in the book.

In the meantime, however, the Revision has been steadily gaining ground among scholars and thought ful laymen who take the trouble to compare the rival versions with the Greek original. This, of course, is the only proper test. With a few conspicuous exceptions, the verdict of competent judges has been favorable, and the force of the exceptions is broken by the intemperance and bitterness of the opposition. Whatever be the defects of the Revision—and they are not a few—it is admitted to be the most faithful and accurate version ever made for popular use, and that it brings the English revier far nearer to the spirit and words of Christ and he Apostles than any other version. This is its cheft merit, and it alone is sufficient compensation for all the labor and expense devoted to it. An able writer from the Church of England, after reviewing the

short history and large literature of the Revision during the last eighteen months, emphatically declares his "unshaken conviction that, after all reasonable deductions have been made, the Revisers have earned the deep respect and gratitude of all who can appreciate the importance of supplying the English reader with an exact interpretation of the Word of God."

Upon the whole, the Revision is more popular in America than in England, although it is more an English work. Many ministers (especially among Congregationalists and Baptists, who are not hampered by church authority) use it already in the pulpit, either alone or alongside of the old version. The rising generation is familiarized with it in Sunday-schools, Bible-classes, and through popular comments. Religious periodicals present from week to week the international lessons in both versions in parallel columns; and the comparison of the two

¹ In the Review above quoted, p. 845; compare the conclusion, p. 868, where the critic protests "against the absolute indecorum of assailing the work of these distinguished scholars with words of disrespect and contumely," and adds: "In all the qualities that are most requisite for such an undertaking, they tower high above the heads of all but a very small number among their assailants. For their protracted, patient, generous labors, they deserve the gratitude of all to whom God's Word is precious, and who wish the Gospel to be proclaimed in England with the utmost clearness which the most exact translation of the message can impart." To this may be added the judgment of Canon F. W. Farrar, who says (in the "Contemp. Review" for March, 1882, p. 880): "In spite of the bitter attacks which have been made upon the version, it will come to be regarded by ever-increasing numbers as one of the best boons which has been bestowed upon them by the learning, the fearlessness, and the faithfulness of the ripest scholars and divines whom the nineteenth century can boast,"

is found stimulating and profitable. Even opponent use the Revision, and admit its value as a commentary

It would be premature to predict the course of the Convocation of Canterbury. It will not act of the Revision before the Old Testament is completed Then three ways will be open—to reject, to recom mit, to adopt. The Convocation is not likely to disown and destroy her own child. A revision of the Revision, by recommitment to the old, or by the appointment of a new, Committee, is surrounded by almost as many difficulties as the original movement If the adverse critics could agree among themselve about a limited number of changes backward of forward, it would be an easy matter for the ok Committee to reconvene and vote on these *pranti changes; but there is no such agreement. A new Committee (which would have to be composed, like the old, of scholars of all theological schools and denominations), to do justice to themselves and to the work, would have to go through the ulok laborious and expensive process of ten or more years, and could at best only produce another compromise between conflicting principles and opiniors. The adoption of the Revision as it is will be strong y opposed by an able and influential party. But it would be sufficient, and perhaps the wisest course (we speak with becoming modesty, as an outsider, if Convocation would authorize the optional use of the Revised Version, and leave the ultimate result to the future, as in the case of King James's Vers. 14, which gradually and slowly superseded the Bishops' Bible and the Geneva Bible.

Acknowledged inconsistencies and other minor blemishes ought to be corrected by the Revisers themselves before the Revision is finally acted upon and placed beyond their control. Such edit-

ing would require no additional authority.

The non-episcopal denominations are more free to use the Revision, even without special legislation. They had no share in King James's Version, though strongly attached to it by long habit; they are not bound by canons and rubrics, and an obligatory liturgy. Some may formally authorize the Revision, others will leave its use to the option of pastors and congregations. It will certainly be used more and more in public and private as the highest standard of accuracy and fidelity, until it shall be superseded by a better one at some future generation. It might be well to revise the Bible every lifty years, to induce the people to read it.

The Anglo-American Revision is not the best possible, but the best existing version, and as good as the present generation of scholars hailing from different churches and countries can produce. If we cannot have the very best, let us prefer the bet-

ter to the good.

THE MERTS OF THE REVISION AS COMPARED WITH THE OLD VERSION.

The changes which distinguish the Revised English Testament from the Authorized Version may be classified as follows:

1. An older and purer text in the place of the traditional text.

- 2. Correction of acknowledged errors of translation.
- 3. Accuracy and consistency in the rendering of the article, modes, voices, tenses, prepositions, and particles, etc.
- 4. Removal of artificial distinctions caused beneedless variations in words and proper names.
- 5. Restoration of real distinctions, which are obliterated by rendering two or more distinct terms in the same way.
- 6. Intelligible words and phrases in place of miles leading and obsolete archaisms.
- 7. Revision and reduction of words supplied i italics; rectification of punctuation.
- 8. Sectional arrangement combined with the a bitrary capitular and versicular division, which put in the margin.
- 9. Poetical quotations from the Old Testame arranged metrically according to the parallelism Hebrew poetry.
- 10. An increased number of alternate margin readings and renderings in cases where eviden and argument are nearly equally balanced.

These improvements occur in every chapter, are almost in every verse. It is stated that there are all over 36,000 departures from King James's Vesion in the English text, and (probably included the former) nearly 6000 changes in the Greek text. This seems a formidable number, apt to fill an interpretable experienced reader with misgiving and distrust.

Upon examination, however, the importance the alterations falls far below their number. The

do not unsettle a single article of the Christian faith or precept of Christian duty. They will hardly be observed by the majority of readers. Very few affect the sense materially. They may be compared to the 150,000 variations in the textual sources and critical editions of the Greek Testament which do not affect the integrity of the book, and only increase the facility and stimulate the zeal for ascertaining the original text. But, nevertheless, in the Word of God even the "jots" and "tittles" are important, and every effort to bring the English Bible nearer the original is thankworthy. In this respect the Revisers are not behind any of their predecessors.

NOTE.—I have stated the number of alterations in round figures on the ground of actual calculations made in England. A correspondent of "The Guardian" (a leading journal of the Church of England) for Aug. 10, 1881, p. 1136, and again p. 1675, estimated the number of changes in the English text at 36,191, or an average of four and a half changes in every one of the 7960 verses. The alterations of the Greek text are 5788, according to Dr. Scrivener's notes (as stated by Canon Cook, The Revised Version of the First Three Gospels, p. 222, or 6000 on p. 230). A correspondent of "The Expositor," iii. 435, has discovered that not one verse out of ten has escaped correction, that sixteen entire verses disappear, that one hundred and twenty-two sentences or parts of sentences are omitted, and that only ten new passages, mostly very brief, are added. Dean Burgon found that in 2 Pet. i. 5-7 the Revisers have "introduced thirty changes into thirty-eight words;" and the Bishop of Salisbury (one of the Revisers) mentions one verse in which "not fewer than eight changes are made," but he adds that "only one of them would be discovered in reading the verse aloud or hearing it." See all these facts and figures apparently endorsed by a friendly critic in "The Church Quarterly Review" for January, 1883, p. 848 sq. If these figures are correct, the venerable chairman of the New Testament Company, in his address to Convocation, underestimated the changes "at least one half," but he was correct in adding that "the effect to the general hearer or reader will really hardly be perceptible."

The Rev. Rufus Wendell, editor of the "Student's Edition" of the Revised New Testament (Albany, N. Y., 1882), has counted the well of the Revised New Testament, and states their number to be 17291 of which 164 526 are retained from the Authorized Version. The same words thus shown to have been introduced by the Revisers are by the same writer classified as follows:

18,358 are substituted renderings of the Received Greek Text.

1604 are substituted renderings of the Critical Greek Text.

4054 are added renderings of the Received Greek Text.

550 are added renderings of the Critical Greek Text. and

222 are renderings adopted from the Margin of the Authorized Vendering Mr. Wenderla work. The Speeches of the Vene Testament At 55,

1876), p. 573 compared with p. xii, the number of words in the Oil Vosion of the N.T. (the count being based upon the American Bility of the N.T. (the count being based upon the American Bility of the N.T. (the Revised Version,

THE GREEK TEXT OF THE REVISED VERSION.

This subject has been so fully discussed in previous chapters that a summary of the chief points & difference between the traditional text of the Authorized Version and the critical text of the Revsed Version will be sufficient.

1. An infallible text is impossible; for the apostolic autographs are lost, and most of the variances date from early transcription in the first two centuries. Dogmatism may ignore, but cannot deny the fact. Even if we had an infallible text, it would not be available without an infallible interpretation. We must therefore be content with an approximate approach to the original by means of the most executed and conscientious study of the existing documents—i. c., Manuscripts, Versions, and Patristic

⁴ See chapters ii. vi., and especially pp. 253-296.

Quotations. It is best that it is so; for such study keeps Christian scholarship in constant motion, and prevents stagnation, and the idolatry of the letter that kills, while the spirit alone makes alive. The Apostles themselves dealt very freely with the Old Testament quotations, and yet had the profoundest reverence for the Word of God.

2. The history of textual criticism is a gradual ascent from the river to the fountain, from the mediaval to the Nicene, from the Nicene to the ante-Nicene, and from the ante-Nicene to the Apostolic text. This movement began with Bentley and Bengel, and has been steadily pursued by their successors, with a corresponding accumulation, classification, and sifting of material. It is analogous to the Reformation, which went back from the school men to the fathers, from the fathers to the apostles; in other words, from mediæval traditions and corruptions to the primitive sources of Christianity.

3. The traditional text is derived from Beza and other printed editions of the sixteenth century, as these again were derived from a few cursive mannscripts of the Middle Ages which happened to fall into the hands of Erasmus and his successors.

The critical text is derived from the combined use of all the documentary sources which have been brought to light within the last three hundred years, and especially in the present century.

4. The traditional text can be traced through the Byzantine (Constantinopolitan) family of manuscripts to the middle of the fourth century, or the Nicene age.

The critical text can be traced to the third and set ond centuries, or the ante-Nicene age; that is, as neather apostolic source as the documents enable us to go

manuscripts, by Cod. A (Alexandrinus) of the life century (but only in the Gospels), several of the late uncials, and the great mass of the mediæval cursus with some very weighty exceptions; (b) among versions, by the Syriac Peshito in its present revsed shape (whose authority, however, has been weakened by recent discoveries and researches); and (c) among the fathers, by St. Chrysostom (d. 407) and most of the later Greek fathers, who drew from the same Syrian and Byzantine MSS., and therefore cannot

be counted as independent witnesses.

The critical text is supported, (a) by the two oliest MSS., namely, B (Vaticanus) and a (Sinaitect), both of the fourth century; also by Cod. A and ne oldest uncials generally, in the Acts, Epistles, and Apocalypse; and very often in the Gospels by L. T. E, Z (A in Mark), D. C. Q. P. R. X (and even by A in many cases, especially in John); (b) by the provailing testimony of the oldest Versions, viz. the Curetonian Syriac (partly also by the Peslato, the Coptic or Egyptian (especially the Memphitus, the Old Latin, and Jerome's Vulgate; and (c) by the ante-Nicene fathers, especially Eusebius ("the father of church history," d. 340) and Origen (the father of exegesis, d. 254), who were the most learned mean of their age."

Canon Cook (p. 145) admits that both the Memphitic and Thisse

6. The traditional text is abandoned, and the critical text accepted, by all the standard editors of the present century, Griesbach, Lachmann, Tischendorf, Von Geblardt, Tregelles, Alford, Westcott and Hort.'

7. The traditional text is longer on account of interpolations from parallel passages (especially in

Versions which are among the most ancient) most closely agree with B, but accounts for it by deriving them from "the same school and "the same recense", without now proof. He also admits that the MSS, of the the Latin Version "agree with B more frequently than with A., p. 144% and that even the much-landed Peshito" agrees with B sufficiently often to prove that both the translator and the transcriber had before them ancient documents of the same general character" (p. 143).

1) To these may be added such writers on textual criticism as Thomas Shelton Green (in his Developed Criticion), Samuel Davelson (Indheal ("extreme), the two American scholars Abbot and Gregory see the forthcoming Prologomena to the eighth contion of Tischendorf, prepared by the latter with the constant co-eperation of the former), and the ablest critical commentators, as Meyer (prevailingly), Bernhard Weiss on the new editions of Meyer on the Gospels and on Romans, and in his critical monugraphs on the Matthewserampetium and the Marcusevangelium, Dean Alford (in the last editions of his Commentary) Bishop Elbeutt (Commenturnes on the Minor Product proder), and Bush p Lightfoot (Commentaries on Calestians, Philippians, Colorsians, and Philemon). Dean Burgon and Canon Cook claim Dr Serivener on their side. Lut he is identified with the exam of the Econom, and we must want for the third edition of his Introduction. In the second edition (1874), and stell more in his later See Lectures on the Text of the New Testament (1875), he aready departs on some very important cases from the featus exceptus, as in 1 Tim. in. 16; I John v 7, 8, Matt. xvn. 21, xix. 17, Mark vi. 20, xv. 28, Luke za. 2, 4; John v. 4, 5; va. 55 var. 11; Acta xva. 7. Rom. xva. 5; I. Per. in, 15, Heb. iv. 2. Even the loxology of the Lord's Prayer (Matt. vi. 13) he now thinks "can hardly be upheld any longer as a portion of the sacred text 't I cetures, p. 124; compare his bentating judgment in Introd p. 495). An far as known from his publications, Dr. Serivener stands about midwas between Burgon and Cook on the one mie, and Westcott and Hors on the other. It must be taken for granted that, like all other Revisors, he has learned a good deal by ten years counsel with eminent scholars.

the Gospels), supplements of abridged quotation from the Septuagint, liturgical usage, and explana

tory glosses.

The critical text is shorter from the absence of these interpolations. And this is a strong internal evidence of its priority. For additions once mode would not be easily omitted: scribes and purchases being naturally zealous for complete copies. But what is lost in spurious additions is more than made up by greater purity, simplicity, and force.

The number of textual critics who are competent to judge of the principles and complicated details a exceedingly small, even in Germany and England. It takes many years of the most minute and patient

study to master the immense apparatus.

Of the opponents of the Greek text of the Revisers, only two or three have shown the requisite learning and ability to entitle them to a respectful hearing on such questions; but they occupy a neetionary standpoint, and place themselves in opposition to all the authoritative critics of the present century. They swim against the stream, and kak against the pricks. They take the same antagonistic attitude towards the modern school of criticists which Dr. Owen took towards Walton's Polygade Dr. Whitby towards Mill's Greek Testament, Fax and Iselin towards Wetstein, Mattheei towards Gries bach; and the result of the opposition will be the same. The Council of Trent anathematized all the doctrines of the Reformation, and the Inquistres condemned the science of Galileo Galilei; but Protestantism still lives, and the earth still moves.

reactionary critics and anti-Revisionists labor under a delusion. They profess to defend the old fort, but there is an older fort still. They appeal to the fathers of the dark ages, but not to the grandfathers of the Apostolic age. If they proceed a little further in the search for the "evangelic verity," they will arrive at last at the same conclusion as the Revisers, and will shake hands with them over the oldest and purest attainable text, which they equally revere and love as the infallible standard of the Christian faith and practice.

" Le konnet der dur ei ge Geset auf Wegen der Erfahrung -Durch Lebertrefrungsgrund zum Quell der Offenbarung,"

Norw. The champions of the textus receptus make special efforts to undermine the value of Codd. It and R, which are the most weighty witnesses against it. They feel that they are the very best sources of the text unless they can be proven to be the very worst on Dean Bargen puta the case). It and R are admitted to be the oldest known MNS, as well as the most complete; It being the only complete MS, of the New Pertament among the unctals, and B complete as far as High in 14, including the Catholic Epistles, which follow the Acts, though not the Pastoral Epistles. That both are also remarkable for brevity. Now the question arises. Is this brevity due, in the great majority of cases, to non-interpolations (and hence a proof of greater parity), or to ourseless and mutilations? All the critical editors from Catashach to Hart take the former view, the opponents of the Revisers' text take the latter,

The most recent attack upon these MSS hads from the scholarly pen of Canon F. C. Cook (editor of The Speaker's Commentary), who tokews in the track of Dean Burgon (without his dash and andacity, but with more moderation and courters). In his book, The Revised Lersion of the First Three Coupels, London, 1982, he derives the omissions of X and B partly from "extreme haste," partly (and this was never done before) even in an heretical bias. He conjuctures that X and B are the only remaining interiors of the fifty MSS, of the Holy Scriptures which Coustantine the Great requested Eusebius to provide "on carefully prepared parchiments or vellans, in easily legible characters, and in portable and convenient form," for the rapidly growing churches of Constantinople or

New Rome (Eusebius, Vita Const. iv. 36, 37). This would definite for the date of these MSS, between the year 330, when Constants for we founded, and the year 340, when Rusetius died. (Cook here differs wanty from Dean Bargon, who, in his The Last Twelve Verses of S. Hart. At, p. 293 sq., had categorically denied the Eusebian origin of B, and assemble on what he considered 'infallible notes of antiquity, that X was nation from fifty to one his dred years later. "I am tuily persuaded he was "that an interval of at least half a century, if not of a tar greater spaced years, is absolutely required to account for the marked dissimilaries to tween them." But Canon Cook further assumes up. 161 sqq. that the MSS, were not only hastily, but "carelessity," prepared, under the discontion of Eusebius and under the influence of the Arisin heresy to what Eusebius leaned, and which was in the ascendency in the later years of Constantine (who, it is well known, was baptized by an Arian redoop.

In reply to this hypothesis of Canon Cook we offer the following dye-

- 1. There is no evidence whatever of a Easebian recension of the test, much less than for a Syrian recension, which Dr. Hort makes extractly plausible, but which Canon Cook, with Dean Burgon, atteriv denies
- 2. Losebus was, we may say, a latito linaring in his age but to doctrinal Arms, although after the Nicene 1 operal be connected hand with the Arms party, and he certainly would not have darest 1 promitive sacred text in the interest of dogma. Set the exhaustive arms of Bishop Lightfoot in Smith and Wace. Inchonery of Christian by group, in 308-348, especially p. 347, where he says. "If we except the usual written before the Colonell of Nicea in which there is occasionally made looseness of expression, his language is for the most part strictly where or at least capable of explanation in an orthonox sense."
- 8. X and B, in the two strongest passages which hear on the divinity of Christ, favor the more orthodox reading—namely, John t. 18 (propositive \$203), instead of hipopopyrig veug), and Acts XX. 28 (the realize it is \$203), he neptemorhouro did rob dipartog rob ofton, instead of the representation of the passage a subsequent corrector of X put and above \$200. It is very surprising, by the by, that such a school of art for Cook should suppose that "the asterisks" after X and B, which must be that hand, "mean that the reading in the text was noted as in error of a critical scholar at the time when the minute ript is as weather. In the particular case of which he is treating, as is printed out in the Charcle Quarterly Review "for October, 1882, p. 136, they mean that we reading ecooria; in Luke in 14 was changed to colored in X by a ser-

rector of the seventh century, and in B by a corrector of the tenth or eleventh century at the earliest (so Tischendorf), or rather of the fifteenth, according to the Roman editors.

- 4. The baste with which, according to the order of Constantine, the fifty copies were to be prepared does not necessarily imply culpable carelesaness, on the contrary, it is incompatible with the express direction of Constantine to employ * calligraphers thoroughly acquainted with their art," as also with the costliness and beauty of the materials used, the care and grace of the handwriting, by which R and B confessedly excel all other MSS. They are indeed distigated by many errors, but such are found in greater or less number in all ancient MSS, and were as may obtain a modern typographical errors, moreover, both R and B contain many valuable corrections by fater hands.
- is a and B are sufficiently different in the arrangement of books and in a great many characteristic readings to justify the conclision that they are independently derived from distinct originals. "They are constitution of sisters." This makes their concurrent testiment all the stronger. This result is not at all affected by the interpretation of the terms remain an exception of the Mess ordered by Constantine, which are usually understood (by afontfancer and traditions), but which teams of these or four sheets (termines and quatermoses), but which Canon Cook (with Visiterbach and Von Gelhards) refers to the three or four vertical columns respectively of the Valiena and Smartic Mess. Emebrus would not have sent two different texts to the emperor, and still less if, as Cook assumes without a shadow of proof, he was the other of a recension.

I had some correspondence on this subject with Dr liven Abbot, a most carried student of the ancient MSS, and I am permitted to add the following extract from his letter. "The representations of Canon Cook as to the extreme leaste and carriessness with which R and B were written are greatly exaggerated. The Vatican was more carefully written than the Smattic, which has a rather no sual number of omissions from home-of-leuten. But in both of these MSS, the transcriptional errors dominish but little their value for critical purposes, as most of them betray their character at once, and cause no more difficulty or uncertainty than the typographical errors in a printer's first proof. Leaving out of view the obviously accidental omissions from the occasion just mentioned, most of the no-called comissions from the occasion just mentioned, most of the no-called comissions from the occasion just mentioned, most of the no-called comissions from the occasion just mentioned, most of the no-called comissions from the occasion just mentioned, most of the no-called comissions of unchair one in these MSS, when critically examined, on the principles which would guide us in determining the text in the case of an ancient classical author, afford the clearest evidence

of the remarkable freedom of their text from the glosses and anterpotentions which vittate so many of the later MSS. In most of the important cases where they present a shorter text as compared with the great majority of MSS., their testimony is so corroborated by our other class adependent authorities—ancient versions and quotations by early laters—and by internal evidence, as to demonstrate the pre-eminent raise of these MSS, especially in questions of omission or addition."

SELECT LIST OF TEXTLAL CHANGES.

Comp. here ch. v. p. 183 sqq.

I. OMISSIONS FROM TEXT WITHOUT MARGINAL NOTE.

Matt. i. 25 . "her firethorn" son (rou vidu nà ring ran aparence.), for viou, "a son."

Omitted by S, B, Z, 1, 33, and, b, c, g, k, Sah., Cop., Cur. Sye etc. ported by Pesh. Syr., C, D, and later operats (A is here waning) to serted from Luke ii. 7, where all authorities have it ("ubi news with an mutaceit," says Tischendorf). Some trace the omission to dogmatic meets in the perpetual virginity of Mary, as "firstborn" seems to maps in birth of younger children, but why then was Luke ii. 7 left unitaries!

Matt. n. 18 . "lamentation and" (3pippog kar).

Omitted by S, B, Z, 1, 22, Itala, Vulg., Sab., Cop., Pesh. Syr., Jena Syr. Justin M. Inserted from the Septingint, Jer. xxxi (xxxxii), 15 to coplete the quotation.

Matt. v. 44 "bless them that curse you, do good to them that hate po ...

which despatefully use you and,"

These beaut, ful words are undoubtedly genuine in L. ke vi 27, 28 and have been inserted here in whole or in part by later authorities, contribute to the testimony of N, B, 1, 22, 209, Itala, Vulg., Cop., Cur. Syr., Thorital Athenag., Clem. Alex., Orig., Euseb.

Matt, xx, 16 "for many be called, but few chosen,"

Omitted by S. B. L. Z. Sah. Cop. (The Cureton Syr. Are a.) is serted by Western and Syrian authorities (also by Origen) from Mail 111. 14, the close of a similar parable (πολλοι γόρ εισιν κλητοι, ωλ το δι εκλεκτοι), where all authorities have the passage.

Luke xxin, 38; "in letters of Greek, and Latin, and Hobrew,"

Omerted by X^O, B, C*, L, a, Sab., Cop., Cur. Syr, but added by her authorities in whole or in part from John xix. 20. In justice to the remerous witnesses for the clause (several uncials, all cursives, Itala [exapt a], Vulg., Peeb., Cyr, of Alex.), it deserves a place on the margin.

Acts 1x. 5, 6: "it is hard . . . said unto hom."

Omitted in all Greek MSS., interpolated from Acta xxn. 10; xxvi. 14 (rest by the Vulgate and then by Erasmus).

Rom. vin. 1 "who walk not after the flesh, but after the Spirst."

Derived from ver. 4, where the words are genuine.

I Cor. xz. 21. "take, cat" (haffire, payers).

Omitted by X. A. B. C. D. E. F. G. d. c. f. g. Sah., Cop., Armen. Inserted from the parallel passage in Matt. xxvi. 26. "Broken" (xxwia-row), being better supported, is retained in the margin.

1 John v. 7, 8: "in heaven, the Father, the Word [sic"], and the Holy Chart and these three are one. And there are three that hear scannes in earth,"

Contrary to the context and the trinitarian terminology (which would require " the Son," instead of " the Word"), not found in any Greek MS. before the fourteenth or fifteenth century, nor in the generate text of any succent translation, nor in any lectionary, nor Greek patretic quotation, and universally given up as a clumsy interpolation (probably from a Latin gloss, derived perhaps from Cyprian, on the assumption of a purely fanciful analogy to It was nest printed in the Complutensian Polyglot, 1514, and in the third edition of Erasmus (1522, against his better judge cor), from which it passed into the leafus receptus. Every consideration of trath and history requires the expulsion of these sparious witnesses from the text. The doctrine of the Trinity needs no such support, and could unity be injured by it. See p. 136 agg, and 192 sq., also l'ischendorf, and the notes of Asford, and Wordsworth milec. I add a note from Dr. Hort. (Select Rendings, 0, 104): "There is no evidence for the inserted words in tireek, or in any language but Latin, before the fourteer th century, when they appear in a Greek work written in defence of the Roman commission, with clear marks of a translation from the Vulgate. For at least the first four conturies and a half Latin evidence is equally wanting, Testallian and Cyptian use language which renders it morade certain that they would have quoted these words had they known them, Cyprian going so far as to assume a reference to the Trinity in the conclusion of verse 8 c'et sterum de l'atre et l'also et Spiritu Sancto scriptum sat Et tres unum sant'), as he elsewhere finds 'sacramenta Translatis' in other occurrences of the number three (Hom: Oral, 34), and being followed to his interpretation more explicitly by Augustia, Facanshis, and others. But the evidence of the third century is not exclusively negative, for the treatise on Rebaptism contemporary with Cyprian quotes the whose pasmore simply thus (15 cf. 19 , quia tres testimonium perhibent, spiratus et squa et sangues, et ests tres unum sunt." The selence of the controversial

writings of Lucifer, Hitary, Ambrose, Hieronymus, Augustin, and other carries forward the adverse testimony of the Did Latin through the foorth into the fifth century; and in 449, shortly before the Louncil of Chalcedon, Leo supplies positive evidence to the same effect for the koman text by quoting verses 4-8 without the inserted words in his epoch to Flavianus (Lp. xxviii. 5). They are absent from the Latin Volume, according to its oldest MSS...am. fu [Cod. Amiatinus at Florence, and tole Fuldensis at Fuldar), and many others, as also from the (Vingaio text of the Gallican (Laxentl) Lectionary."

Rev. 1.8. "the beginning and the ending" (apxh kas rikot).

Supported by 8.*, Vulg., Cop., and a few cursives, but absent in X. A. B. (Ap.), C. P. Syr., Aeth., Arm., Ambrose, Primasius, and most cornect inserted from ver. 17 and xxu. 13, as an explanation of "the Aspha and the Omega."

Rev. v. 11. "I am Alpha . . . last. and" (Eyw cm).

Omitted by N. A. B. C. Valg., Cop., Syr., Acth., Arm., and about the cursives, inserted from xxii. 13; comp. also i. 8 and 17.

The following list includes the more important remaining examples, and will well repay a critical examination. Matt. xv. 8: xx. 7, 22, 23, 122, 18, xxvii. 35; xxviii. 9. Mark vi. 11, vii. 8; xiii. 14, xiv. 27 7: Labo iv. 8, 18; v. 38, ix. 10; xi. 44, 54; xix. 45, xx. 23, 30, xxiii. 64, 68 xiii. 1; John i. 27; iii. 15; v. 16, vi. 11, 22, 51; x. 12, 13, 26; xi 41 xv. 45; xvii. 12, Acts ii. J0; iii. 11; vii. 37, x. 6, 21, 32; xv. 24, xviii. 21, xii. 8, 22, 25; xxiii. 9, 20, 30, xxiii. 9; xxiv. 26, xxvii. 30; Rom ix 28, xii. 8, 22, 25; xxiii. 9, 20, 30, xxiii. 9; xxiv. 26, xxvii. 30; Rom ix 28, xii. 14; 4 Thess. ii. 1; 4 Tim. iv. 12, xii. 5; Heb. vii. 10, xii. 21, xii. 5; iv. 1, 22, 23; iii. 36, iv. 3, 14, 2 Pct. iii. 10, 4 John ii. 7; iv. 3, v. 15, form ii. 9, 13, v. 14; xii. 1, 17; xiv. 5; xv. 2; xxii. 24.

II. PASSAGES OMITTED FROM TEXT, BUT TRANSFERRED TO THE MADES.

Matt. vt. 13. The dexology of the Lord's Prayer: "Many author statement but with variations, add for thine so the Linguistics and to power, and the glory, forever. Amen."

See the authorities on p. 186 sq.

Luke 1, 28 " blessed art thou among women,"

Inserted from ver 42, where all authorities agree,

down v. 4, 5 " wenting for the moving of the water. For an approved down at a certain season into the pool, and traubled the water whereast then first after the troubling of the water stepped in, was made who of whatsoever disease he had,"

A popular superstition, for which John should not be held responsible. The authorities for the interpolation vary, which always looks suspicious. See p. 187 sq. Even the conservative Dr. Scrivener thinks it "well-nigh impossible, in the face of evidence so ancient and varied, to regard it as a genuine portion of St. John's Gospel" (Six Lectures, etc., p. 158).

Acta viii. 87: "And Philip . . . Son of God."

The baptismal confession of the eunuch inserted wholly or in part from old ecclesiastical usage. See p. 191.

III. DOUBTFUL SECTIONS RETAINED IN TEXT, BUT WITH MARGINAL NOTE, STATING THE FACTS IN EACH CASE.

Mark xvi. 9-20. The evidence for and against is given on p. 189 sq., in the critical apparatus of Tischendorf, Tregelles, and in the second volume of Westcott and Hort. On the conservative side, see Burgon and Scrivener. John vii. 53-viii. 11.

The pericope of the woman taken in adultery. See the discussion, p. 189 sq.

According to the judgment of the best critics, these two important sections are additions to the original text from apostolic tradition.

IV. Substitutions.

Matt. x. 4 (and Mark iii. 18): "Simon the Cananæan" (Καναναίος, from an Aramæan word meaning "Zealot;" compare Luke vi. 15; Acts i. 13), instead of "the Canaanite" (Κανανίτης).

None of the apostles belonged to the race of the Canaanites.

Matt. xix. 17: "Why askest thou of. V.: "Why callest thou me good? me concerning that which is good? (τί με λέγεις ἀγαθύν;) There is (τί με ἰρωτῆς περὶ τοῦ ἀγαθοῦ;) none good but one, that is God (οὐδεὶς One there is who is good (εἰς ἰστὶν ἀγαθύς, εἰ μὴ εἰς, ο Θεύς)."

The old text is conformed to the parallel passages, Mark x. 18 and Luke xviii. 19, and is retained in margin. Dean Burgon recklessly calls the Revisers' reading an "absurd fabrication," and Canon Cook (p. 92) unjustly traces it to "doctrinal bias and Alexandrian subtlety;" but it is well supported by the oldest authorities, N, B, D, L, Cur. Syr., Cop., Vulg., Orig. (who expressly vouches for the first clause), Euseb.; it is adopted by Tischendorf, Tregelles, Westcott and Hort, and even by Scrivener (Six Lectures, p. 180). It gives excellent sense, and sheds new light on the whole conversation with the rich young ruler, whether we assume that the ruler asked two questions and received two answers, or that Matthew gives this form to bring out the true sense. The ruler (from a

purely humanitarian and moral standpoint) had asked Christ (ver. 16) "what good thing" he should do to have eternal life; and Christ directed him to the supreme source of all goodness, God himself, and thereby struck at the root of his besetting sin, the love of riches (ver. 22).

Mark i. 2: "As it is written in O. V.: "As it is written in the Isaiah the prophet (ἐν τῷ Ἡσαῖᾳ prophets (ἐν τοῖς προφήταις)." τῷ προφήτη)."

The old text is evidently a correction to suit the quotation (verses 2 and 8), which combines two prophetic passages, Mal. iii. 1 and Isa. xl. 8; but Mark mentions Isaiah as the older and more important of the two prophets, who struck the key-note to the later prophecy of Malachi. The revised text is amply supported (by \aleph , B, D, L, Δ , 33, Itala, Vulg., Cop., Pesh., Iren., Orig.), yet the Revisers put the *textus receptus* on the margin.

Mark iii. 29: "Whosoever shall ol. V.: "He that shall blaspheme blaspheme against the Holy Spirit against the Holy Ghost, hath never forgiveness, but is guilty of an eternal sin (ἀμαρτήματος)." nal damnation (judgment, κρίσεως)."

An important change, which sheds light on the sin against the Holy Spirit, and suggests the reason why it is unpardonable. It may culminate in an act of blasphemy, but it ends in a state of absolute hardening and final impenitence or perpetual persistence in sin. As long as sin continues, guilt and punishment continue; there can be no pardon without repentance and cessation from sin. $K\rho i\sigma \epsilon \omega c$ is supported by A, C. Syr.; $\dot{a}\mu a\rho r i\mu aroc$ by R, B, L, Δ , Itala, Vulg. (Some MSS. read $\dot{a}\mu a\rho r iac$, another early correction.)

Luke ii. 14. The angelic anthem. On this much-disputed passage (εὐδοκίας οτ εὐδοκία), see p. 195 sq. The old rendering, "towards men," is wrong, at all events (instead of "among men," ἐν ἀνθρώποις); but the Revised Version is not wholly satisfactory in rendering the genitive εὐδοκίας, "in whom he is well pleased." This periphrase destroys the terse brevity in the threefold parallelism of the Greek (δύξα corresponding to εἰρήνη, ἐν ὑψίστοις to ἐπὶ γῆς, and Θεῷ to ἐν ἀνθρώποις εὐδοκίας). "Among men of his [God's] good pleasure" would be shorter than the R. V., and more correct than the "bonæ voluntatis" (men of good-will) of the Vulgate; but the Revisers wished to conform to the rendering of the verb εὐδοκέω in Matt. iii. 17; xvii. 5.

John i. 18: "God only begotten" ($\mu o \nu o \gamma \epsilon \nu \dot{\eta} \varsigma \Theta \epsilon \dot{\sigma} \varsigma$) was originally adopted by the Revisers in the text (as in Westcott and Hort), but afterwards relegated to the margin, and the common reading, "the only begotten Son" (\dot{v} $\mu o \nu o \gamma \epsilon \nu \dot{\eta} \varsigma v \dot{\iota} \dot{\sigma} \varsigma$), retained in text (as in Tischendorf, and as sug-

gested by the American Committee). The evidence is nearly equally balanced. See p. 194 sq., and the special discussions of Dr. Hort and Dr. Abbot there quoted.

Rom. v. 1 "let us have (¿χωμεν) peace with God," for " we have " (¿χωμεν). See p. 197.

1 Tim. in. 16. "He who was manifested in the flesh;" for "God was manifest in the flesh,"

On the difference of reading between by and Side, see p. 199 aqq., and an attacle by Dr. William H. Ward in the Bibliotheen Sucra, Andover, Mass., for Jan. 1865.

Rev. xvii, 8 "how that he (the beast) was, and is not, and shall come" (or "be present"); for "that way, and is not, and yet w."

A manifest improvement, kac mapioral (8, A, B, P, forty cursives), for earning form, which is an error of transcription, and makes noticine.

V. PASSAGES GAINED BY THE REVISION.

1 John it. 23: "He that confesseth the Son hath the Father also" (δ όμολογών τον υιὰν και τον πατιρα έχει).

A very important passage, supplementing the preceding clause, lost in the Greek textus receptus by homoteleston (ive stands at the end of each clause in verse 23); italicized in the A.V. (which inserted it from the Latin Valgate, "qui constitute Filium, et Patrem habet"), amply sustained by the best unrial MSS, and restored by Lachmann, Tischendorf, Tregelles, Westcott and Hort. See p. 183.

Acts tv. 27. "in this city" (is ry reblet rabes), sustained by S. A. B. D. F. Vulg., Syr., Sab., Cop., Eas., Chrys., Iren. (Lat.), Tert., Lavit., Hit.

Acts viii, 10. "This man is that power [better, 'Pewer'] of God which is called (salarpery) Great." salar pery is important to characterize the boastful title as a self-designation of Simon the sorecer, and rests on the authority of the oldest MSS, (N. A. B. C.), versions, and fathers living).

Acta vis. 7. "The Spirit of Jesus suffered them not." Insoch is well sustanced and adopted by the best editors.

Acts xx. It "as for as Asia" (dypt rig 'Asiac). This is supported by many authorities, but not by & and B, and omitted by Tisch, in his eighth edition.

Cal. 1, 6 "bearing fruit and increasing " equi abfavoutror), supported by 2, 4, B, C, D, Ital., Valg., Sub., Cop., Syr., etc.

1 These, iv. 1 "even so ye do walk" (coding can reperseries), supported by X, A, B, D*, F, U, Ital. Valg., many cursives, and versions. Internal as well as external evidence favors the addition.

James iv. 12: "and judge" after "lawgiver." The omission of rai $\kappa\rho\iota\tau\dot{\eta}\zeta$ is perhaps owing to homeoteleuton (see $\nu o\mu o\vartheta \dot{\epsilon}\tau \eta \zeta$). Tischendorf and Westcott and Hort likewise retain it with N, A, B, P, Syr., etc.

1 Pet. ii. 2: "that ye may grow thereby unto salvation" (είς σωτηρίαν). Abundantly sustained by N, A, B, C, K, P, Vulg., Syr.

1 John iii. 1: "and such we are" (kai $l\sigma\mu\nu\nu$). We are not only called $(\kappa\lambda\eta\Im\tilde{\omega}\mu\nu\nu)$, but we really are children of God.

N, A, B, C, P, and many cursives have καί ἐσμεν, and the Vulg. et sumus. Jude 25: "before all time" (πρὸ παντὺς τοῦ αἰῶνος). Well sustained by N, A, B, C, L, Vulg., Syr.

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Rev. i. 8: "God" after "the Lord."

All uncial MSS, of the Apoc. read κύριος ὁ θεός, "the Lord God," instead of ὁ κύριος.

Rev. iii. 2: "before my God" (ἐνώπιον τοῦ Θεοῦ μου), instead of "before God."

Rev. viii. 7: "and the third part of the earth was burnt up" (καὶ τὸ τρίτον τῆς γῆς κατεκάη).

This important clause dropped out from the repetition of rai rò rpirov. Rev. xiv. 1: "Having his [i. e. the Lamb's] name, and the name of his Father," instead of "having his Father's name." The words airoù rai rò öνομα dropped out from homæoteleuton (öνομα twice), and have been restored with the best authorities.

Rev. xx. 14: "even the lake of fire" (ἡ λίμνη τοῦ πυρός).

The words lost in the textus receptus are sustained by N, A, B (Ap.), P., Vulg. (best MSS.), Sah., Syr., Hippol., Andr., Areth., and many cursives.

SELECT LIST OF IMPROVED RENDERINGS.

Far more numerous than the textual changes are the corrections of errors, inaccuracies, and inconsistencies of the Authorized Version, which have been discussed in chap. vii. pp. 347-364. These improvements occur in almost every verse, although a superficial reader would hardly notice them. We must confine ourselves to a selection of various kinds.

MATTHEW.

Matt. i. 18: "When his mother Mary had been betrothed (μυηστιυ-Θείσης) to Joseph;" for "espoused to Joseph." The betrothal preceded the discovery, the espousal followed it; but after betrothal, unfaithfulness on the part of the woman was deemed adultery.

L. 20. "an angel of the Lord" (Gabriel; see Luke i. 26); matead of "the angel of the Lord."

One of the manmerable cases where the Authorized Version (under the influence of the Latin Vulgate, which has no article) diffegards the article either by substituting the definite for the indefinite, or cice rever.

L 22 "spoken by (σπό) the Lord through (fig) the prophet;" for "spoken of the Lord by the prophet."

Important distinction between the primary agency of God and the accordary or instrumental agency of man, in inspiration. The American Committee desired to carry this distinction through (see Appendix No. V.).

1. 23 "the virgin" (i) maphinog); for "a virgin."

The Virgin Mary is meant by the Evangelist, who so understands the prophecy of Immanuel in Isa, vii. 14. See note on Matt. i. 20. Mark also the studious trival arrangement which has been adopted throughout (as first suggested by the American Committee) in the poetical quotations from the thid Testament, to indicate the metrical structure and the parallelism of Hebrew poetry. Much of the beauty of the Bible is lost to the common reader by the usual typography, which prints poetry like prose, and cuts up the prose into verses.

11. 2 "to worship him," with margin (Am. Com.).

Probably here in the sense of religious adoration; wet the American Committee is right in directing attention to the fact that the Greek verb whooveness denotes an act of hotnage or worship (usually by kneeling or prostration), whether paid to man (as in Matt. xxiii, 26, comp. Sept. in Gail, xhii 6, hos ph's brethren kneeling before Joseph; xiviii, 12, Joseph before Jacob) or to God (as in iv. 10). The English verb "to worship" was formerly likewise used in a wider sense (as in the Anglican marriage pervice. "with my body I thee worship"), but is now confined to zets of divine adoration.

II. 6 "which [better 'who'] shall be shepherd of maric romani) my people fernel " for "that shall rule my people fernel."

The torick includes both rating and feeding.

11. It "And they came into the house and saw the young child with here his mother, and they fell down and worshipped him " (or more hisraily " and coming note the house they saw . . , and falling down they worshipped him," sor iktories . . . sidor . . . son missional money possessions; for " when they were come . . , they saw . . , and fell down . . ."

II. 16: "and slew all the male children" (roνς παιδας); for "all the children."

The Authorized Version doubles the number of the slaughtered innocents and the cruelty of the act. The Geneva Version has "male children," and the Vulgate pueros. Herod had nothing to fear from the female children. In the same verse "borders" for "coasts," which is now contined to the seashore. This change is made throughout.

II. 17: "by [better 'through'] Jeremiah;" for "by Jeremy."

The Authorized Version varies—as in many other proper names—between Jeremiah, Jeremias, and Jeremy. This inconsistency is indefensible. The proper rule is: Hebrew spelling for Hebrew names, Greek spelling for Greek names, with few exceptions where usage has invariably fixed two forms (as Jesus and Joshua, Mary and Miriam, James and Jacob).

III. 3: "by Isaiah the prophet" (the order of the Greek); for "by the prophet Esaias."

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Another variation of spelling: Esaias (Greek) and Isaiah (Hebrew). So Elijuh and Elias. See ii. 17.

III. 4: "Now John himself" (αὐτὸς δὲ ὁ Ἰωάννης); for "And the same John."

III. 4: "his food" $(\tau \rho o \phi \dot{\eta})$; for "his meat."

"Food" is more comprehensive, but the English Revisers often retained "meat" where the American Revisers would have preferred "food." The Authorized Version has "food" about forty times in the Old Testament, but only four times in the New Testament, and "meat" about sixty times in the New Testament.

III. 6: "They were baptized in the river Jordan" (ἐν τῷ Ἰορδάνη ποταμῷ); for "in Jordan." ποταμῶ is added by Lach., Tisch., Treg., W. and H.

The Authorized Version, contrary to English (and Greek) usage, omits the article before the river Jordan. The English Revisers have restored it, except in the phrases "round about Jordan" and "beyond Jordan;" the American Revisers would have preferred the article all through. The question of baptism was scarcely raised in the American Committee. All agreed that it was best to retain the Greek word which has long since been naturalized in English (like so many other Hebrew and Greek words), and to leave the controversy about the mode (immersion, pouring, sprinkling) to exegesis and church history.

III. 7: "Ye offspring (γεννήματα) of vipers;" for "O generation."

III. 11: "with water," with marg. "Or, in."

The marginal rendering, being more literal (iv voari), should have been put in the text, as recommended by the American Committee (Appendix

No. IX.). So in the last clause of this verse. Luke differs from Matthew by using simply the dative ((car)) of water-baptism; but when speaking of the baptism of the Spirit he likewise uses the preposition (or mringari, iii. 16 Acts t. 5., xi. 16).

III. 12. "threshing-floot" (τήν ἄλωνα); for "floot,"

The Eastern threshing-floor is meant, or the circular space on the farm where the grain is trodden out by oxen or horses. "Fau" (ro wroot) should have been changed into "winnowing-shovel."

111, 15 "Then be suffereth lum" (rors apigoto auros); for "then be suffered him."

111. 17. The rendering of this verse has been retained, except "out of the heavens" (or row or parriar), for "from heaven." But the Committees labored long on the phrase or of obligant (Hebraizing construction, 2 727, which means literally, "in whom I delighted," or "with whom I was (instead of am) well pleased." The norist refers to some definite act in the past when the Son assumed the office of Mediator and Saviour, and under this character became the object of the Pather's delight. Comp. xii. 18 (from Isa. xiii. 1), where rocompary is parallel with operator, also xi 27, John xvii. 24, Eph. i. 4.

IV 21 22, and often "boat" (πλοΐον, πλοιορίον, used in the Gospels of small fishing-vessels on the lake of Galilee); for "ship."

IV. 24. "epileptic" (nekapetalle person), for "benedec" (moonstruck).

Eptlepsy was traced to the unfluence of the moon, or of each spirits. In the same serse the inaccurate rendering, "passessed with devils" (for important operate) is retained but with the marginal alternate "demonates," which ought to have been jut into the text, since there is but one Devil, with a good many demons or each spirits under his control. See American Appendix No. VIII. The word "imparic" now denotes an insume person, which is not the meaning of or hyperalogical correspondence.

V. 15 "Neither do men light a lamp (λιχνον) and put it under the bushel, but on the stand ' λιχνιαν), for "candle" and "candlestick."

The portable lamp supplied with oil was used by the Jews, and is still used in the East instead of the quotle. The seven-armed candlestick in the temple was supplied with oil-lamps. "Lamp-stand" (Conunt, Noyes, Davidson) would be better than "stand," though the preceding "lamp" prevents any ambiguity.

- V. 21: "It was said to them of old time" (τοῖς ἀρχαίοις); instead of "by them." So also ver. 33.
- VI. 2, 5: "They have received their reward;" for "they have their reward." The Greek is not exoust, but an expect any more.
- VI. 9-13. The LORD'S PRAYER. No less than six changes. They have given by far the greatest offence, which might have been avoided if they had been put on the margin; but the Revisers sacrificed prudence and expediency to a conscientious sense of duty. The changes are as follows:
- 1. "As in heaven, so on earth;" for "in earth, as it is in heaven." Required by the order of the Greek ($\dot{\omega}_{\mathcal{C}}$ is oùpasse, sai in $\dot{\gamma}\eta_{\mathcal{C}}$), and by the direction of the petition from the divine will in heaven to its accomplishment on earth. The same order in the Old Version, Luke xi. 2 in text (in the Revised Version on the margin).
- 2. "Our daily bread" is retained in the text, but "our bread for the coming day" is put in the margin, as the correct rendering of the Greek. But we do not need to-morrow's bread "this day." I prefer the American margin, "our needful bread." The derivation of the difficult ἐπιούσιος (either from ἐπιέναι through ἐπιών, ἐπιοῦσα, or from ἐπεῖναι, as a compound of ἐπὶ and οὐσία) is elaborately discussed by Lightfoot in the Appendix to his work on Revision, p. 195-242. Meyer, in loc., like Fritzsche and Lightfoot, derives the word from ἐπιίναι, "to-morrow's bread," and objects to the derivation from ἐπεῖναι that it would require ἐπούσιος. But this is refuted by such examples as ἐπίορκος (connected with ἐπιορκίω), ἐπιεικής, ἐπίουρος, ἐπιόγδοος. Dr. Weiss, in the seventh edition of Meyer's Matthew (1883), dissents from him, and explains: "the bread which belongs to our daily need," thus sustaining the American margin. Origen, Chrysostom, Tholuck, Ewald, Bleek, Keim, and Holtzmann adopt substantially the same view.

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3. "As we also have forgiven [literally, we forgave] our debtors;" for "as we forgive our debtors." There is here a difference of reading, ἀφήκαμεν οτ ἀφίεμεν. The aorist implies that we must have forgiven our debtors before we can consistently ask forgiveness from God. In the parallel passage, Luke xi. 3, all authorities read the present tense, "We forgive," which gives as good sense, and implies simultaneous or habitual forgiveness to our neighbor."

¹ Meyer and Weiss defend ἀφήκαμεν: "Jesus setzt mit Recht voraus, dass der Gläubige, welcher Gott um Schuldenerlass bittet, bereits denen verziehen habe (Sir. xxviii. 2π, Mark xi. 25), welche sich an ihm verschuldet

4. "Being us not into temptation," for "lead us not" (Vulgate, se nos induces, etc.). So also in Luke xi. 4. The former verb better expresses tion is a pipe (from elapiou), and may refer here more to outward circumstances, while "lead" (which would require stanyaygt, from stanya) is a stronger word, and implies action on the consenting will. The slight change relieves the petition of a difficulty which is often felt, and is apt to lead into error. God cannot directly and inwardly (through our will) tempt us (Jan. t. 13)-t. e., solicit us to sin but he may permit us to get into tempting positions which are maler the control of his providence, eropiow is, with this exception, and in Laike vi. 4, always in the Antherized Version rendered to bring in (with eig, to bring into, or to). Luke v. 18, 19, xii. (1; Acts xvii. 20, 1 Tim. vi. 7, Heb. xiii. 11. The Revised Version carries the same rendering through all the passages, and uses "lend" for dyw (Rom, 11, 4), or awdyw (Matt. vii, 13, 14), but it is inconsistent in rendering sidayw (with and without erg) like sidespo, to brong, Luke ii. 27; xiv. 21; John xvii. 16; Acta vii. 45; xxi. 28, 29, 37; Heb. i. 6), matead of to lead, to lead into (as in Acts ix. 8).

5. "Deliver us from the evil one" (i. s., Satan, the great tempter), with margin, "th, ced," for "from ced." This is the most serious and most impopular change in the whole book. It is especially offensive to those who are disposed to deny the existence of a personal devil although no one can deny the existence of many devils in human shape."). But Canent Cook, also, in the name of high Anglican orthodoxy, strongly protests against the innovation. The Greek (row mornpoor and persons with owe)

haben, und gubt dem Iteter dadurch Anlam zur Selbetgrufung, ih er das much gethan und sich dadurch als ein erchtes Gotteskind breedhit habe, wie er allein dies Gebet sprechen kumi,"

Meyer and Werse, in loc. " tott führt in Versuchung, in so fern die verzuchlichen, d. i. die eur Sunde Anlane gebenden lagen und l'instände durch ihn, vermage seiner Regierung hergestellt werden, und es also von Gott geschicht und er es mucht (1 Kor. x. 13), wenn der Mensch in soliche Seelenge-fichren geräth. . . . So lost sich zugleich der schrinkere Widersprüch mit Jak, i. 13, wo von der subjectiven, inneren Versuchung die Rede ist, deren wirkendes Princip nicht Gott, sondern die eigene Regierde ist. In letterne liegt auch beim Günbigen vermage seiner vand, (xxvi. 41, t. al. v. 17) die grosse attliche Geführ, welche dieses Gelet immer weister nothwendig mitcht."

As Goethe admirably says of the Rattonnists.

" Den K sen sond sie los, Die Bosen sind gebiseben."

I fie speaks of " the extreme surprise and grief" which this change has

admits of both the masculine and the neuter rendering; and hence the Revisers retain the old as an alternative in the margin. The case involves the following points:

- (a) In nearly all the passages ὁ πονηρός, as a noun, designates Satan, who is emphatically the Evil One, the Wicked One—namely, Matt. xiii. 19, 88; Eph. vi. 16; 1 John ii. 18, 14; iii. 12; v. 18, 19 (probably also Matt. v. 87; John xvii. 15; 2 Thess. iii. 8); while τὸ πονηρόν, as a noun, occurs only twice in the New Testament—Luke vi. 45 and Rom. xii. 9. In Matt. v. 39 ὁ πονηρός is used of an evil man.
- (b) The preposition $\dot{a}\pi\dot{o}$ with the verb $\rho\dot{v}\epsilon\sigma \Im a\iota$ more naturally suggests a person, the preposition $\dot{\epsilon}\kappa$ a danger, but not necessarily.

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- (c) The close connection of "not" and "but" $(\mu \acute{\eta} \ldots \acute{a}\lambda\lambda \acute{a})$ favors the masculine rendering. And this is strengthened by the fact that Christ shortly before came out of the mysterious conflict with his great antagonist. Hence there is great force in the petition in this sense, "Bring us not into temptation, but deliver us from the Tempter," i. e. from the power of him who is the author of all ain and misery in the world. Several fathers remark that Luke omits the last petition because it is practically included in the former.
- (d) All the Greek fathers (Origen, Chrysostom, etc.), and most of the Reformed or Calvinistic commentators (from Beza to Ebrard), support the masculine rendering; while the post-Nicene Latin Church, under the lead of Augustin (a malo), and the Lutheran Church, under the lead of Luther, favor the neutral rendering. The Heidelberg Catechism (Re-

caused to him and will cause to "millions of devout and trustful hearts." To which Bishop Lightfoot aptly replies that the cause of truth is more sacred even than the sentiments of our fellow-Christians. "If translators are not truthful, they are nothing at all."

- ¹ ρύεσθαι occurs seventeen times in the New Testament with ἀπό and ἐκ. Lightfoot lays no stress on the preposition.
- Lightfoot says (in "The Guardian" for Sept. 21, 1881): "Among Greek writers there is, so far as I have observed, absolute unanimity on this point. They do not betray the slightest suspicion that any other interpretation is possible." Then he quotes from the Clementine Homilies, Origen, Dionysius of Alexandria, Cyril of Jerusalem, Gregory Nyssen, Didymus of Alexandria, Chrysostom, and Isidore of Pelusium.
- ³ Tertullian and Cyprian, however, used malus of the Evil One, and so, according to Lightfoot, understood the Lord's Prayer. But Canon Cook claims Cyprian on the other side, and not without reason (Second Letter, p. 87 sq.).

formed) translates rom Bosen. Luther, in his Bible and Small Catechiam, rom Urbel, but in his Large Catechiam he refers the word to "the extleme, or the maheious one," so that "the entire substance of all our prayer should be directed against our chief enemy" (Expos, of the Seventh Petition.

- (c) The testimony of ancient versions and liturgies is prevailingly for the massaume rendering, as laghtfoot has shown.
- (f) Modern commentators are divided, the most exacting philological executes (britische, Mever, also Keim and Hilgenfeld) prefer the musculine rendering, and Meyer argus that it better suits "the concrete conception of the New Testament" (referring to ten passages), but Tholack, Obbaasen, Bleck, Ewald, Keil, and Weim (in the seventh edition of Meyer on Manher) are on the other side.
- (g) In any case, to i morphod here refers to moral, not physical evil, although the latter is a consequence of the former. Comp. the contrast between to marpho e and to dyadov in Rom xii 9, where both tersions render "Abbor that which is evil; cleave to that which is good."
- 6. The doxology. Here the Revisers are undoubtedly right in relegating at to the margin. The entire silence about it in the earliest patristic expositions of the Lord's Prayer, by Tertulhan, Cypnan, and Origen, is alone conclusive against its being a part of the original text, and far outweighs the authority of Chrysostom, who lived two hundred years later. It is no doubt, a liturgical insertion (from 1 Chron, xxxx, 1), where nearly the same doxology is found. Its omission in the most affects authorities, including the Latin versions, is mexplicable otherwise. The Saviour did not so much intend to enjoin a complete formula of prayer as to suggest the essential topics, and to teach us the right spirit of all prayer, whether free or liturgical.

The changes in the Lord's Prayer have been folly discussed between Cason took and Rishop Lightfort. See above, p. 378. The former is totally opposed to all changes, especially the omission of the doxnoogy. In his last book on The Recised Lexicon he again appears it, but makes the wrong statement that the reference of the last potition to Satan is "opposed by all the churches of Western Christendom" (p. 61), agnoring the fact that the German and the Dutch Reference churches, which hold to the Heidelberg Catechiam, belong to Western Christendom. The Dutch Light translates, "trivial and can den booke" (from the end one), in agreement with the Heidelberg Catechism in the German original (rom Bibean). It is not likely that the Revision will change the habits of the

people. The Episcopalians use the prayer in two forms, with and without the doxology, and still adhere to the older version: "Forgive us our trespasses as we forgive them that trespass against us" (instead of, "Forgive us our debts, as we forgive our debtors"), and the double "ever" at the close, contrary to King James's Version.

VI. 25: "Be not anxious for your life" (μή μεριμνᾶτε); for "take no thought." So also ver. 34.

Removal of an archaic phrase which now reads like an exhortation to improvidence. Shakespeare and Bacon use "thought" in the sense of anxiety, melancholy: e. g., "to die of thought," "sicklied o'er with the pale cast of thought."

IX. 17: "wine-skins" (ἀσκοί); for "bottles."

In Egypt and Palestine wine and water are put into bottles made of the skin of an animal taken off whole, and carriers of such akin-bottles are still constantly seen in the streets of Cairo and Jerusalem.

XI. 23: "Hades," for "hell," and so in nine other passages where the word occurs in the New Testament—Matt. xvi. 18; Luke x. 15; xvi. 28; Acts ii. 27, 31; Rev. i. 18; vi. 8; xx. 13, 14.

Restoration of an important distinction between *Hades* (or *Sheol*)—i.e., the realm of the dead, the spirit-world—and *Hell* (or *Gehenna*, also once *Tartarus*, 2 Pet. ii. 4)—i.e., the state and place of future punishment (in twelve passages). The American Committee insisted upon this change from the beginning, but the English Committee resisted it till they reached the passages in Revelation.

XIV. 8: "She [the daughter of Herodias] being put forward [or, urged on, impelled, προβιβασθείσα from προβιβάζω] by her mother;" instead of "being before instructed" (from the Vulgate, præmonita).

XV. 27: "Yea, Lord, for even ($\kappa ai \gamma \dot{a} \rho$) the dogs eat of the crumbs which fall from their master's table;" instead of "Truth, Lord: yet the dogs," etc. The woman put in her plea on the very ground of the Lord's words. Not as one of the children, but as an humble dependant, she asked only the crumbs.

XVI. 13: "Who do men say that the Son of man is?" for "whom," etc. An error of grammar.

XVI. 26: "What shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?" instead of "lose his own soul... for his soul." So also Mark viii. 36, 37.

The Greek $\psi v \chi \dot{\eta}$ means both life and soul, but consistency with ver. 25, where the Authorized Version itself translates life, requires the same renewal

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dering in ver. 26. The difference in the text is between the lower physical or temporal life and the higher spiritual or eternal life, and the warning is against sacrificing the latter to the former. There is indeed a fearful sense in which one may lose his soul; but the usual inferences based upon this phrase are just as applicable to life in its higher sense (life eternal).

XXI. 41: "He will miserably destroy those miserable men;" for "miserably destroy those wicked men."

The Greek κακούς κακῶς (=pessimos pessime) ἀπολίσει is a paronomasia of purest Greek, and brings out the agreement of character with the punishment. Compare the English phrase, "Evil be to him that evil thinks." It might also be rendered, "These wretches will be wretchedly destroy."

XXIII. 24: "Strain out the gnat, and swallow the camel;" for "strain at a gnat."

A typographical error which became stereotyped. The older English versions have "out." A proverbial sentence for pedantic scrupulosity in trifles. The Jews were in the habit of filtering wine and other beverages to avoid swallowing a small insect pronounced unclean by the law. So the Buddhists to-day.

XXV. 8: "Our lamps are going out" (the present, σβέννυνται); for "are gone out."

The flax was still smoking, as is apparent from the virgins trimming the wick (ver. 7).

XXV. 46: "Eternal punishment;" for "everlasting."

The same word, αίωνιος, is used in both clauses, and the variation of the Authorized Version in the same verse creates a false distinction.

XXVI. 28: "This is my blood of the [new] covenant;" for "testament."

So also in all other passages where $\delta ia \Im \hat{\eta} \kappa \eta$ (= $\Pi \Im \Im \Omega$) occurs, except Heb. ix. 16, 17, where the meaning is disputed. The English Revisers retained "testament" in the margin, but the American Committee objected to this alternative except in Heb. ix. 15–17. The error came from the Vulgate, and has affected the designation of the two parts of the Bible, which has become stereotyped in all modern languages beyond the power of change, although *Old Testament* (as implying the death of the testator) is a misnomer.

XXVIII. 19: "Baptizing them into (eic) the name of the Father, and of the Son, and of the Holy Ghost;" for "in the name" (from the Vulgate, in nomine).

Compare Gal. iii. 27 (baptized into Christ); 1 Cor. x. 2 (into Moses);

Acts viii. 16 (into the name); 1 Cor. i. 18 (into the name). The Greek preposition $\epsilon i c$ denotes motion and direction. Baptism is an introduction into the covenant and communion with the triune God. "To be baptized into that name was to be consigned to the loving, redeeming, sanctifying power of the Father, Son, and Holy Ghost."—Humphry (p. 68).

LUKE

II. 2: "This was the first enrolment (ἀπογραφή πρώτη) made when Quirinius was governor of Syria;" for "this taxing was first" (which would require πρῶτον) "made when Cyrenius," etc.

Luke distinguishes this enrolment from another which took place ten years afterwards under the same governor, Acts v. 37. The chronological difficulty ought not to affect the translation.

II. 49: "In my Father's house;" for "business."

The Greek (iv roig roi, literally, in the things of) admits of both versions, but the Revised Version is more probable in the context; for the parents sought him in a place. See the reasons which influenced the Revisers in Humphry's Commentary, p. 98.

III. 28: "Jesus himself, when he began to teach, was about thirty years of age;" instead of "Jesus himself began to be about thirty years of age."

VII. 2: "At the point of death" (ημελλε τελευτῶν); for "ready to die," which, in the sense here used, is an archaism. In the modern sense of the term, we should always be ready to die, in health as well as sickness. "Readiness is all" (Shakespeare).

XXIII. 15: "Nothing worthy of death hath been done by him [Jesus];" for "done unto him."

The Greek is ambiguous ($\pi \epsilon \pi \rho \alpha \gamma \mu \dot{\epsilon} \nu \sigma \nu \alpha \dot{\nu} \tau \psi$), but the context leaves no doubt as to the meaning of Pilate.

JOHN.

V. 35: "He [John the Baptist] was the lamp (ὁ λύχνος) that burneth and shineth;" instead of the "light."

Christ was the self-luminous light $(r\partial \phi \tilde{\omega} c, lux)$; John the Baptist was a lamp lighted and supplied with oil for the purpose of bearing witness to the light. Compare John i. 8.

V. 89: "Ye search the Scriptures," for "Search the Scriptures."

The Greek ἐρευνᾶτε admits of both translations, but the context (especially the ὅτι, the emphatic ὑμεῖς, the position of ἐν αὐταῖς, and the contrast expressed in καὶ οὐ θέλετε) decidedly favors the indicative rather

than the imperative rendering. The Jews really did search the Scriptures very diligently, though slavishly, pedantically, and superstitionally; it was their boast and pride, and they used this very word (compare via 52, where they tell Nicodemus, "Search [speciageor | and see, "etc.) ; but they studied the letter only and missed the spirit, and do so to this day. Christ turns the tables against them, saying: " Ye do [indeed] search the Scriptures [ray yangag, not row dayou row Ison], because ye think that to them [not through them, as a more means] we have eternal life, and these are they which bear witness of me; and [yet] ye will not come to Me (who am the Lafe and Light of the Scriptures), that ye may have that eternal, life." The contrast brings out the inconsistency and hypoerisy of the Pharisces. The two interpretations are fully docussed in my edition of Lange on J. Jan. p. 194 sq. See also Beza, Bengel, Godet Meyer, Weiss sixth edition of Meyer), Luthardt (ii, his new edition), Westcott, Malligan and Moulton, who all take the verb in the indicative sense. The English Revisers give the imperative rendering comported by Chrysostom, Augustin, Luther, Tholuck, Hengstenberg, Ewald, Alford) the benefit of the margin.

VIII. 58 " Before Abraham was born (yeven3an), I am " (cipa); for before Abraham was, I am.'

This corrects it is only made in the margin, but ought to have been put into the text. There is an important distinction between yarradas, which atgnifies temporal or created existence, beginning in time and prisupposing previous non-existence, and digm, which expresses here, in the present tense, the elected, uncreated existence of the Divine Lagos. The same distinction is observed in the protogue of John, where it is applied to the Logos, ver 1, while expresses is used of the genesis of the world, ver. 3, the birth of John the Baptist, ver. 6, and the meannation of the Logos, ver. 14.

A. 16. "They shall become (yangsorrae) one thock (πομεη), one shepherd," materal of "There shall be one fold" (which would require to be, exerting to the same verse) "and one shepher!"

there may be, and there are, many folds (tenominations and church organizations) for the one flock under the one shepherd. The error of the Authorized Version derived from the Viogate forthe, is mischarious, and has often been used in favor of an outward visible unity culminating in the pape. Its Westcott says (Commentary, to loc.), "The translation for thick has been most disastrous in idea and influence. The objectation of this essential distinction has served in no small degree to countrin and extend the false claims of the Roman Sec. It would perhaps

be impossible for any correction now to do away with the effects which a translation undeniably fulse has produced on ecclesiastical ideas."

XIII. 2: "During supper" (or, "as supper was beginning," δείπνου γινομένου), for "Supper being ended" (which is inconsistent with ver. 26, where the meal is still going on). The δείπνον was the principal meal of the ancients, and corresponds to our late dinner.

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XIV. 16: "Comforter," used here, ver. 26, xv. 26, and xvi. 7 of the Holy Spirit, was retained, but with a marginal note. It is an inadequate rendering of παράκλητος, which means advocate, helper, intercessor, coun-It is passive, one called to aid (advocatus), not active (παρακλή $r\omega\rho$); but after long deliberation the Revisers retained the dear old word which expresses one important function of the Spirit. In 1 John ii. 1, where it is used of Christ, the Revisers retained Advocate in the text, with Comforter in the margin. Rather inconsistent. It would be better to use Advocate all through, with Paraclete in the margin. See the long discussion in Lange on John xiv. 16 (English edition, p. 440 sq.), and Lightfoot on Revision (p. 50 sqq., in favor of Adrocate).

XVI. 8: "Convict;" for "reprove."

The verb !\(\lambda\gamma\convincing\) implies both a convincing unto salvation and a convicting unto condemnation.

ACT8.

II. 3: "And there appeared unto them tongues parting asunder" (or, dividing, distributing themselves, διαμεριζόμεναι), "like as of fire;" for "cloven tongues" (from Tyndale, giving the wrong idea that each tongue was forked).

II. 31: "neither was he left in Hades" (or, abandoned unto Hades, υὕτε ἐνκατελείφθη είς ἄδου, the realm of the dead, the abode of departed spirits); instead of "his soul was not left in hell." So also ver. 27.

Christ was certainly in the realm of the dead, and in Paradise between his death and resurrection, as we know from his own lips, Luke xxiii. 43 ("To-day shalt thou be with me in Paradise"); but we do not know whether he was in hell. The wording of the clause in the Apostles' Creed, according to its original meaning, ought to be corrected, "Descended into Hades." The omission of "his soul" is due to a change of reading; ή ψυχή αὐτοῦ of the textus receptus is not supported by any of the oldest authorities, and was probably inserted in contrast to \(\delta\) oap \(\delta\) a vrov.

II. 47: "The Lord added to them day by day those that were being saved" (in the process of salvation, or, with American Committee, "were saved"); instead of "such as should be saved."

The false rendering of the present participle, rous outopivous, as indi-

cating a class of persons predestinated for salvation, has been traced to a Calviniante bias of the Authorized Version and the influence of Beza, but it is derived from Typodale and other versions. The same word is used in 3 Corni, 18, and contrasted with \$\displaystar{a}mo\lambda\lambda\chi\mu\seta\rangle\nu\seta\rangl

111. 19. 20 "that so (öπως) there may come (λθωσι) seasons of refreshing from the presence of the Lord, and that he may send (οποσειλη) the threst των λρ.), who hath been appointed (προκεχωρισμένου) for you," instead of "when the times of refreshing shall come. . . . And he shall send Jesus Christ which before was preached (προκεπηρεγμένου) unto you,"

Both verbs depend upon broog, which never means schen. The Author ized Version and older English versions were moded by the Vulgate (of case exactint). The season of refreshing refers to the second coming of the Messiah.

111. 21 " Until the times of restoration of all things;" for "restitution" (from the Vulgate).

The word anexaragrance refers to the general renovation of the world at the glorious coming of the Messiah. Compare Matt. xxii. II (amora-ragram marray, and xix. 28 (ar rij makingereng).

MI. 4 "Passover;" for "Easter."

The Jewish festival is meant. Laster is of medieval Germanic origin, but was regarded as the precise equivalent for Passover. Lather made the same mistake (tistern), and the German Revision did not correct it.

XVII. 22. "Ye are somewhat superstitions" (margin, "Dr, religious"); for "we are see superstitions" (from Tyndale).

Paul was too much of a gentleman and had too much good sense to begin his alliess to the Atherian philosophers with an insult rather than a copt two benerolenties. Excellanges retripor (the comparative of Excellanges), but almost equivalent to our "troudenting," but almost equivalent to our "troudenting," an ambiguous, but is no doubt used here in a good sense to designate the actiquities religiosity of the Atherians in creeting an after for an unknown god, lest they might neglect one. The American suggestion is still better, "very religious." We might say "over-religious," for the comparative intensifies rather than weakens ("somewhat a the idea. In the same address, "What (a) we worstop in ignorance "tanknowingly, dayboot exist, for "whom (a) ye good could worstop. Compare John 18.

XX. 28 "Bishops" ((minkaworg), for "oversiers,"

This important change (ignored by Humphry) is required by con-

sistency with the uniform rendering of the word in Philippians and the Pastoral Epistles, and by the undoubted fact that bishops (overseers) and presbyters (elders) in the apostolic age were identical. The same officers at Ephesus, who are here called ἐπίσκοποι, are in ver. 17 called πρεσβύτεροι... The change was strongly urged by the American Committee upon the English Revisers.

XXI. 15: "We took up our baggage;" instead of "carriages," which formerly had the passive sense, "the thing carried."

XXVI. 28: "With but little persuasion (ἐν ὀλίγω) thou wouldest fainmake me a Christian."

The Authorized Version, "Almost [from the Geneva Version and Beza's] propemodum] thou persuadest me to-be a Christian," gives very goo sense, and has furnished the text for many excellent sermons; but in ______s against the Greek, both classic and Hellenistic, though supported b Chrysostom, Luther (es fehlet nicht viel), and Grotius. "Almost" woul require $\pi \alpha \rho'$ ohiyov or ohiyov. It assumes, moreover, that Agrippa, =most frivolous character, was in earnest and on the very point of conversion, which is contradicted by his later history. The phrase ἐν ὁλίγς== means "in a little," and this may be understood either in a temporament sense, "in a short time," or in a quantitative sense, "in a few words" (se Eph. iii. 3). The former is preferred by Neander, De Wette, Hacket and is suggested by the American Committee as a marginal alternative the latter is the interpretation of Meyer ("mit wenigem überredest du mic= .d ein Christ zu werden"), Lechler (in Lange), Wendt, Plumptre, etc., an corresponds better to the quantitative ἐν μεγάλφ in Paul's answer (adopte-d by Lachmann, Tischendorf, Westcott and Hort, and English Revisers, ir stead of $i\nu \pi o \lambda \lambda \tilde{\varphi}$). The periphrastic rendering, "with little persuasion (or "effort"), is not quite satisfactory, but it is extremely difficult to tran == 5 late the terse and sententious Greek. Agrippa spoke ironically, or performance the sentention of the s haps in playful courtesy; at all events evasively.

The change in ver. 28 requires a corresponding change in Paul's answe ver. 29: "whether with little or with much" (καὶ ἐν ὀλίγφ καὶ ἐν μεγάλφ -----), for "almost and altogether" (also from the Geneva Version). The R vised Version requires the supply of the word persuasion. The American Committee suggests in the margin, "Or, both in little and in great, i. e., all respects." The exquisite courtesy of Paul's answer is obvious wheth-Agrippa was in earnest or not, and all the more striking if he was not.

ROMANS

I. 18: "Who hold down [or better, "hinder," κα τ εχόντων] the true th in unrighteousness;" instead of "hold."

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The preposition cará in the verb has the sense of suppressing, not of holding fait, compare Linke iv. 42; 2 Thess. ii. 6.

111-25: "Because of the passing over [er,] retermission, dia the waveerry, from mapages, to let pass | of sons done aforetime," mistend of "for the remission of sins that are passed.' Compare Acts xvii, 30; Heb. ix, 15,

The practicumssion (wiperig) of sum is an act of God's long-auffering or forbearance (avoyy), remusion (aproig) an art of God's mercy (yapic); the former is a postponement, the latter a granting, of pardon. The Vulgate, Lather, and Beza confounded the two.

V. 12 "For that all susped," instead of "have simed."

The norest (figureror) points to a definite act in the past, whether this be the potential fall of all men in Adam, or the actual fall of each descendant. The Revisers ought to have made the same correction in iti. 23.

- V. 15: " But not as the trespass (ro παράπτωμα), so also is the free trespans of the one (rov (reg) the popt, much more did the grace. of God, and the gift by the grace note many, of the one man (rob tros drip.). Jesus Christ, abound unto the
- 16 many (rig rang makkang). And so in the gift for the judgement but the tree gift came of many unto justification,
- Trespases onto justification For one, much more shall they that and of the gift of rightconsuess Christ. reign in ale through the one, even
- 18 Jesus Christ, So then as through the free gift came unto all men of life.

V. 15; "But not as the offence, so also is the free gift: for if through gill 170 gapisqua). For if by the the offence of one many be dead much more the grace of God, and many died (or makker amidu- the gift by grace, which is by one man Jesus Chrot, bath abounded

16. And not as it was by one that not as through one that sunned, sinucil, so is the gift; for the Judgment was by one to condemnation. come of one atte condemnation. but the free gift is of many offences

17. For if by one man's offence if by the troopses of the one (row death reigned by one, much more irog t death reigned through the they which receive abundance of grace and of the gift of righteousreceive the abundance of grace new, shad reign in life by one, Jesus

18. Therefore as by the offcuee one trospass the judgement came of one judgment came upon all men unto ad men to condemnation, to condemnation even so by the even so through one act of right tighteousness of one the free quft courses (di evos disassegeiros), came upon all men unto justilication 19 to justification of life. For as through the one man's disobedience the many (οὶ πολλοί) were made sinners, even so through the obedience of the one shall the many (οὶ πολλοί) be made righteous."

19. For as by one man's disobe——dience many were made sinners: some by the obedience of one shall many be made righteous."

The important improvements here are apparent at once to every readeres = of the Greek. The chief defect of the Authorized Version is the omission of the definite article before "many," whereby a false distinction is created between many and few, instead of the real distinction between the manyi. e., all $(=\pi \acute{a}\nu\tau\epsilon\varsigma$, compare ver. 18 and 1 Cor. xv. 22) and the one $(\acute{o}\epsilon \acute{l}\varsigma)_{-}$ The whole force of Paul's argument is weakened, and a narrow particu larism substituted for a grand universalism. For in this wonderful section (verses 12-21), which may be called a grand outline of a philosophy of history, Paul draws a bold parallel between the first and the second Adam, between the universal reign of sin and death introduced by the one and the universal reign of righteousness and life brought to light by the other; and he emphasizes by the repeated "much more" (πολλφ μαλλον, a dynamiplus) the greater efficacy or more abundant power of the second Adam whose gain far exceeds the loss. The same parallel is brought out more briefly in 1 Cor. xv. 22: "As in Adam all (πάντες) die, so also in Chrisshall all $(\pi \dot{\alpha} \nu \tau \epsilon \zeta)$ be made alive." Paul does not indeed teach an actua salvation of all men—for that depends on moral conditions, the free con sent of the individual, and is a matter of the future known to God—bu he does teach here a universalism of divine intention and divine provision for salvation, or the inherent power and intrinsic sufficiency of Christ atonement to save all sinners. All men may be saved, God wills all mem to be saved, Christ is abundantly able to save all, but only those will be saved who accept Christ's salvation by a living faith. See Lange on n Romans, p. 171 sqq., where these questions are fully discussed. foot (on Revision, p. 97) quotes a good remark from Bentley, who plead. for the correct rendering, and says: "By this accurate version some hurtful mistakes about partial redemption and absolute reprobation had beer happily prevented. Our English readers had then seen, what several of the fathers saw and testified, that oi πολλοί, the many, in an antithesis to the one, are equivalent to mántes, all, in ver. 12, and comprehend the whole multitude, the entire species of mankind, exclusive only of the one.

In several other places the omission of the article by the Authorized Version before πολλοί changes the sense materially—e. g., Matt. xxiv. 12 = 1 Cor. ix. 4.

VI. 2: "We who died (ἀπεθάνομεν) to sin, how shall we any longer live therein;" for "How shall we that are dead to sin," etc.

The apostle refers to a definite act in the past, namely, that critical turning-point of the conversion and baptism (verses 8 and 4) when the Christians renounced sin and consecrated themselves to God. The Authorized Version substitutes a state for an act, and makes the question superfluous. The same neglect of the acrist in ver. 4 (συνετάφημεν), 6 (συνεσταυρώθη), 7 (ἀποθανών), 8 (ἀπεθάνομεν); also vii. 6; 2 Cor. v. 14; Col. ii. 20; iii. 1, 3.

VI. 5: "If we have become united with him by the likeness of his death;" for "have been planted together."

The Authorized Version, following the Vulgate (complantati), mistook the etymology of σύμφυτοι, literally grown together, which comes from φύω, to grow, not from φυτεύω, to plant. Compare Heb. xii. 15 (ρίζα πικρίας φύουσα, a root of bitterness springing up).

VI. 17: "To that form [or, pattern] of teaching whereunto ye were delivered" (είς ον παρεδόθητε τύπον διδαχης); for "form of doctrine which was delivered unto you."

The Apostolic teaching is represented as a mould or pattern after which the Christians were to be fashioned. Beza: "Hoc dicendi genus magnam quandam emphasin habere videtur. Ita enim significatur evangelicam doctrinam quasi instar typi cuiusdam esse, cui veluti immittamur, ut eius figuræ conformemur, et totam istam transformationem aliunde venire."

XIL 2: "Be not fashioned (συσχηματίζεσθε) according to this world; but be ye transformed (μεταμορφοῦσθε) by the renewing of your mind;" for "be not conformed . . . but be ye transformed."

The Authorized Version is an attempt to improve upon the original by introducing a beautiful play on words, but at the sacrifice of accuracy and the special adaptation of the first verb to the changing and transitory fashion $(\sigma\chi\tilde{\eta}\mu\alpha)$ of this world. Compare 1 Cor. vii. 81 $(\pi\alpha\rho\acute{\alpha}\gamma\iota\iota\ \tau\grave{o}\ \sigma\chi\tilde{\eta}\mu\alpha)$ $\tau\acute{o}\check{u}\ \kappa\acute{o}\sigma\mu\sigma\upsilon\ \tau\acute{o}\iota\tau\sigma\upsilon$.

XIII. 2: "They that withstand shall receive to themselves judgment" (κρίμα); for "They that resist, shall . . . damnation."

According to the usual sense of damnation, the Authorized Version would send to hell all rebels to any existing political government (¿ξουσία), however bad, and the passage has often been abused by tyrants, who never look at the other apostolic precept that "we must obey God rather than men" (Acts v. 29). Paul, of course, has reference only to temporal punishment by the civil power. The Authorized Version uses damnation (eleven times), damned (three times), damnable (once, 2 Pet. ii. 1), for judg-

ment, condemnation, etc. Compare Rom. xiv. 28; 1 Cor. xi. 29; 1 Tim. v. 12; Mark xii. 40; Luke xx. 47. In the Revised Version these words never occur, but are replaced by condemnation, judgment, condemned, judged, destructive (2 Pet. ii. 1).

CORINTHIANS.

1 Cor. iv. 4: "I know nothing against myself" (ἐμαυτῷ σύνοιδα); for — by myself." A misleading archaism.

XI. 29: "He that eateth and drinketh [unworthily, compare ver. 27], —eateth and drinketh judgment (κρίμα) unto himself, if he discern (Gr—discriminate) not the body;" for "damnation."

The same mischievous archaism as Rom. xiii. 2 and in other passages.

The apostle does not mean to damn every unworthy communicant, but towarn them of temporal judgments and punishments, such as divers diseases (see ver. 30).

for "charity" (from the Latin caritas), to the great offence of multitude of Bible readers. The change was absolutely required by the restricted sense which "charity" has assumed (i. e., active benevolence towards the needy and suffering), and which is inapplicable to the ever-enduring character of the greatest of Christian graces (compare ver. 8). Besides, ver. would be a flat contradiction; for to bestow all one's goods to feed the poor is the greatest exercise of charity. Tyndale and the older version used love, a word as sacred as the other, besides being a strong Saxor monosyllable. Yea, it expresses the very essence of God himself. Who would think of changing such passages as "God is love," "Love your neighbor," "Love one another," "Love the brethren," etc. In all these and many other cases the substitution of charity and have charity would weaken the force. It has been objected that "faith, hope, charity" of the old version sounds more rhythmical than "faith, hope, love" of the new = decide in favor of the strong monosyllabic trio.

2 Cor. v. 14: "One died (ἀπίθανεν) for all, therefore all died" (ἀπίσου); for "If one died for all, then were all dead."

The same serious mistake by neglect of the aorist as in Rom. vi. 2 and form. Paul assumes that potentially all Christians died with Christ on the cross to sin, and rose again to a new life in God. He means an act of death to sin, not a state of death through sin.

VIII. 1: "We make known to you the grace of God;" for "We do you to wit of the grace of God."

An obsolete phrase, which meant "to cause to know."

GALATIANS.

11-20 "I have been crucified with Christ (συνισταθρωμαι, at the time of my conversion), yet I live (Io di); and yet no longer I (observing, with a comma after di), but Christ liveth in me." for "I am crucified with Christ. Accertheless, I live, yet not I, but Christ liveth in me."

The "nevertheless," which is not represented in Greek, makes the passage contradictory. But I agree with the American Committee that the Revisers ought to have put their marginal rendering into the text namely, "and it is no longer I that hive (\$\ilde{\pi}\$ is operate by we without a comma), but Christ hiveth in me." At his conversion Paul was cracified and died to the law (amidapor, not "am dead," ver, 19), according to his old man of an under the curse of the law, but he rose with Christ, who was beneeforth his very life, he had no longer a separate existence, but was identified with Christ dwelling in him as the all-controlling principle Compare in \$7. iv. 19, 2 Cor. xiii. 5; Col. iii. 4. I set this life union with Christ is not a pautherine absorption of the personality of the believer, hence the explanatory clause in the same verse, "and that life which I now live in the flesh" (4. 2., in this bodily, temporal form of existence) "I live in taith, etc.

IV. 13 "Because of an infirmity of the flesh (ce docernar rig caproc) I preached the gospel unto you," instead of "through infirmity" (which would require de gociernas).

The physical infirmity was the occasion, not the condition, of Paul's preaching to the Galatians. The passage throws some light on the character of the mysterious disease of Paul, which he calls his "thorn in the flesh. I ompare 2 Cor xii 7-9, and the commentaries (c.g., the Azeursus of Lightfoot, and in my Commentaries).

VL 11. "See with how large letters (or, characters, πηλικοίς γράμμασω) I have written unto you with mine own hand," instead of "how large

Paul refers to his peculiar, large-sized (perhaps bold and awkward) handwriting, not to the contents. The Authorized Version would require the accusative, γραμματά.

FROM THE REMAINING BOOKS.

Phil is 6, 7. "Who being in the form of God, counted it not a prize (apraymon, a thing to be grasped) to be on an equality with God, but emptied himself" (sauror excessor), for "thought it not robbery to be equal with God, but made himself of no reputation."

This locus classicus on the important doctrine of the bearsis of the

Logos is far better rendered than in the Authorized Version, though there was much dispute about a proper equivalent for $\dot{a}\rho\pi\alpha\gamma\mu\dot{o}\varsigma$. See the American note, and the Commentaries.

Phil. ii. 10: "In the name of Jesus" (iν τῷ ὀνόματι); for "at the name."

Phil. iii. 20: "Our citizenship (πολίτευμα) is in heaven;" for "our conversation" (in the obsolete sense for conduct).

Phil. iii. 21: "Who shall fashion anew the body of our humiliation (τὸ σῶμα τῆς ταπεινώσεως), that it may be conformed (σύμμορφον) tube body of his glory;" for "who shall change our vile body that it may be fashioned like unto his glorious body."

The body of the believer, far from being vile, is the temple of the Holy Spirit, but passes, like Christ, through two stages—a state of humiliation, and a state of exaltation or glory beginning with the resurrection.

1 Tim. v. 4: "If any widow hath children or grandchildren" (εκγονα) instead of "nephews," in the obsolete sense.

1 Tim. vi. 5: "Supposing that godliness is a way of gain;" instead of gain; gain is godliness." The Authorized Version turns the subject into the predicate and makes nonsense or bad sense.

1 Tim. vi. 10: "The love of money is a root (ρίζα, without the article of all kinds of evil;" for "the root of all evil."

There are other roots of all kinds of evil besides love of money.

Heb. ii. 16: "Not of angels doth he take hold, but he taketh hold of the seed of Abraham;" for "He took not on him the nature of angels: but he took on him the seed of Abraham."

Here the Authorized Version makes (besides the wrong punctuation two errors, changing both the tense (ἐπιλαμβάνεται) and the meaning of the verb, as if it referred to the incarnation. ἐπιλαμβάνεσθαι in the middle and with the genitive has the sense, to take by the hand, to help and corresponds to the deliverance spoken of in ver. 15, and to "succour (βοηθῆσαι), ver. 18. See the elaborate note of Bleek given by Alford in local contents."

Heb. ix. 27: "It is appointed unto men once to die, and after this comet judgment" (κρίσις); instead of "the judgment."

The definite article would point to the general judgment at the en-

Heb. xi. 13: "Having seen them and greeted them [the promises] from afar" (ἀσπασάμενοι); instead of "embraced them."

1 Pet. iii. 21: "The interrogation (ἐπερώτημα) of a good conscienction toward God;" instead of "the answer."

Whatever be the sense of this difficult passage, ἐπερώτημα cannmean an answer, but must mean inquiry or seeking after God.

Rev. vi. 6 9 "Living creatures" (\$\tilde{\alpha}a); for "beasts."

This change is necessary to distinguish the four representatives of the urbole creation before the throne of God from the two antichristian beasts (29pm;) of the abyss, Rev. xi. 7; xiii. 1; and several other passages down to xx. 10.

THE ENGLISH STYLE OF THE REVISION.

A good translation must be both true and free, faithful and idiomatic. It is not a photograph made by mechanical process, but a portrait by the hand of an artist. It is not simply a transfer from one language to another, but a vernacular reproduction, in the very spirit of the writer, and reads like an original work. This requires full mastery of the two languages and intelligent sympathy with the subject. Only a poet can reproduce Homer or Vergil, only a philosopher can translate Plato or Aristotle, only an orator can do justice to Demosthenes or Cicero. The best versions of the Bible are from men who most heartily believed in the Bible and were inspired by its genius.

The Revisers, in obedience to their rules and to public sentiment, have faithfully adhered to the idiom of the Authorized Version, which is classical English from the golden age of English literature, and has indelibly impressed itself upon the memory and heart of two great nations. The Revision has the familiar ring and flavor of the old version, and whole chapters may be read without perceiving the

difference between the two.

But some changes were imperatively required by faithfulness, consistency, and the progress of the English language. Fidelity to the original must

overrule fidelity to the vernacular in translating the Oracles of God. The Apostles did not write classical Greek, but the then prevailing Greek of the common people; and translators have no right to improve it, or to break up the long and often anacoluthic periods of Paul (e. g., Eph. i. 3-14) into short smooth sentences, although these would be more congenial to the genius of the English language.

I. Archaisms.—Every living language changes more or less by throwing out old words, adopting new words, and modifying the meaning of words____ sometimes turning the sense into the very opposite____ Obsolete words and plarases ought to be removed from a popular version for practical use, and replaced by intelligible equivalents. The people's Bible is no a museum of linguistic antiquities and curiosities It is not a herbarium, but a flower-garden. The sa cred authors wished to be understood by their hearers and readers, and wrote in the language familia to their contemporaries, as clearly and forcibly as They used no antiquated words an they could. The Hebraisms of the Greek Testamen are no exception, for they were unavoidable for Hebrew ideas, and were familiar to readers of the Old Testament and the Septuagint.

But there is a difference between what is antiquated and what is antique, or between the obsolete e
and the old. One class of archaisms is obscure
and misleading, the other is clear and harmless.

The English Revisers removed the former, but retained and even increased the latter; the American
Revisers would prefer modern forms of speech

throughout, and have put their protest to a number of remaining archaisms on record in the Appendix (Classes of Passages, No. VII.). In this difference the two Companies represent the diverging tastes of two nations; yet there is a dissenting minority in England which sympathizes with the American Committee. One reason why the English Revisers, the majority of whom belong to the Church of England, more closely adhere to archaic forms, is the daily use of the Book of Common Prayer, which has the same idiom as King James's Bible and is its inseparable companion. The American Episcopalians have submitted it to a modernizing recension, which was adopted by the General Convention of 1801.

(1.) MISLEADING ARCHAISMS. The two Committees were unanimously of the opinion that these should be removed, and differed only as to their precise number. The following is a list of obsolete words in the Authorized Version, and their substitutes in the Revised Version of the New Testament:

" Homewest," in the sense of "reconcidation," Rom, v. 12 (compare xi. 15; 2 Cor v. 18, 19). Esymplogically "nt-one-ment" is a correct rendering of karallayy, but theologically it is now used in the sense of expention or preputation (Anomogo, I John ii 2; iv. 10, Anomogo, Rom, in. 24).

"by-and-by, for "immediately" or "forthwith ' (ending or endemy),

Matt. xiii. 21; Mark vi. 25; Luke xvii. 7, xxi. 9. "By myself." for "against myself," 1 Cor. iv. 4.

"Carriages," for "baggage," Acts xxi, 15.

" Counts" (αρια, μερη, χωρα), for "borders," "parts," "country," Matt. it 16, xvv. 13, xcx 1, Mark vii 31; Acts xcx. 1, xxvv. 20.

"Conversation (a) agraces, in the sense of "conduct," or "manner of life," Gal. i. 13, liph. iv. 22, Phil. i. 27; Heb. vin. 5, James in. 13, 1 Pet. i. 15, ii. 12, iii. 1, 2, 16, 2 Pet. ii. 7; iii. 11.—In Phil. iii. 20 "consermation" is replaced by "citizenship" (xolumepea).

" Dame" and " Domestion," for " condemn," " condemnation," or " judg-

pr ment." Rom. xiii. 2; 1 Cor. xi. 29. "Damnable" has been replaced "destructive" (2 Pet. ii. 1). " Diddest," for "didst," Acts vii. 28. "To fetch a compass," for "to make a circuit," or "to go round," A cts xxviii. 18. "His," for "its," Matt. v. 18; 1 Cor. xv. 88, etc. "Horse bridles," for "horses' bridles," or "bridles of the horses," Remains xiv. 20. The other form is not a typographical error, but archaic; communications pare "horse heels," Gen. xlix. 17, and "horse hoofs," Judges v. 22. "Instantly," for "urgently," Luke vii. 4 (σπουδαίως); Acts xxvi. 7 irteveia). "John Baptist," for "John the Baptist," Matt. xiv. 8; Luke vii. Elsewhere the A. V. prefixes the article. · "To let," in the sense "to hinder," or "to restrain," Rom. i. 13; 2 Th ii. 7. The word means now just the reverse ("to allow"). "Lewd" (originally "ignorant," then "vicious," then "profligate"), Acts xvii. 5, "lewd fellows," now "rile fellows." Also "lewdness," A xviii. 14 ("wicked villany"). "Lively," in the sense of "living." Acts vii. 38, "lively oracles;" 1 I i. 3, "lively hope;" ii. 5, "lively stones." "Nephews," for "grandchildren," 1 Tim. v. 4. "To prevent" (from prævenire, to come before), for "precede," 1 The iv. 15 (οὐ μὴ φθάσωμεν), or "spake first," Matt. xvii. 25 (προίφθασων) $\alpha \dot{v} \tau \dot{o} \nu$). Now the verb has just the opposite meaning, "to hinder." "Proper," for "beautiful," Heb. xi. 28 (aoreiov, of Moses, "a good ? child"). "Room," in the sense of "place," Luke xiv. 7, etc. "To do to wit," for "to make known," 2 Cor. viii. 1. "Sometimes," for "some time," i. e., once, formerly, Eph. v. 8.

"Thought," in the obsolete sense of "anxiety." Matt. vi. 25: "Be anxious," for "take no thought" (µ1) μεριμνᾶτε). Compare Phil. iv. 6, where the Authorized Version renders the same Greek verb by "Be ca ful for nothing," which is consistently rendered in the Revised Version, "In nothing be anxious."

"Ware of" (literally, wary, cautious), for "aware of," Matt. xxiv. 20; Acts xiv. 6; but retained in 2 Tim. iv. 15.

We add two more archaisms which have been retained in the Revised Version, but against the present test of the American Committee:

"Charger," in the sense of a "large dish" or "platter," Matt. xiv. 8; Mark vi. 25, 28. The American Committee proposed "platter" (in their notes on Mark vi. 25). "Charger" is now almost exclusively used of a war-horse.

"To hale" and "haling," in the sense "to drag" (head), Luke xii, 58; Acts viii. 3. Entirely untiquated in America.

Some intelligible words also have disappeared from the Revised Version and are replaced by more accurate renderings -c. g., banquetings, bishopric, bottles, bottomless pit, brawlers, damn, damnation (replaced by condemn, condemnation), flux, heretical, hinder part (stern), pillow, stuff, whoremonger (five times, replaced by fornicator, consistent with other passages), witcheraft (Gal. v. 20, replaced by sorcery, papuacia).

(2.) INNOCENT ARCHAISMS are words and grainmatical forms which have gone out of use, but do not affect the sense, and have become familiar to the reader of the Bible, and even carry with them a certain charm to a great many people. Here belong the uniform use of the "th" ending of the verb (hath for has), the very frequent use of "which" (as applied to persons) for "who," the occasional use of "the which," "they" for "those," "they which" and "them which," " unto" for "to," "of" for "by," the old-fashioned forms of conjugation, "spake," "brake," "drave," "digged," "holpen," "stricken," etc., "throughly" for "thoroughly," "alway" for "always," "howbeit" for "yet" or "however," "how that" for "that," "for to" for "to," "be" (in the indicative) for "are," "he was an hungred" for "he hungered" (Matt. iv. 2; xii. 1), "whiles" for "while" (Matt. v. 25; Acts v. 4), "wot" for "know" (retained in

Acts iii. 17; vii. 40; Rom. xi. 2; Phil. i. 22), and "wist for "knew" (Mark ix. 6; xiv. 40; Luke ii. 49, and several other passages), "entreat" for "treat," "ambassage" for "embassy" (Luke xiv. 32; xix. 14), "ensamedel" for "example" (Phil. iii. 17, and in six other passages), "often," used as plural adjective for "frequent (1 Tim. v. 23, "thine often infirmities"), "but and if" (1 Pet. iii. 14; changed in three other places).

Here, however, there is a slight difference taste between the two Committees, as already re-The English Revisers, representing a marked. ancient nation that is fond of old things and nurs its very ruins, naturally adhere to these archaism and have even unnecessarily increased them; whi the American Revisers, who share in the youn fresh, progressive spirit of their nationality, prefer to modernize the diction, deeming it unwise to pe petuate a conflict between the language of the churce and the language of the school. They object esp cially to the use of "be" for "are" in the indicativ and of "which" for "who" when applied to pe sons, as "God which," "Our Father which," "Chri which," "Abraham which is dead," etc. The or is just as good old English as the other is good new English, but each in its proper place. Wl should we censure a boy for violation of grainm when he imitates the language of the Bible? TI demonstrative that is the old English relative an the most common in Wiclif, but was often replace—

¹ E. g., they have introduced the archaic "howbeit" in many passage for "but," "yet," "nevertheless," "notwithstanding," or, be it as it may

in the Elizabethan age by "which" and "who," and is now again used as a relative, sometimes for the sake of euphony, sometimes with a slightly defining force. "Which" was originally an adjective (qualis, "of what quality", and was used of all genders and both numbers, but is now confined by all good writers to the neuter gender and also used as an interrogative. "Who" (qui, &c, welcher) was indiscriminately used for "that" and "which," but is now confined to persons of either sex and in both numbers. The Revisers have often changed " which " into " who " or "that," according to cuphony and English taste, and thus conceded the principle; but sometimes they are strangely inconsistent in the same connection, as Matt. vii. 24, "every one which heareth," but in verse 26, " every one that heareth;" Col. iv. 11, "Jesus, which is," and in the next verse, "Epaphras, acho is" (following in both cases the Anthorized Version). But matters of national taste and habit are very tenacious.'

I wo of the most emment English statesmen (W. E. Gladatone, who is a devont it precepanan, and John Bright, who is a Friends told me seine years ago that they liked all archaic forms in the Bible, and would rather pray "Our Father which art in heaven" than "who art in heaven". But the American Episcopalians have long since made the change in their lithings. The German Lutherana always adoress God, not in the more correct modern style, "I neer I neer anthough Luther so translated the Lords Prayer in Matt. vi. 1), but in the old-fashioned and now in grammatical term, "I neer more, which Lother retained in his Catectism, in accordance with the old German and with the Lace. "Pater mosts." The Pennsylvasia German farmers, when a seed what is the defference between the Latherana and the German Reference, reply. The Lutherana pray, "I nter miser, and "Films unarom Lebel," the Reformed, "I naer Vater," and "Erica was rom Bosen." The English Lutherana adopt "Our Pather," and "Erica was rom Bosen." The English Lutherana adopt "Our Pather,"

In this connection I may mention another case which is not archaic, but involves a change of meaning as used by the two nations. The Americans wished to substitute "grain" for "corn" (Matt. xii. 1; Mark ii. 23; 1 Cor. ix. 9, etc.), because "corn" in American English designates Indian corn or maize, which was not cultivated in Palestine; but the English still use it in its generic sense, and overruled the Americans.

The Americans also repeatedly protested in vain against the overstrong idiomatic rendering of the phrase of repulsion $\mu \hat{n}$ $\gamma \acute{\epsilon} \nu o \iota \tau o$, by "God forbid," which has been retained from the Authorized Version in all the fifteen passages where it occurs (Lukex. 16; Romans, Corinthians, and Galatians). There is neither "God" nor "forbid" in the original, and it can be sufficiently rendered by such phrases as "Doi it not so," "let it never happen," "by no means," "far from it" (Luther: "das sei ferne"). The profane use of the name of God in the Elizabethan and by Queen Elizabeth herself (e. g., in her letter to the Bishop of Ely: "By God, I will unfrown"), as well as by her successor James, should receive no aid and comfort from the English Bible.

II. NEW WORDS INTRODUCED.—While the read of the Authorized Version will miss some old words he will find a larger number of new words. The following is a selection:

and adhere to "evil;" the English Reformed retain the address, but miss "the evil one;" both naturally follow the Authorized Version and the American custom.

Abyss, active, actually, advanced, aforepromised, aim, ancient, anew, animals, announce, anxiety, anxious, apparition, apportioned, aright, arisen, ashore, assassin, aught, awe.

Balance (in the singular), bank (rampart), bathed, bay, beach, befitting, believer (in the singular, 1 Cor. ix. 5; 2 Cor. vi. 15; the plural occurs twice in the Authorized Version), bereave, betrothed, billows, blows, boastful, bondservant, boon, bowl, boy, branded, break your fast, broken pieces, burnish.

Carousings, cell, cellar, circuit, citizenship, clanging, cleanness, coasting, collections, concealed, conduct (noun), confuted, continency, copy, crowd, cruse, crush, cushion.

Daring, dazzling, deathstroke, decide, decision, define, defilement, demeanor, depose, diadems, difficulty, disbelieve, discharge, discipline, disparagement, dispersion, dispute, disrepute, doomed, drift, dysentery.

Earnestness, effulgence, embarking, emperor (Acts xxv. 21), emptied, enacted, encourage and encouragement, enrol and enrolment, enslaved, ensnare, epileptic, explain.

Faction, factious, fainthearted, fellow-elder, fickleness, flute-players, foregoing, foresail, foreshewed, forfeit, foster-brother, freight, full-grown.

Games, gangrene, gear, goad, goal, grandchildren, gratulation.

Hades, hardship, haughty, healings, hindrance, Holy of holies, holy ones (Jude 14), hyacinth (in the Authorized Version "jacinth").

Imitate and imitators, implanted, impostors, impulse, indulgence, inside, insolent, interest, interposed, interrogation, intrusted, irksome, its.

Justice.

Kinswoman.

Late, later, lawlessness (2 Thess. ii. 7; 1 John iii. 4, àvoµía), lawsuits (1 Cor. vi. 7), lee, life-giving, listening, love-feasts.

Mantle, mariners, meddler, mess, midheaven, mirror, moored.

Narrative, neighborhood, north-east.

Onset, onward, overboard, overflow, overlooked, over-ripe.

Pangs, planks, plead, plot, prætorian guard, precede, prejudice, probation, proconsul (for deputy), progress, prolonged, pronounce, put to sea.

Rabble, race (generation), reclining, refined, reflecting, regret, regular, reminded, rid, riding, roll (noun), roused, rudder.

Sabbath rest, sacred, seemly, self-control, senseless, setting sail, shame-fastness (for shamefacedness; rather archaic), sharers, shekel, shrink, shudder, skins (wine-skins), sluggish, snatch, sojourner, solid, somewhere, south-east, springs (noun), steersman, story (loft), strict, strolling, stupor, succeeded, sum (verb), sunrising, surge, surpass, suspense, swearers.

Tablet, temple - keeper, tend, tents, threshing - floor, tilled, toll, trai tranquil, treated.

Unapproachable, unbeliever (the plural occurs in the Authorized Ver sion), unceasing, undressed, unfaithful, unlifted, unmixed, unripe, unsettlessed unstedfast, unveiled, useful.

Victorious, vinedresser, vote, vouchsafed.

Wallet, welcome, wet, wheel, wine-bibbings, wine-skins, working world-rulers, wranglings, wrong-doer, wrong-doing.

III. IMPROVEMENTS IN RHYTHM. — Rhythmica flow and musical charm are generally regarded a among the great excellences of the Authorized Version which cannot be surpassed. This is, no doubt true as a rule, but there are not a few exception The ear may become so used to a favorite passag that all sense of imperfection is lost. The following are a few specimens of improvement in rhythm a____ well as in fidelity:

MATT. v. 6.

Revised Version.

Authorized Version.

Blessed are they that hunger and | shall be filled.

Blessed are they which do hung thirst after righteousness: for they and thirst after righteousness: they shall be filled.

MATT. VIII. 32.

(Compare Mark v. 13; Luke viii. 83.)

Revised Version.

Authorized Version.

And behold, the whole herd rushed down the steep into the sea, and perished in the waters.

And behold, the whole herd swine run riolently down a deplace into the sea, and perished the waters.

Аств и. 20.

Revised Version.

Authorized Version.

The sun shall be turned into darkness.

The sun shall be turned into da ness, and the moon into blood, of fore that great and notable day the Lord come.

And the moon into blood, Before the day of the Lord come, That great and notable day.

Col. IV. 10.

Revised Version.

Authorized Version.

Mark, the cousin of Barnabas.

Marcus sister's son to Barnabas.

2 THESS. 1. 11.

Revised Version.

Authorized Version.

That our God may count you worthy of your calling, and fulfil every desire of goodness and every work of fuith, with power.

That our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power.

REVELATION VII. 17.

Revised Version.

Authorized Version.

For the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

IV. Grammatical Irregularities.—A number of passages in the Revised Version are too closely rendered from the Greek or retained from the Authorized Version at the expense of strict rules of English grammar. These irregularities have been violently assailed, but mostly by critics who are either ignorant of Greek, or have not taken the trouble to compare the version with the Greek, or even with the Authorized Version, which is guilty of the same faults. It is not to be supposed for a moment that the Revisers do not know the English language fully as well as their critics; some of them are themselves classical writers, and authorities on the subject of style. Good English, moreover, is determined by classical usage as well as by the rules of grammar, and the greatest authors take some liberties. Nevertheless, compliance with the rules

is better than violation, unless there is a good reson for the exception.

The singular verb is repeatedly used with two or more subjects. The following are examples:

Matt. vi. 19: "Where moth and rust doth (for do) consume." So in the Greek (ἀφανίζει) and the Authorized Version. Moth and rust are taken as one conception.

Matt. xxii. 40: "On these two commandments hangeth the whole law and the prophets." Here the Authorized Version has hang, following the textus receptus (κρέμανται); but the, Revised Version adopts the reading κρέμαται after νύμος.

Matt. xxvii. 56: "Among whom was (for were) Mary Magdalene, an Mary the mother of James and Joses, and the mother of the sons on Zebedee." Washington Moon, the special champion of "The Queen English" versus "The Dean's English," facetiously asks: "If two Mary are plural, how can three Marys be singular?" But the Greek has the singular $\eta \nu$, and the Authorized Version was. The verb is adjusted the first name, and is silently repeated. The case is different when two or more nouns precede, as in Matt. vi. 19.

Mark iii. 33: "Who is (τίς ἐστιν) my mother and my brethren?" M. Moon exclaims: "Who is they!" and refers to Matt. xii. 48: "Who is member? and who are (τίνες είσίν) my brethren?" But in both cases the Revisers simply followed the Greek.

Acts xvii. 34: "Among whom also was Dionysius the Areopagite, ar a woman named Damaris, and others."

Rom. ix. 4: "Whose is the adoption, and the glory," etc. Here the Greek omits the verb, and the Authorized Version supplies pertaineth.

Compare also 1 Cor. xiii. 18; Eph. iii. 18; 1 Tim. i. 20, James iii. 10, 1 Heb. ix. 4.

An example of the reverse irregularity we have in Rev. xx. 13: "Another were judged every man according to their works." Mr. Moon thin it ought to be "his works," but the Greek has aὐτῶν, as required by the plural verb ἐκρίθησαν. The ἔκαστος individualizes the judgment. comma before and after "every man" would make all plain.

V. Infelicities.—Here belong some harsh an clashing renderings which arise mostly from a slauish adherence to the Greek, and could be avoide without injury to the sense.

John zvii. 24, in the sacerdotal prayer. "Father, that which thou hast given me, I will that, where I am, they also may be with me; that they may behold my glory." This is perhaps the most objectionable rendering in the whole book. It is literal after the emphatic order of the tireck, and the true reading a (for oig), which expresses the individed totality of binevers, compute ver. 2 (mān-aeroig). But the English idiom peremptorily requires here a slight change, or a return to the Anthorized Version. "I will that they also whom thou hast given me, be with me where I am," etc. Westcott (in the Speaker's Commentary) proposes." As for that which thou hast given me, I will that . . . they." This does not relieve the difficulty. Better, though less literal, "As for those whom," etc., with a marginal note: Or, "As for that which."

I These, is, 15. "that we that are alive, that are left unto the coming of the Lord." Here the triple that could have been avoided by substituting who for the second and third. The Greek has the participles (i)ming on Louries, or mightimography or).

Heb. xii. 13 "that that which is lame be not furned out of the way." Avoided in the Authorized Version by "lest that" (ίνα μη). Or, "that the lame" (Noyea and Davidson).

Heli, xi. 19. "he did also in a parable receive him back." Literal (iv rapogleký), but untertiligible to the English reader. Davidson's rendering, "in a symbol," is no improvement. Noves "figuratively." The old version is preferable, except that it puts the words "in a figure wrongly after the verb. Better in The Speaker's Commentary "from whence be did also in a figure receive him back."

2 Pet. 1. ? "in your love of the brethren love" (in +\$\displays \text{preceded to a preceded to the property of the Authorized Version and the American Committee, "brotherly kinduess" for \displays \text{preceded to also Afford Noves, Davidson's, or "universal love" for ay even.

Matt. v 30. "footstool of his feet" τ ποποδιον τών ποδών αυτοῦς: for his footstool." From the Hebrew, Ps. κεικ. 5; εκ. 1, 1st, ixvi. 1, and the Septuagint. So also Mark xii. 86, Luke xx. 43, Acts ii. 35, vii. 49,

[&]quot;Other modern translations—Dean Alford and Dr. Davidson. "Father, I will that what those hast given me, even they may be with me where I am." Dr. Noves. "Father, as to that which thou hast given me, I desire that they also," etc. Milligan and Moulton two of the Revisers, in Schaff's Illustr. Commentary. "Father what thou hast given me, I desire that where I am they also may be with me." This is the best rendering, if we must reproduce to English the reading 5 for obe.

Heb. i. 13; x. 13. Reproduced in the Vulgate (scabellum pedum ejus), Luther (Schemel seiner Füsse, retained by De Wette and Weizsäcker), the Dutch Version (voetbank zijner voeten). But in English the phrase sounds lumbering and pleonastic (as there is no footstool for any other member of the body), and hence it has been rightly omitted in the Authorized Version, and also by Alford, Noyes, and Davidson.

In the Lord's explanation of the parable of the tares, Matt. xiii. 37-39. and in the passage of Paul, 1 Cor. xii. 8-10, the connecting particle and is introduced no less than six times in one sentence in scrupulous fidelity to the original. The repetition of the little di does not offend the Greek ear, while the repetition of and offends the English ear, unless it is emphatic, which is not the case in these two instances. It should be borne in mind, however, that the English Testament, even in the Authorized Version, is full of "ands," and that it would be a vicious principle to sacri fice fidelity to sound. The Revisers have here simply carried out consistently the only general rule which can be defended in regard to the rendering of $\delta \hat{\epsilon}$, and the rule usually followed in the Authorized Version... If "and" is to be left out when its omission or some other particle in its place is more agreeable to the English ear, it must be left out in a hundred places where it now stands in the Authorized Version as well as the Revised Version, and the Hebraistic character of the New Testament stylesses is changed. And we must remember that what might be justified in professedly modern version, not aiming at great literalness, cannot be justified in a version like the Authorized Version and the Revised Version which aim at closeness rather than elegance.

INCONSISTENCIES.

These are very few and insignificant, while in the

"Thick as autumnal leaves that strew the brooks in Vallambrosa."

The Revisers have been much censured by some for inconsistency, by others for pedantry, in the rendering of the Greek article and the Greek tenses while it is admitted by nearly all critics that in both respects they have generally been as careful and accurate as the old translators were negligent and inaccurate. No scholar of good taste and judg

ment, in view of the idiomatic peculiarities of the two languages, would advocate a pedantic uniformity. Rhetorical and rhythmical considerations must often decide whether the definite article is to be retained or omitted, and whether the Greek agrist is to be rendered by the simple preterite or by the perfect. It is the duty of the translator to retain the definite article whenever it strictly defines the noun-e.g., the Christ, as the official designation of the promised Messiah or the Anointed, in the Gospels; "the many" in Rom. v. 15-19, as equivalent to "all." and opposed to "the one" (not to "a few"); "the falling away" and "the man of sin" in 2 Thess. ii. 3 (instead of "a falling away" and "that man of sin"); "the city" (namely, the heavenly Jerusalem), Heb. xi. 10 (instead of "a city"); "the good fight" of faith, "the course," "the crown of righteousness," 2 Tim. iv. 7, 8 (instead of "a good fight," "a crown"); "the crown of life," Rev. ii. 10 (for "a crown of life"). On the other hand, the definite article should be omitted in English where in the Greek it is used idiomatically, as frequently (not always) in the proper names of persons (rov lands, but 'Aβραόμ in Matt. i. 1, 2 sqq.) or countries (ή loudaía, ή Γαλιλαία, ή 'Aσία, ή Αίγυπτος'); in the designation of a class or genus (ὁ ἄνθρωπος, man, ai άλώ-TIRIC, foxest: in Rom. v. 12, i apapria and & Savaroc, sin and death, as a principle or all-pervading power. But it is used in English where it is omitted in

Winer says Afgerree never takes the article, but Lachmann, Tregelles, Westcott and Hort admit it in Acts vii 36, on the authority of B, C, etc., while Tuchendorf, eighth edition, omits it with X, A, E, H, P.

Greek in a number of adverbial phrases (ἐν ἀρχῷ, in the beginning, ἐν ἀγορῷ, in the market-place); before Ξεός (while the plural οἱ Ξεοί must be rendered "the gods"); and in other cases. Upon the whole, the Greeks used the article more freely than the English; the translators of King James, following the Latin Vulgate, too often neglected it; but in both languages it may often be either inserted or omitted with equal correctness, and the choice is determined by subjective considerations or the feel—ings of the writer.

As to the verb, the Greek agrist should be repres

¹ See Moulton's Winer, p. 131 sqq. (eighth edition), and two able esse on the Use of the Article in the Revised Version by expert Greek scholar one by Professor J. S. Blackie, of Edinburgh University, in "The Co temporary Review" for July, 1882, and one by Professor William S. Tyles of Amherst College, in the "Bibliotheca Sacra" of Andover, Mass., January, 1882. Both charge the Revisers with minute micrology trifling acribology, but differ among themselves in several details. defends the restoration of the article in Heb. xi. 10 ("the city which ha the foundations"), and in Rev. vii. 18, 14 ("the white robes . . . the gretribulation"); while Blackie condemns it as "simply bad English." philologists differ, what shall theologians do? Blackie objects to Middle ton's principle of the emphatic use of the Greek article, and rather leans Scaliger's view, who sarcastically called it "loquacissima gentis flabellum" But he is certainly wrong in censuring the Revisers for omitting the a ticle in John iv. 27: "a woman," μετά γυναικός, for "the woman" (the wonder of the disciples being not, as Blackie thinks, that their Lord war talking to that particular woman of the heretical Samaritan people, but to any woman in a public place, in violation of the rabbinical an-()riental etiquette which forbids conversation even with one's own wife is the street), and in 1 Tim. vi. 10: "a root of all evil," ρίζα, for "the root, which he explains to mean "a very big root." He says that "a root" i un-English, and yet admits that there are many other roots of all evil be sides love of money, "such as envy, hatred, anger, and even the contemp of money exhibited in the squanderer and the spendthrift."

duced by the English preterite not only in a consecutive narrative, but also in didactic discourse, whenever the writer refers to a definite act in the past, as crucifixion and resurrection (Rom. iv. 25; vi. 10; Gal. iii. 21, etc.), or the conversion and baptism of the readers (Rom. vi. 3, 4; Gal. ii. 19; iii. 27; 2 Cor. v. 14, 15, etc.). As to the imperfect tense, it is easy in most cases to express in English, with the aid of the auxiliary verb, the continued or repeated or contingent past action which is implied in the Greek imperfect.

But in a number of cases there is room for a difference of opinion and taste among the best of scholars. The following are instances where the treatment of the article and tenses may be disputed:

"God's righteousness" in Rom. i. 17 would be more exact for δικαιοσύνη Θεοῦ than "a righteousness" (or "the righteousness" in the Authorized Version), and the contrasted "God's wrath," δργή Θεοῦ, in the following verse, instead of "the wrath of God," which the Revised Version inconsistently retained from the Authorized Version, with "a wrath" in the margin.

In Matt. vii. 6 the definite article before $\kappa\nu\nu\dot{\epsilon}\zeta$ and $\chi\sigma\dot{\epsilon}\rho\sigma\iota$ is generic (as before $\dot{a}\mu\alpha\rho\tau\dot{\epsilon}a$ and $\dot{a}\dot{a}\nu\alpha\tau\sigma\zeta$ in Rom. v. 12), where the German idiom resembles the Greek, but where the English idiom requires the absence of the article. Hence, "unto dogs" and "before swine" would be better than "unto the dogs" and "before the swine." (The Authorized Version renders the article before "dogs" and omits it before "swine.") When we use the definite article of the genus of animals, we do it in the singular, as "the horse," "the cat," "the fox."

In Matt. viii. 20, and the parallel passage, Luke ix. 58, the article is likewise generic in ai άλώπεκες, and hence should be omitted, although the Revised Version corrects the inconsistency of the Authorized Version, which retains it in the first and omits it in the second passage.

Matt. viii. 12 and in several other passages, "the weeping and gnash-

ing" (consistency would require "the gnashing"), for ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὁδόντων. The Authorized Version, which omits the article in both cases, is preferable.

· Other questionable uses of the definite article are: "the bushel," Matt. v. 15; "the rock," Matt. vii. 24; "the sower," "the rocky places," "the thorns," "the good ground," in the parable of the Sower; "the breaking of the bread and the prayers," Acts ii. 42; "the dogs," Phil. iii. 2 and Rev. xxii. 15. Compare also the important class of passages mentioned its No. XIII. of the American Appendix.

One of the most difficult questions connected with the article is the Pauline use of the anarthrous νόμος. The Revisers vary between "the law," "a law," and "law." On general principles we would say that νόμος, "the law," means the Mosaic or written law (moral and ceremonial).... while νόμος, "law," without the article, means the natural law, or law it = general, law as a principle. But it is impossible to carry this distinction through, and for a good reason. The term νόμος had, like Θεός, Κύριος γραφαὶ ἄγιαι (see Rom. i. 2) and the Hebrew Thora, assumed the character of a proper name with the Jews, who regarded the Mosaic law as the perfection of all law, moral as well as ceremonial. So we use in English "holy Scripture," "holy writ," and "the holy Scriptures" alternately without any discrimination. In addressing readers of Jewish descent, Paul could alternate between vóμος and ὁ νόμος without danger of being mis-In Galatians he uses νόμος without the article even mor— understood. frequently than with it. In Gal. ii. 16, ἐξ ἔργων νόμου, and in ver. 1 διά νύμου νύμφ άπέθανον, he can hardly mean any other law but the of Moses, and hence the Revisers have correctly rendered the passage although they have put "law" on the margin. So in vi. 13: οὐδὲ οἱ περ τεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν, "not even they who receive cime -1cumcision do themselves keep the law" (so the Revised Version, with the useless margin, "Or, a law"). The same holds true in Rom. ii. 17: "Tho art called a Jew and restest upon the law" (νόμφ); compare ver. 28 (i νόμφ and τοῦ νόμου) and ver. 27; vii. 1: γινώσκουσι νόμον λαλώ, " speak to men that know the law" (again with the useless margin, "One of, law"); x. 4; xiii. 8, 10.2

¹ From my counting in Bruder's Greek Concordance the figures are these: in the six chapters of Galatians the anarthrous νύμος occurs twen ty times, ὁ νόμος ten times; in the sixteen chapters of Romans νύμος occurs thirty-four times, ὁ νόμος thirty-five times.

² Compare here Winer's Grammar, and the discussions of Meyer and

As to the Greek tenses, the Revisers are as accurate and consistent as the English ulions will admit. If ey seldom depart from the Greek without good reason. In Matt. vi. 12 they translate the normst appearance (which is better supported than the present aparary) by the perfect " we have forgiven, because it conveys the idea of a completed act more forcibly in I nglish than the more literal "we forgave," So John xx, 2 "they here token away (ipage) the Lord, and ver. 3 "they have land him (i3nkar)," is better than the more literal but less faithful and abomatic "took" and "last Compare Matt. xt. 27. "all things have been delivered unto me " (wored not workery, in the Authorized Version "all things are delivcred," which is certainly wrong . xxv. 20. "I have gained " (excedings). But to Matt, xxvii. I the rendering "I stand to betraying innocent blood, seems better adapted to the terse Greek opportor mapneous) and the disperate state of Judas than "I have sunned so that I [base] betrayed imocent blood," which the Revisers retained from the Authorized Version with the excepts n of the second " have." In Hom. in. 23 huaprer should have been rendered "somed" for "hore sumed," consistently with Rom, v. 12, the actist pointing in both passages to a definite act in the past, whether it be the fall of the race in Adam or the individual transgressions of his descendants.

We add a few inconsistencies of a different kind, trifling oversights resulting, perhaps, from weariness of the flesh after hours of hard study, quite excusable in scholars as well as in poets. "Aliquando darmitat boncus Homerus."

" 7 Ap house " in Matt. ix, 6 and Luke v. 24, but "those house " in Luke

We see that of Muldleton to his famous Procuracy the Greek Article (1808), new whiten, 1811, consures the Authorized Version for obsticining the distinction between roping and a roping, while Professor Blackie, on the contrart, expresses the opinion that the Authorized Version in this case is generally right, the Revised Version, in so far as it departs from it generally urong. Professor Tyles, on the whole, as each irr with the Revised Version, yet his, too, thinks that in the whole paragraph, Rom in 11-29, the repideting of the Authorized Version is more consistent and more correct. I dark say however, that if these eminent Greening had bear, the dabates in the Companies, they would judge less confidently.

vii. 44. "Quick" (ζων) is changed to "living," Heb. iv. 12, but left in Acts x. 42 ("judge of quick and dead," perhaps in deference to the Apost tles' Creed); "quickening" (ζωοποιοῦν) is changed to "life-giving," 1 Cor. xv. 45; but "quickeneth" is retained in John vi. 63. The obsolete for the was an hungred," is changed in Matt. iv. 2, xxi. 18 into "he he mangered," but retained in Matt. xii. 1, 3; xxv. 35, 37, 42. The older sions vary between "hungered," was hungry," "was an hungred."

NEEDLESS VARIATIONS.

ures from the Authorized Version which convey =10 benefit to the English reader, but offend his ear taste, and disturb his sacred associations connected with his familiar Bible. The Revisers have even been charged on this point with a violation of their own rule: "to introduce as few alterations as possible into the text of the Authorized Version consist. ently with faithfulness." This is thought to be the more censurable as the English Bible is not simply 2 translation, but a national classic and inestimate treasure of the people. Why, for example, it is asked, should "the fowls of the air" be changed into "t 1210 birds of the heaven"?' Why should the "vials" which contain the incense of the prayers of sair to and the "vials" of wrath (in the Apocalypse) turned into "bowls"? Why should the phras se

¹ Matt. vi. 26: τὰ πετεινὰ τοῦ οὐρανοῦ. So also Matt. viii. 20; Lake ix. 58, etc. The Authorized Version is here, as often, inconsistent in using five times bird (Matt. viii. 20; xiii. 32; Luke ix. 58; Rom. i. 23; James iii. 7), and nine times fowl (Matt. vi. 26; xiii. 4; Mark iv. 4, 82; Lake viii. 5; xii. 24; xiii. 19; Acts x. 12; xi. 6). οὐρανός is in most passanges translated heaven, four times sky, nine times air.

² Rev. v. 8; xv. 7, and in ten other passages of the same book.

Greek φιάλη, corresponding in the Septuagint to Γ779, is a broad,

"which, being interpreted, is God with us," Matt. i. 23, be made to run, "which is, being interpreted, God with us"?' Why should the order of words be reversed in slavish conformity to the Greek, even in the Lord's Prayer: "As in heaven, so on earth"?'

In reply to these charges, we have to submit (1) that in nearly all the examples which have been singled out by friendly and unfriendly critics, there is a good reason for the change; (2) that a great many alterations were required by consistency or necessitated by the sound rule of uniform rendering, which

shallow bowl or cup (Latin patera, German Schaale) for drinking or pouring liquids; in the Old Testament, for receiving the blood of sacrifices or frankincense. The English vial or phial is, no doubt, derived from the Greek piáln through the Latin phiala, but is commonly used of a small bottle, or little glass vessel with a narrow aperture intended to be closed with cork, as a vial of medicine (see Webster). Hence, here, too, the Revisers are right.

This is simply to conform to the Greek order (ö lore μεθερμηνευόμενον), and to make the translation consistent with the five other parallel
passages where the much-lauded Authorized Version itself observes the
same order; see Mark v. 41; xv. 22, 84; John i. 41 (42); Acts iv. 86. And
yet, in culpable ignorance of this fact, Sir Edmund Beckett, a special pleader for the superior excellency of the English style of the Authorized Version, calls this change an illustration of "the capacity of the Revisers
for spoiling sentences with the smallest possible exertion, and for no visible object. Here the mere transposition of that little 'is' makes all the difference between a lively, solemn, and harmonious sentence, and one as flat,
inharmonious, and pedantic as a modern Act of Parliament or the Revisers'
Preface." (Should the Revised New Testament be Authorized? p. 50.)

Matt. vi. 10. The critics forget that the Authorized Version has precisely the same order in the parallel passage, Luke xi. 2, with the single difference of "in earth" instead of "on earth;" but the Revised Version, with all critical editors, omits this passage in Luke as an interpolation from Matthew.

must be carried out wherever the Greek words have precisely the same meaning or are emphatically repeated.

We would not deny that the Revisers may occasionally have overdone the changing by an overanxious or over-conscientious desire to be faithful to the original. But if they have erred here, they have certainly erred on the right side. And this is the landatory censure of Bishop Wordsworth, of Lincol have sided of the Revisers: "They would have sided eeded better and have performed more if they had attempted less. Not by doing, but by overdoin their work has been less happily done."

In many instances it is simply impossible to secu unanimity, or to satisfy even one's own taste, in making or omitting changes. And the adverse critics have certainly shown no better tact or promised better success. In most cases the laboring mountains have only produced a "ridiculus mus." An anon mous, but very able and fair-minded reviewer of these critics, gives the following amusing speciments of a revision of the Revision:

"We hasten to turn away from these irksome records of fault-findises to acknowledge the great and manifold obligations under which the Bervisers have laid all English-speaking people. The critica have not peritated our assent to their arguments by the alternative translations which they have sometimes been good enough to offer. We are not such that the Bishop of Lincoln himself would be applauded for the correction which he suggests on Rom. xii. 11, 'in your hurry be not lazy' (p. 250). The new Bodleian Librarian would scarcely have improved the fortune of the Revised Version if he had been a member of the Company, with influence enough to induce them to begin the New Testament, the 'Revised Version induce them to begin the New Testament, the 'Revised Version induce them to begin the New Testament, the 'Revised Version induce them to begin the New Testament, the 'Revised Version induce them to begin the New Testament, the 'Revised Version induce them to begin the New Testament, the 'Revised Version induce them to begin the New Testament, the 'Revised Version induce them to begin the New Testament, the 'Revised Version induce them to begin the New Testament, the 'Revised Version induce them to begin the New Testament, the 'Revised Version induce them to begin the New Testament, the 'Revised Version induce them to begin the New Testament, the 'Revised Version induce them to begin the New Testament, the 'Revised Version induce them to begin the New Testament, the 'Revised Version induce them to begin the New Testament, the 'Revised Version induce them to begin the New Testament, the 'Revised Version induce them to begin the New Testament, the 'Revised Version induce the New Testament induce the

¹ In "The Church Quarterly Review" for January, 1888, p. 885.

of birth, or Birth-roll, or Roll of descent, or Family-roll, of Jesus Christ; and if they had yielded to the 'regret' which he expresses, that the Revisers did not further improve the Lord's Prayer, by rendering 'Give us our morrow's bread to-day' in their text. Mr. J. A. Beet, who complains of the 'almost total absence of poetic instinct' in the Revisers, addresses himself to the difficult text, Phil. ii. 6; and after toiling over the passage for four large pages, produces at last his own rendering ('in lack of a better,' as he modestly says): 'Not high-handed self-indulging did He deem His equality with God.'"

Making every allowance for imperfections which adhere to the best works of fallible men (including the Pope—remember the revised edition of the Vulgate corrected by Sixtus V.), a minute, careful, and impartial examination of the Revision of 1881 must lead to the conclusion that in text and rendering it is a very great improvement upon the Version of 1611, and the most faithful and accurate version of the Greek Testament ever made from Jerome down to the present date. Its merits are many and great; its defects are few and small, and mostly the result of overfidelity to the Greek original and to the English idiom of King James's Version. The defects, moreover, are on the surface, and could be easily removed by the Revisers themselves if they were called upon to do so. And why should they not do it after the completion of the Old Testament? Do they not owe it to themselves and to the Christian public? The best scholars are eager to correct blemishes, which they always discover in the first edition of their works. Such final editing is not to be confounded with a new revision, which is not likely to be undertaken in the present generation.

We believe that the foundation of the revision will stand and outlast all the criticisms.

We have so far reviewed the Revision as a unit. We must now, in justice to the American Committee and the American community, speak of the American share of the work as far as it is incorporated in the text or relegated to the Appendix.

THE AMERICAN PART IN THE JOINT WORK.

The Revised New Testament, as authoritatively printed and published by the two English University Presses, is the joint work of both Committees. The English Revisers began nearly two years earlier, and the American Revisers worked on the basis of the first English revision, which was a great advantage; but they had to go through precisely the same process of textual criticism and exegesis, to examine the same authorities, and to discuss #110 same differences of reading and rendering. have spent probably the same amount of time azzd labor since they began to co-operate. They trans mitted to England only the points of difference and suggestions of new changes. These were printed from time to time for the exclusive use of the Revisers, and would make altogether an octavo volure of about four hundred pages. Occasionally an elaorate essay was included, in justification of a part = c ular point, as the difference of reading in John i. 38 (μονογενής ζεός, or ὁ μονογενής υίός); on Acts x 28 (ξεοῦ, or κυρίου); on John viii. 44; on Acts xx i. 28; Matt. xxvi. 50, see Pres. Woolsey in the "Bi not Quirinus), see Pres. Woolsey in "Bibl. Sacrato for July, 1878; and on Tit. ii. 13 (the last not sent

the English Revisers, but published in the "Journal of the Society of Bibl. Lit. and Exegesis" for June and December, 1881). In the great majority of cases the result only was stated.

In order to form a just estimate of the American share of the work, and the degree of harmony of the two Committees, it is necessary to compare those parts which were done *independently*. For such an estimate we have the materials at hand.

When the communication between the two Committees was interrupted for a few months in 1877 (in consequence of negotiations with the University Presses), the American Committee took up the first revision of a portion of Isaman and of the Epistle to the Hebrews, and finished them before the first English revision of the same books was received.

On a comparison it was found that in about one half of the changes the two Committees had arrived at the same conclusions.

The result as to the Epistle to the Hebrews is more particularly stated in the following letter from Bishop Lee, a member of the New Testament Company, to the writer:

" Wilmington, Dki., April 25, 1881.

[&]quot;MY DEAR SIR: My examination of the independent revisions of the Epistle to the Hebrews by the English and the American Companies, resulted in the estimate that out of 913 changes made by the American Company, 476 were exactly coincident with those of the English. There were others substantially the same, but not precisely identical.

[&]quot;The variations were largely in punctuation and minor points.

[&]quot;I do not claim, of course, perfect accuracy, but I think this statement is not far from the truth.

"My estimate of the American suggestions adopted is, in

The Gospels	818
Acts	186
Epistles and Revelation	400
	904

"In the calculation I aimed to count each new suggestion but once, although in many cases it was often repeated—as food for meat, Hudes for kell, tomb for sepulchre, etc. I omitted returns to the Authorized Version and differences of punctuation, except in a few important instances, and metrical arrangements, presuming that these would have been done by the British Company even without our calling their attention to them.

"If you wish for more particular information upon any of these points, I shall be happy to supply it as far as I can.

"Very truly yours,
"ALFRED LEE"

See Bishop Lee's list of American changes adopted by the English Company in text or margin, in Appendix IV.

Again, in the year 1880, the American Old Testament Company went through the first revision of the Book of Job, and printed it (for private use) before the first English revision of the same book was received. Copies were transmitted by the President to the Secretary of the British Old Testament Company, February 4, 1881, with the remark: "I send you to-day by European express twenty-seven copies of the American revision of Job, for distribution among the members of your Company. The revision was completed before your revision came to hand. Hence, it has been printed in full, which will give you a better idea of the character of our work and the measure of its agreement with yours."

A careful comparison was made between the English and the American revision of Job, by Professor

THE REVISED VERSION.

Mead, of Andover, Mass., a member of the Old Testament Company, and the result is stated in the following letter addressed to the Chairman of the Old Testament Company:

"ANDOVER, Feb. 5, 1881.

"MY DEAR PROF. GREEN: . . . You may be interested in knowing the result of my collation of the two revisions of Job. Of course it is impossible to be very exact, it being often difficult to determine how to designate a change, or to decide how far to analyze a change—i.e., whether to call it one, two, or three, when a whole clause is transformed. In general I have adopted the plan of being minute in the matter, though doubtless not consistent with myself either in this or in any other respect. Still, the general proportion of things is probably indicated with tolerable exactness. The result is as follows:

Whole number of changes made by the American Revisers	1781
Whole number of changes made by the English Revisers	1004
Changes identical in both	455
Changes substantially the same in both	134
Passages differently changed by both	
Changes in Amer. Revision where there are none in English Revision	918
Changes in English Revision where there are none in Amer. Revision	236
American readings found in English margin	53
English readings found in American margin	12

"The general result is that in about half the cases we coincide. More exactly, the identical changes form about 45½ per cent. of the changes made by the English. Adding the cases of substantial coincidence, we have made 58½ per cent. of the changes which they have made. In multitudes of other cases there would be a ready acquiescence on our part in their changes—many of them having reference to very small matters, while many of ours also are of a similar sort.

"Yours truly,

"C. M. MEAD."

On the basis of these facts it may be said that the two Committees, if they had acted independently, would have produced two recensions of the same revision, agreeing in about one half of the changes

and improvements, while the other half in the great majority of cases would have admitted of easy adjustment, so as to leave only a small residuum of minor differences.

Both Committees, therefore, may look upon the Revision as their own work. The English Committee, however, has a just claim to priority and a primacy of honor. The mother took the lead, the daughter followed. The Americans gave to the vast majority of the English changes their hearty approval, and the whole weight of their independent research and judgment. On the other hand, a large number of the remaining changes which they regarded as most important have been, after due deliberation, accepted by the English, so that with a few exceptions the points of difference set forth in the Appendix are of comparatively little interest and importance. These mutual concessions are of vital account for the international character and success of the work.

THE AMERICAN APPENDIX.

The American Appendix is short, and contains only those renderings which the English Company, in its final action, was unwilling to accept, and which the American Committee deemed of sufficient importance to be recorded for future use. It is provided for by the fourth article of the agreement of August 3, 1877, which is as follows:

"If any differences shall still remain, the American Committee will yield its preferences for the sake of harmony; provided that such differences of reading and rendering as the American Committee may represent

to the English Companies to be of special importance, be distinctly stated either in the Preface to the Revised Version, or in an Appendix to the volume, during a term of fourteen years from the date of publication unless the American Churches shall sooner pronounce a deliberate opinion upon the Revised Version with the view of its being taken for public use."

The material for an Appendix was gradually reduced, by honorable and liberal concessions of both parties. The Americans yielded at least six hundred and eighty preferences (according to Bishop Lee's calculation). The best part of the American labor is incorporated in the book, and there it will remain, whatever may become of the Appendix.

The remaining differences are still more reduced when we consider that the English Revisers have

The introductory note to the Appendix was carefully drawn up its the American Company and transmitted to the English Company in the following terms

[&]quot;The American New Testament Revision Company, having in many care yested their preferences for certain readings and readerings, present the following instances in which they differ from the English Company or in their view of sufficient importance to be appended to the Revision, in accommise with an understanding between the Companies."

The English Company, for reasons best known to themselves, have taken the liberty to set thus heading uside, and to substitute for it the following

[&]quot; I set of readings and renderings preferred by the American Committee recorded at their desire. See Prefuce page is "

This heading has been strangely missingerstood and mininterpreted by many, as conveying the idea that the printing of the Appendix was a first rather than a right, and that it contained all the work of the American Company. Fault has been found also with the Preface from the Jerusalem Chumber (which was not submitted to the American tompany), because it does not state expressly that any of the American auggestions were adopted, but this may be fairly inferred from the tirm in which they are spoken of, as having received "much care and attention," and having been "closely and carefully considered."

recognized on the margin many of the American changes.

The Appendix consists of two parts. The first contains fourteen classes of passages, and implies general rules; the second suggests about three hundred specific changes or alternate renderings. The former require many alterations in the text; the latter are mostly of the same nature as the marginal notes, and might have been distributed to the several passages if the English Company had thought proper to do so. The most important have already been discussed in the preceding pages, especially the archaisms. We will only notice the first and the twelfth of the general rules.

1. THE TITLES AND HEADINGS OF BOOKS.

"Omit the word 'Saint' from the title of the Gospels and the Revelation of John, the word 'the Apostle' from the title of the Pauline Epistles, and 'Paul the Apostle' from the Epistle to the Hebrews, the word 'General' from the title of the Epistles of James, Peter, 1 John, and Jude."

The Committee had no express authority to revise the titles of the books, and hence the English Company retained those given in the Authorized Version as printed in 1611. But the American Company

¹ In Rule XIII. the reference to "Col. i. 8" ought to be stricken out, because the Revisers read τῷ Θεῷ πατρί without the intervening καί of the textus receptus.

For a fuller vindication of the Appendix, see the writer's additional chapter in the American edition of Dr. Roberts's Companion to the Revised New Testament, pp. 192-206, and in an article contributed to "Christian Opinion and Revisionist" (Lond., Nos. 22 and 28, June, 1882), also two articles of Dr. Timothy Dwight in the "N. Y. Independent" for May 19 and May 26, 1881.

embraced this opportunity to conform the titles to the ancient authorities and critical editions of the Greek text, and to make them consistent. Their conclusions were determined by the following considerations:

(a.) There is no documentary evidence whatever for the title "Saint." The best Greek and Latin MSS. (x, B, D, a, b, e, q, etc.) read simply: "According to Matthew" (Κατὰ Μαθθαΐου), or "The Gospel according to Matthew" (Εὐαγγίλιον τὸ κατὰ Μ.). Some of later date add the title to the book (not the author): "The Holy Gospel according to Matthew."

- (b.) The technical ecclesiastical use of "Naint," as one of a spiritual nobility or aristocracy distinct from ordinary Christians, is not biblical, but belongs to a much later age. The sacred writers apply the term ayou to all believers, as being separated from the world, consecrated to God, and destined for holiness. See Rom. i. 7; xii. 13; xvi. 15; 1 Pet. ii. 9; Acts ix. 13, 32, 41; Jude 3. In the text of the New Testament the apostles and their disciples are simply called by their names, and this ought to be sufficient. They themselves would protest against the claim to exclusive saintship; nor should we, on the other hand, put them on a level with the innumerable saints of later ages. They stand far above them.
- (c.) The Authorized Version is inconsistent: it prefixes the title "Saint" to the Gospels and to Revelation, but omits it in the Acts and Epistles, as if James, Peter, and Paul were not saints as well as Matthew, Mark, and Luke, or as if the St. John of

the Gospel and of the Revelation were not the same as the John of the Epistles. The inconsistency is. of course, an inadvertency. The Rishops Bible retained the title " Saint" from the Vulgate in twee ty-six books of the New Testament; the General Bible consistently omitted it in all; the first contact of the Anthorized Version of 1611 omitted it in all

(d.) The title "Apostle" is likewise wanting in the oldest Greek MSS. (8, A, B, C), which read stra but five. ply, " To the Romans" (Tpog 'Popalough etc., 2 ply, "To the Romans (riping Papalation of the Apolic Paul," or "of the holy Apostle Paul." Moreont. the title "Apostle" belongs to Peter and John so well as to Paul, and should be given to all or nete Here, too, the Authorized Version is strangely a consistent or careless in omitting "the Aposth" .3 the heading of the Catholic Epistles and the Epaths to the Galatians, Titus, and Philemon, while insert. ing it in all the other Pauline Epistles.

(a) The present title of the Epistle to the Hebrers ("the Epistle of Paul the Apostle to the Hebreses") prejudges the open question of the authorsing of this anonymous epistle. The best MSS. (x, A, E, E read simply, " To the Hibrews" (Hooc 'Essaious The majority of modern scholars regard it as the production of a pupil or friend of Paul. The opi ions of the ancient Church were divided on t question of authorship between Paul, Luke, Eur bas (and Clement of Rome). A translator has right to decide that question in the absence of dementary evidence.

(f.) The title "General" ("Catholic," κολολοή) of the Epistles of James, Peter, John, and Jude is likewise of later date, and omitted by critical editors. It is misleading, and applies no more to those Epistles than to Ephesians and Hebrews, which have an encyclical character; while the second and third Epistles of John are each addressed to an individual.

An objection will be made to this part of the Appendix by those who deem it reverent to retain the time-honored "Saint" in connection with the evangelists and apostles. But then, let us at least be consistent, and use it uniformly, or drop it altogether. The sacred writers must be our standard of reverence, and they speak of each other simply as Matthew, Mark, Luke, John, Peter, and Paul. The highest order of merit and distinction needs no epithet of honor.

2. RENDERING OF TREMS DENOTING COURS.

"Let decapion (Matt. x. 29, Lake xu. 6) be translated 'penny,' and devapour 'shilling,' except in Matt. xxii. 19; Mark xii. 15, Lake xx. 24, where the name of the coin, 'a denaring,' should be given."

The rendering of coins in our English Version is very objectionable, and makes a false impression upon the popular reader. "Mite" may be retained for λεπτών (the eighth part of an ἀσσάριον, οτ as, half a quadrans, or about one fifth of one cent), and "farthing" for κοδράντης (quadrans, the fourth part of an as, equivalent to two mites, δύο λεπτά), as in Mark xii. 42, "a poor widow cast in two mites which make a farthing." But the more valuable coins are mischievously perverted and belittled. Bishop Lightfoot, one of the most influential of the English Re-

visers, has shown this so well that I can do no better than quote him in full justification of the American view. He says:

"Why aσσάριον, the late Greek diminutive used for the as, of which, therefore, the κοδράντης is a fourth part, should still be translated a farthing (which elsewhere represents κοδράντης) rather than penny, it is difficult to see (Matt. x. 29; Luke xii. 6). And as we advance in the scale, the disproportion between the value of the original and the English substitute increases. Thus the denarius, a silver piece of the value originally of ten and afterward of sixteen ases, is always rendered a penny. Its absolute value, as so much weight in metal, is as nearly as possible the same as the French franc. Its relative value as a purchasing power, in an age and a country where provisions were much cheaper, was considerably more. Now it so happens that in almost every case where the word δηνάριον occurs in the New Testament it is connected with the idea of a liberal or large amount; and yet in these passages the English rendering names a sum which is absurdly small. Thus the Good Samaritan, whose generosity is intended to appear throughout, on leaving, takes out 'two pence,' and gives them to the inn-keeper to supply the further wants of the wounded man. Thus, again, the owner of the vineyard, whose liberality is contrasted with the niggardly, envious spirit, the 'evil eye' of others, gives, as a day's wages, 'a penny' to each man. It is unnecessary to ask what impression the mention of this sum will leave on the minds of an uneducated peasant or shopkeeper of the present day. Even at the time when our Version was made, and when wages were lower, it must have seemed wholly inadequate. The inadequacy again appears, though not so prominently, in 'the two hundred pence,' the sum named as insufficient to supply bread to the five thousand (Mark vi. 87; John vi. 7), and similarly in other cases (e.g., Mark xiv. 5; John xii. 5; Luke vii. 41). Lastly, in the Book of the Revelation (vi. 6), the announcement, which in the original implies famine prices, is rendered in our English Version, 'A measure of wheat for a penny, and three measures of barley for a penny.' The fact is that the word xoīviξ, here translated 'measure,' falls below the amount of a quart, while the word δηνάριον, here translated 'a penny,' approaches toward the value of a shilling. To the English reader the words must convey the idea of enormous plenty."

¹ "A Fresh Revision of the English New Testament," London, 1871, pp. 165-167; Amer. ed. (Harpers), 1873, pp. 141-143.

But in this case, again, the scholarship of the English Revisers was overruled by the timid conservatism of the majority, and custom was allowed to prevail against truth. So the "farthing" was retained twice for accapion (Matt. x. 29; Luke xii. 6, and twice for koSpárrag (Matt. v. 26; Mark xii. 42), and the "penny" (with "pence" and "pennyworth") for δηνάριον in tifteen places. Where the penny occurs for the first time, Matt. xviii. 28, the marginal note is added with killing effect on the text: "The word in the Greek denotes a coin worth about eight pence half-penny," i.e., in plain Saxon, worth eight and a half times more than the text indicates. But in all other passages the reader, unless he looks up that marginal note, will still be at a loss to understand how a penny or two cents can be fair wages for a day's labor, or a liberal gift to save a sick man, or a famine price for a whole measure of wheat and three measures of barley.

Yet, in justice to the English refusal of so reasonable a change, it should be remembered that it is impossible, without circumfocution, to find a precise idiomatic equivalent in English for the Greek Engishment and the Latin denarius. Sometimes a little matter gives great trouble. This is an instance. The mevitable penny was discussed over and over again in the Jerusalem Chamber and in the Bible House. The English Company at an early stage was about to adopt the Anglicized form "denary," when the late Dean Alford killed it by the humorous objection that denary might be mispronounced deanery, and give rise to the jest that the Revisers

sold a deanery for a penny. The precise rendering would be "eight pence and a half," but this is no single coin. "Six pence" in this respect would do better, but falls short of the full value. Still less would Englishmen tolerate "sixteen cents," nor would Americans intrude their coins into the Bible. The Americans wavered between "shilling," "franc," "silverling," "drachma," "denarius," "denāry," "denār." The Latin "denarius," with a marginal explanation, would have been unanimously adopted but for the passages where the word occurs in the plural (Matt. xviii. 28; Mark vi. 37; xiv. 5; Luke vii. 41; x. 35; John vi. 7; xii. 5); for denarii sounds too much like Latin for an English Bible. They agreed at last upon "shilling," but would prefer any other of the proposed renderings to "penny." A shilling is not absolutely correct, but is a genuine English silver coin, and does not convey the idea of a ridiculously small sum. There can be no doubt whatever that, if found in the old version, shilling would have been retained by both Companies.

THE PUBLIC VERDICT.

The Revision is subject to the verdict of the Christian public, which will be pronounced by the official action of churches and Bible societies. In England an Act of Parliament or Order of Council may be necessary in addition to the votes of the Convocation of Canterbury and York before it can be used in public worship. No such action can be expected before the Old Testament is published and sufficiently examined. If approved, the Revision

will gradually supersede the old version; if rejected, it will still remain a most important help for the private use of ministers and Bible readers, and be made the basis of some future revision; and such revision will become inevitable in case of rejection; for the churches will never be contented with the version of 1611 after all its innumerable defects have been made known. "Revolutions never go backward."

The American Appendix will be printed, according to agreement, in every copy of the University editions till the expiration of the term of fourteen years i.e., till May, 1895. If approved, it will be incorporated in the text, if not, it will be dropped. The Church of England is not likely to surrender her love for the archaic forms of language, as "which" for "who," "be" for "are," "Ghost" for "Spirit," "devils" for "demons," "wot" and "wist" for "know" and "knew," etc., but she may possibly give to the specific renderings a place among the marginal notes, though they are already very numerous. Of English critics, some sublimely ignore the Appendix,' some approve it,' none has con-

¹ So Dean Burgon, Canon Cook, and even Mr. Homphry in his Commentary on the Recised Version. One of the adverse critics naively confesses that till the year 1883 he was happing ignorant of the existence of any eminent biblical scholars and critics to America.

Pr. Angus, one of the English Revisers, says. The first three suggestions of the American Committee ought in consistency to be accepted," and speaks layorably of the rest. A critic in the London Athenrican (May 28, 1881, says; "Several of the recommunications of the American Committee might have been adopted with advantage. The general excellence of the suggestions of the American Revisers is inclinabled, and they ought not to have been so often neglected. Mr. Phoms, the computer of the Computer Concordance to the Received Version of the New Testament, Pub-

demned it. In the United States public opinion seems unanimously in favor of the American readings and renderings. Several editions have already incorporated them into the text with an Appendix reversed; but such a reductio ad absurdum does great injustice to the English Revisers, for they only retained certain words and phrases of the old usage which is still preferred by the majority of Englishmen.

lished under the Authorization of Oxford and Cambridge Universities (London, 1882), notices the American suggestions throughout, and says (Preface, p. vii.) that "most of them are very valuable, and deserve far better treatment than to be relegated to the end of the book without so much as a reference mark in the text to indicate their existence."

- A very competent Greek scholar, Professor W. S. Tyler, D.D., says (in the "Bibliotheca Sacra," Andover, January, 1882, p. 161): "We think the feeling is wide in Great Britain, and it is almost universal in this country, that the greater part of the changes which were proposed by the American Committee and rejected by the Anglican Committee should have been accepted, and that consistency, not less than the intrinsic merits of the proposed emendations, required their adoption."
- ² The following are specimens from the Appendix in one of these Americanized editions:

AMERICAN EDITION.

"List of Readings and Renderings preferred by the English Committee.

II. In the title of the Pauline Epistles (except those to the Galatians, Titus, and Philemon) insert 'the Apostle;' in the title of the Epistle to the Hebrews insert 'of Paul the Apostle;' in the title of the Epistles of James, Peter, 1 John, and Jude insert the word 'General;' and let the title of the Revelation run, 'The Revelation of S. John the Divine.'

University Edition.

"List of Readings and Renderings preferred by the American Committee, recorded at their desire.

II. Strike out 'the Apostle' from the title of the Pauline Epistles, and 'of Paul the Apostle' from the title of the Epistle to the Hebrews; strike out the word 'General' from the title of the Epistles of James. Peter, 1 John, and Jude; and let the title of the Revelation run, 'The Revelation of John'

It is barely possible that there may be ultimately two standard editions, an English and an American. But these would be only two slightly different recensions of one and the same revised version (as we have different editions of the Greek text), and the changes will no more affect the unity of the version than the differences of English and American spelling now affect the unity of the English language. On the contrary, the essential unity will be all the more apparent and effective for the variety in unessential details.

AMERICAN EDITION.

- III. Wherever 'Holy Spirit' occurs, substitute 'Holy Ghost,' except in Mark iii. 29, Luke ii. 25, 26; iv. 1; x. 21; xi. 13; xii. 10, 12; John i. 33; xiv. 26; Acts ii. 4; vi. 5; 1 Cor. xii. 8; Ephes. i. 13; iv. 30; 1 Thess. iv. 8; Jude 20.
- VI. Use 'which' of persons as well as 'who' or 'that;' 'be' as well as 'are' in the present indicative; 'wot' or 'wist' as well as 'know' or 'knew;' and 'hale' for 'drag.'
- VII. Substitute for 'demon' ('demons') the word 'deril' ('devils'); and for 'demoniac' or 'possessed with a demon' ('demons') substitute 'possessed with a deril' ('derils')."

UNIVERSITY EDITION.

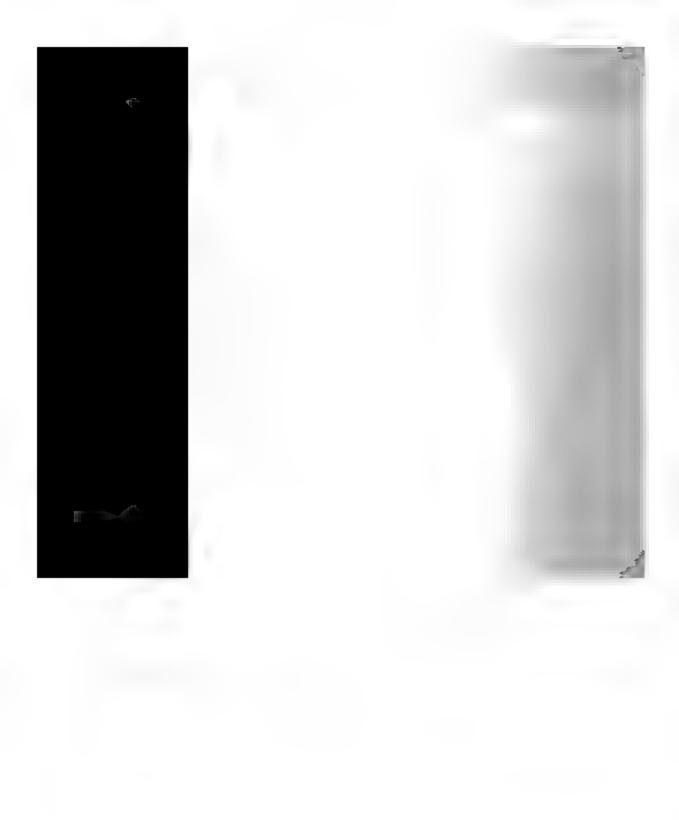
- III. For 'Holy Ghost' adopt uniformly the rendering 'Holy Spirit.'
- VI. Substitute modern forms of speech for the following archaisms, viz., 'who' or 'that' for 'which' when used of persons; 'are' for 'be' in the present indicative; 'know,' 'knew,' for 'wot,' 'wist;' 'drag' or 'drag away' for 'hale.'
- VII. Substitute for 'devil' ('devils')
 the word 'demon' ('demons')
 wherever the latter word is
 given in the margin (or represents the Greek words δαίμων, δαιμόνιον); and for 'possessed with a devil' (or devils')
 substitute either 'demoniac'
 or 'possessed with a demon' (or
 'demons')."

But whatever may be the ultimate fate of the American Appendix, it is of very little account a 494 compared with the text of the Revision as it now stands. It is a matter of wonder and congratuisting that two distinct Companies of scholars of vancus denominations and schools of theological thought. divided by the ocean, and representing two miependent and high-minded nations, should have at rived, after several years of unbroken and conseren tions labor, at such harmonious conclusions in the translation of their most sacred book, which is need nized by both as their infallible guide in all matters

The Anglo-American Revision is the notless of Christian faith and duty. monument of Christian union and co-operation

And herein is the finger of Providence, and the this nineteenth century. best guarantee of ultimate success. of 1881 will ere long be forgotten, like their prede cessors of 1611, and some of them have already passed beyond the reach of praise or blame, by their united work will live until it is superseded to a better one.

APPENDIXES



APPENDIX I.

LIST OF PRINTED EDITIONS OF THE GREEK NEW TESTAMENT.

By Professor Isaac H. Hall, Philadelphia.

Note.—The following list consists of the "Index I. Editionum" from the Bibliotheca Novi Testamenti Graci, Brunsvigæ, 1872 (pp. 289-301), by Professor Eduard Reuss, D.D., of Strassburg, with a few bracketed remarks or additions, and a * to mark the more noted, or the epoch-making publications; omitting, however, the Gospel Harmonics and other mere portions of the N. T. Editions not enumerated (or not known) by Reuss, but within his plan, are added in brackets, in chronological place.

A supplementary list of editions published since 1870, the date of his compilation, is added, down to the present time.

The plan of Dr. Reuss included all published editions of the entire N. T., together with such larger portions thereof (Gospels, Harmonies, Epistles, etc.) as exhibited editorial care in text or form, but omitting uncritical school-books. He also omitted published copies of MSS., and editions based on a single MS. Repetitions of the same edition, with changes only in the title-page, or by minute corrections in the text, were denoted by the same number in the "Index," but putting the repeated number in parentheses. This method is followed here also, as far as his numbers reach or apply.

It is not claimed that this list is perfect, but diligence has been exercised to make it as complete as possible.

The number of Harmonies and other forms of the Four Gospels, omitted, as above stated, from the list of Dr. Reuss, is about fifty; while that of other portions of the N. T. is rather less than twenty-five. A list of each, supplemented and continued to the present time, would add at least half as

many more Harmonics, etc., and more than quadruple the number of other portions of the N. T.

Estimating each edition of the entire Greek N. T. at 1000 copies, the whole number of copies printed would exceed 1,000,000, besides a vast multitude of repetitions, etc., which are beyond the reach of estimate.

I. EDITIONS OF THE ENTIRE GREEK NEW TESTAMENT FROM 1514 to 1870.

List of Reuss enlarged.

(The numbers are Reuss's; editors' names in SMALL CAPITALS; publishers' in heavy type; places of publication in italics.)

- *1. 1514. Biblia polyglotta Complutensia. fol. [CARD. XIMENES. Alcala. The first printed, published 1522.]
- *2. 1516. Erasmi I. gr. lat. Basil. Froben. fol. [The first published.]
 - *3. 1518. Biblia gr. Aldina. Venet. fol.
 - 4. 1519. Erasmi II. gr. lat. Basil. Froben. fol.
 - 5. 1521. GERBELII. Hagenow. Anshelm. 4.
- *6. 1522. Erasmi III. gr. lat. Basil. Froben. fol. [1 John v. 7 admitted. The basis of the textus receptus, except in Revelation.]
 - 7. 1524. Cophaleci. Argent. 8.
 - 8. 1524. Bebelii I. Basil. 8.
 - 9. 1527. Erasmi IV. gr. lat. Basil. Froben. fol. [With Vulg.]
 - 10. 1531. Bebelii II. Basil. 8.
 - 11. 1531. Rescii. Lovan. 8.
- 13. 1534. Colinzi. Paris. 8. [The first attempt at a critical edition.]
 - 14. 1535. Erasmi V. gr. lat. Basil. Froben. fol.
 - 15. 1535. Bebelii III. Basil. 8.
 - 16. 1536. Valderi. Basil. 32. [The first miniature-sized.]
 - 18. 1538. Plateri I. Basil. 8.
- 19. 1538. Ant. de Sabio II. Venet. 8. [Ed. I., 1533, contained only part of the N. T.]
 - 20. 1540. Plateri II. Basil. 8.
 - 21. 1541. (al. 1539, 1540.) Erasni VI. gr. lat. Basil. Froben. fol.
 - 22. 1541. (al. 1542.) Erasmi VII. gr. lat. Basil. Froben. fol.
 - 23. 1541. Brylingeri I. gr. lat. Banil. 8.
 - 24. 1542. Brylingeri II. gr. lat. Basil. 8.

- 25. 1548. Brylingeri III. Basil. 6.
- 26. 1543. Bogardi. gr. lat. Paris. Guillard. 12. [Toussaint. Displays some critical effort.]
 - (26.) 1543. Roignyl. gr. lat. Paris. Guillard. 12. [Toussaint.]
 - 27. 1543. Plateri III. Bueil, 8.
 - (27.) 1544. Plateri III. Basil. 8.
 - 28. 1544. Brylingeri IV. gr. lat. Basil. 8.
 - 29. 1545. Curionis. Basil, 16.
 - [1544. ERASMIANA. Honter. gr. lat. Coroner. 4.]
 - 30. 1545. Probenii. Baril. 4.
 - 31. 1545. Biblia gr. Band. Hervagii, fol. [MELANCHTHON's ed.]
 - 32. 1546. Brylingeri V. gr. lat. Basil. 8.
 - *33. 1546. ROB. STEPHANI I. Paris. 16. ["O Mirificam,"]
 - 34. 1547. Proschoveri I. Tiguri, 8.
 - 35. 1548, Brylingeri VI. Basil. 8.
 - 36. 1549. Brylingeri VII. gr. lat. Bacil. 8.
 - 37. 1549. Dupuinit, gr Jat. Paris, 16.
 - (87.) 1549. Granjon (Marnet, Feendat), gr. lat. Paris, 16.
 - 38. 1549. Ron, Stremant II. Paris, 16. ["O Mirificam" II.]
 - 39. 1549. Prevetti. Paris. Haultin, 16.
 - (39.) 1549. Prevotii, Paris, Birkmann, 16.
- *40. 1850. Ron. STEPHANT II. Paris. fol. ["Editio regia." English textus receptus, so called.]
 - 41. 1550. Brylingeri VIII. gr. lat. Basil, 8,
- *42. 1551. Ron. STEPHANI IV. gr. lat. (Genev.) 16. [First divided into modern verses.]
 - 43. 1532. Oporini. Basil. 16.
 - 44. 1553. Brylingeri IX. Basil. 8.
 - 45. 1553. Brylingeri X. gr. lat. Basil. 8.
 - 46. 1553. Jo. Crispini I. (Gener.) 16.
 - 47. 1556. Brylingeri XI. gr. lat. Bonil. 8.
 - 48. 1558. Brylingeri XII, gr. lat. Basil. 8.
 - 49. 1558, Brylingeri XIII, Basil, 0.
 - 1559. Freechoveri I. Tiguri, 8.
 - 61 1559. Tornadi. gr. lat. Lugd. 8.
- 52. 1559. Barbirii. gr. lat. Basil. fol. [Pseudo-Benz. It has Beza's Latin only.]
 - (52.) 1559. Tigari, gr. lat. fol.
 - (52.) 1560. Barbirii, gr. lat. Basil, fol,
 - 54. 1562. Brylingeri XIV. gr. lat. Basil, 8.
 - 55. 1563. Brylingeri XV. Basil. 8,

56, 1568. Voegelini I. gr. lat. Lips. 8. 1563 (1564). Voegelini IL. Lips. 8. Brylingeri XVI. gr. lat. Lips. 8. 58, 1564. 59. 1564. Jo. Crispini II. (Genev.) 16. (59.) 1565. Jo. Crispini JI. (Genev.) 16. *60. 1585. Bezz major, I. gr. lat. (Genev.) \$teph. fol. 61. 1565. BEZE minor, I. gr. lat. (Genev.) Stoph. 8. 62. 1665. Voegelini III. gr. lat. Lips. 8. 63. 1566. Frescheveri III. Tigari. 8. 1566. Brylingeri XVII. gr. lat. Basil. 8. 65, 1567, BEER minor II gr lat, (Genev.) Stoph, 9. 66. 1568. Rob. Stephani jun. Paris. 16. (66.) 1569. Rob. Stephani jun. Paris. 16. 67. 1569. TREMELLII triglotton. Genev.) Steph. fol. 68. 1570. FLACII I. Porna, Basil, fol. 1570. Voegelini IV. gr. lat. Lips, 8. 70. 1571. Brylingerl XVIII. gr. lat. Baeil, 8. (67.) 1571. Tremeller triglotton, Lugd, fol. Biblia polyglotta. Antwerp, Flantin fol. [Antwerp. *****71. 1571. Polyglott.] 72. 1572. Plantini I. gr. lat. Antwerp. fol. 1578. Plantini II. Antwerp. 8. 1574. Piantini III. Antwerp. 82. 75. 1574. Vignonii I. (Genev.) 16. his celebrated essay on the style of the Gr. N. T.] Brylingeri XIX. gr lat. Basil, 8. 77. 1577 78. 1578. Steinmanni I. gr. lat. Lips. S. 79. 1580. BEZZ minor III. gr. lat. (Genev. Stoph.) 8. 1581. Burgis Araconensium, [ol. [Same as No. 72?] 80, 1582. Bezze major, II. gr. lat. (Genev. Stoph.) fol. 81. 1582. Steinmanni II. gr lat. Lipe. 8. 82. 1583. Plantini IV gr. lat. Antwerp. 8. 83, 1583, Selfmohii I.gr lat, Viteb, 8, (83.) 1583. Jegeri, gr lat. Amat. 6. 84. 1584. Plantini V gr lat. Antwerp, fol. 85, 1584, Vignonii II. Genev. 16,

*86. 1584. Boderiani triglotton. Paris. Provotest. 4. (86.) 1586. Boderiani triglotton. Paris. Le Bone. 4.

87. 1586. Ostenii I. Basil. 8.

88. 1587. HENR. STEPHANI II. (Genev.) 16.

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89. 1587. Vantrollerii. Lond. 16. [First Gr. N. T. pub. in Eng.]

    1087, Vignonii III. (Gener.) 16.

   91. 1588, Ostenii II. gr. lat. Basil. 8.
   92. 1588. Steinmanni III. gr. lat. Lips. 8.
    ? 1588. Steerii. [gr. lat. Masch.] Genev. fol. [Same as No. 80?]
  *93. 1588. BEZE major, III, gr. lat. (Genev.)
Steph.) fol.
                                          (Sine | With Average of the chief banks of
                                                  [With No. 106,
 *(93.) 1589. BEEE major. III. gr. lat.
loco et typog, sed Genev. Stoph.) fol.
                                                  our A. V. N. T.]
 *[(93.) 1589. BERE major. III. gr. lat. Genev.
Henr. Steph. fol.]
   94. 1590. BEER minor, IV. gr. lat. (Gener. Vignon.) 8.
       1590. Plantiniana, Antwerp. 8. [Doubtful.]
   95. 1591. Esphelengii I. Lugd. Bat. 82.

    1591. Lanzenbergeri I, gv lat. Lipe. 8.

   97. 1592. Londinensis a typogr. regia. 16.
   98. 1592. Mylil. gr. lat. Colon. Birkmann. 8.

    100. 1594. Voegelini V. gr. lat. Lips. 8.

    101. 1595 (1594). Voegelini VI. Lips. 6.

  102. 1596 (vel antea). Ribelii. gr. lat. Argent. 8.
  103. 1596. Palthenii. gr lat. Francof. 8.
  104, 1596. Wolden trilinguis, Hamb. Lucius, fol.
  105, 1597. Biblia gr. Wecheliana, Francof. fol.
  (51.) 1597. Roussini, gr. lat. Lugd. 8.
 *106. 1598. BEZZ major, IV. gr. lat. (Genev.) Vignon, fol. [Sec
No. 98.]
*(106.) 1598. BEER major. Sine loco et typog. ful. [Other varie-
ties exist.]
  107. 1599. Biblis Commeliniana gr. lat. Heidelb. fol.
  108, 1599. Commelini. gr. lat. (Heidelb.) 8.
 (108.) 1599. Vincentii. gr. lat. Lugd. 8.
 (108.) 1599. Genev. gr. lat. 8.
  109, 1599, Hareyi I. gr. lat. Lugd. 8.
  110, 1599. Lausenbergeri II. gr. lat. Lips. 8.
 *111. 1599. HUTTERI dodecaglotton. Norimb. fol.
  112. 1600. Wechelii H. Francof. 16.
  118, 1601. Wechelii III. Francof. fol.
  114, 1601. Raphelengli II. Lugd. Bat. 48.
 (108.) 1602. Commelini. gr. lat. (Heidelb.) 8.
  115, 1602. HUTTERI tetraglotton. Novimb. 4.
  116. 1604. P. Stephani I. (Gener.) 16.
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117. 1604. Braze minor. V. gr. lat. (Genev. Vignon.) 8.
  118, 1605. Selfischii H. gr. lat. Vileb. Seuberlich, 8.
 (118.) 1606. Selfischii II. gr. lat. Viteb. Seuberlich, 8.
       1609. Raphelengii. gr. lat. Lugd. Bat. 8.
       (1609.) Lond. 8.]
  120. 1609. Roverti I. gr. lat. (Genev.) fol.
  121, 1609. Roverii II. gr. lat. Aurel. Allobrog. 8.
  122, 1609, Roverli III. (Genev.) 24.
  123, 1609. Stoerii I. gr. lat. (Genev.) 12.
  124. 1610. Boverii IV. gr. lat. Aurel. Allobrog. 16.
  125. 1611. Hareyi II. gr. lat. Lugd. 16.
  126. 1611. BEZE minor. VI. gr. lat. (Genev. Vignon.) 8.
 (126.) 1611. BEZE minor. VI. gr. lat. (Genev. Crispin.) 8. 127. 1612. Raphelengii III. Lugd. Bat. 32.
  128. 1612. Sam. Crispini I gr. lat. Genev. 12.
  129, 1613. Raphelengii IV gr lat. Lugd. Bat. 8.
  130. 1614. LUBINI trilinguis, Rost. Pedanus, 4.
 (130.) 1614. Lubini trilinguis. Amet. Janson, 4.
  131, 1615, Vignonii IV Genev. 16.
 (115.) 1615. HUTTERI tetraglotton. Anut. 4.
 (107.) 1816. Biblia Commeliziana. gr. lat. (Heidelb.) fol.
  133, 1617. P. Stephani II. S. Crispin. (Gener.) 16. [Text same
as Vignon.]
 (130.) 1617. Lubini trilinguis. Rost. Hallerfeld. 4.
  134, 1618. HAPENREFFEEL gr. lat. Tub. Werlin. 4.
  135. 1618. Selfischii III. gr lat. Vitch. Seuberlich. S.
  136. 1619. Roverii V. gr. lat. (Genev.) fol.
  137. 1619. Roverii VI. gr. lat. Aurel. Allobrog. 8.
 (137.) 1619. Roverii VI. gr. lat. Sine loco. 8.
  138. 1619. Roverii VII. Col. Allobrog. 4.
 (138.) 1620. Reverii VII. Col. Allobrog. 4.
 (138.) 1620. Roverii VII. Genev. 4.
  139. 1622. Gergani. Witteb. Borhock. 4. [For use in Green.]
  140. 1622. Billii. Lond. 8. [R. WHITAKER.]
  141. 1622. Sam, Crispini II. gr. lat. (Genev.) 12.
  143. 1623. Selfischii IV. gr. lat. Viteb. 8.
 *144. 1624. Eisevirorum [Eiseviriorum] I. Lugd. Bat. 24.
European textus receptus, though not so called till after 1683.]
  145. 1625, Stoerii II. ge lat. Gener. 12,
 [(158.) 1625. Buckii, Cantab. 8.]
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(130.) 1626. Luaist trilinguis, Rost. Forber. 4.

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146. 1626.
               [Henrici Laur(entii), not] Laurii I. gr. lat. Amst. 8.
  147. 1627. Stoerii III. gr. lat. Genev. 8.
  149. 1628. Tournesii I. (Genev.) 24.
 (149.) 1628. Tournesii I. Aurel. Allobrog. 24.
  150. 1628. Tournedi II. trilinguis. Genev. 8.
  151. 1628. Janncnii. Sedan. 82. [The smallest ever published,
except No. 450.]
  152. 1628. Morini biblia græca. Paris. fol. [4 edd.; Sonnius,
Chappelet, Buon, and A. Steph.]
 (150.) 1629. Tournedi II. Gener. 8.
  153. 1629. Wechelii IV. Hanov. 12.
 *154. 1630, 1633. Biblia polyglotta Parisiensia. Vitré. fol.
        1630. Janssonii. Amst. 16.
 (137.) 1631. Roverii [VI.] gr. lat. Aurel. Allobrog. 8.
  155. 1632. Janssonii I. Amst. 16.
  156. 1632. Jac. Crispini. (Genev.) 16.
 (156.) 1632. Tournesii III. 16.
  157. 1632. Tournedi IV. (Gener.) 24.
  158. 1632. Buckii. Cantabr. 8.
  159. 1632. Gordoni. gr. lat. Paris. Cramoisy. fol.
              Elsevirorum [Elseviriorum, and so No. 167] II. Lugal.
 •160. 1633.
Bat. 24. [The famous textus receptus.]
  161. 1633. Whitakeri. Lond. 8. [Elsevir.]
  162. 1633. Blacuii. Amet. 32.
  163. 1635. Selfischii V. gr. lat. Viteb. 8.
       1635(?). R. Whitakeri. 4.]
  164. 1638. Cyrilli Lucaris bilinguis. Sine loco. [With the
first Modern Greek version.]
  165. 1639. Janssonii II. Amst. 16.
  166. 1639. Janssonii III. Amst. 8.
 (152.) 1641. Morini biblia græca. Paris. Piget. fol.
  167. 1641. Elsevirorum III. Lugd. Bat. 24.
 (161.) 1641. Whitakeri. Lugd. Bat. Elsevir [1633]. 8.
  168. 1642. Danielis I. gr. lat. Cantabr. fol.
  169. 1642. Mazariniana. Paris. typ. reg. fol.
       1643. Amsterd. 8. [Henr. Laurentil?]
              Boncleri I. Argent. Mülb. 24.
  170. 1645.
  172. 1647. [Laurentii, not] Laurii II. gr. lat. Amst. 8.
  173. 1648. Frerii. Lond. 12.
  176. 1652. Danielis II. Lond. 12.
  (1652.) Danielis. Lond. 32.]
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- 177. 1653. Danielis III. [IV.] Lond. 4.
- 178. 1653. Witteb. Roetel. gr. lat. 8.
- 179. 1653. HOOLII I. Lond. Worton. 12.
- 180. 1654. Leersii I. Roterd, 12.
- (153.) 1655. Ammonii. Hamb. 12.
- 181. 1656. Elsevirorum [Elseviriorum, and so below] IV. Amst.32.
- 182. 1657. Kirchneri. gr. lat. Lips. fol.
- *183. 1657. Biblia polyglotta Waltoni. Lond. Roycroft. fol.
- 184. 1658. Leersii II. Roterd. 12.
- *185. 1658. Curcellæi I. Amst. Elsevir. 12.
- 186. 1658. Er. Schmidii. gr. lat. Norimb. fol.
- 187. 1659. FLACII II. gr. lat. Francof. Beyer. fol.
- 188. 1660. PRICÆI Comment. Lond. Flesher. fol.
- 189. 1660. BOECLERI II. Argent. Staedel. 24.
- 190. 1661. Wüstli I. gr. lat. Viteb. 8.
- 191. 1661. Endteri. gr. lat. Francof. 8.
- 192. 1662. Elsevirorum V. Amst. 16.
- 193. 1663. Bodmeri I. gr. lat. Tiguri. 8.
- 194. 1664. HOOLII II. Lond. Norton. 12.
- 195. 1665. PEARSONII. Cantabr. Field. 12.
- 196. 1669. Hampelii. gr. lat. Giss. 4.
- 197. 1670. Elzevirorum VI. Amst. 16.
- 198. 1671. Bodmeri II. gr. lat. Tiguri. 8.
- 199. 1672. HOOLII III. Lond. Ranew. 12.
- [1673. Hoolii. Lond. 12. (Wrongly suspected by Reuss.)
- 200. 1673. Montensis trilinguis. Migeot. 8.
- (196.) 1673. Wüstii II. gr. lat. Francof. 4.
- (196.) 1673. Wüstii II. gr. lat. Francof. 8.
- 201. 1674. Molini. Lugd. 12.
- 202. 1674. Hoolii IV. Lond. Mearne. 12.
- 203. 1674. Redmainii I. Lond. 8.
- 204. 1674. Wüstii III. gr. lat. Francof. 8.
- 205. 1675. Cocceii I. Amst. Van Someren. fol.
- *206. 1675. Felli. Oxon. Sheldon. 8.
 - 207. 1675. Curcellæi II. Amst. Elsevir. 12.
- 208. 1675. Leusdenii I. Trajecti. Smytogolt. 16.
- 209. 1675. Pseudo-Leusdeniana. Trajecti. Smytogolt. 24.
- 210. 1677. Bodmeri III. Tiguri. 16.
- 211. 1678. Elsevirorum VII. Amst. 16.
- 212. 1685. Curcellæi III. Amst. Blacu. 12
- 213. 1686. Wüstii IV. gr. lat. Francof. 12.

- 214. 1687. Dulci biblia græca. Venet. fol. 215. 1688. LEUSDENII II. Amst. Boom. 16. (215.) 1688. LEUSDENII II. Lond. Smith. 16. GEZELII. Aboæ. 8. **216**. 1688. 217. 1689. Cocceii II. Francof. Wust. fol. 218. 1691. Rechenbergii I. Lüneb. Lipper. 12. (218.) 1691. Rechenbergii I. Lipe. Heinichen. 12. 219. 1692. Patavina I. Cagnolini. 16. 220. 1692. Rud. Leusdenii. Francof. Wüst. 8. (220.) 1693. Rud. Leusdenii. Francof. Wüst. 8. 221. 1693. Wüstli V. gr. lat. Francof. 12. 222. 1693. Winkleri. gr. germ. Lünch. Lipper. 8. 224. 1697. Rechenbergii II. Lips. Richter. 12. 225. 1697. FRICKII. Lips. Koenig. 8. (183.) 1698. WALTONI N. T. polygl. Lond. Smith & Walford. fol. [Other copies of the N. T. vol. exist with different titles.] 226. 1698. LEUSDENII III. (Wetstenii I.) Amst. 12. (226.) 1698. LEUSDENII III. (Wetstenii I.) gr. lat. Anut. 12. (226.) 1698. LEUSDENII III. (Wetstenii I.) gr. belg. Anut. 12. 227. 1699. CURCELLEI IV. Amst. Blacu. 12. 228. 1699. LEUSDENII IV. Lugd. Bat. Luchtmans. 24. 231. 1700. Wüstii VI. gr. lat. Francof. 12. 232. 1700. Cantabrigia. Jeffray. 12. 1701. Hoolii. Lond. 8. (Suspected and omitted by Reuss.)] 233. 1701. Coccen III. Amst. Blacu. fol. 1701. Ruddimanorum. Edinb. 16.] **234**. 1701. Wetstenii II. Amst. 16. 235. 1701. Londini. Churchill. 8. 1701. Londini. Churchill. 12. **2**36. **237**. 1702. Frankii. Lips. Koenig. 8. 238. 1702. Rechenbergii III. Lips. Richter. 12. **239**. 1703. GREGORII. Oxon. Sheldon. fol. 240. 1703. Pritii I. Lips. Gleditsch. 12. **242**. 1704. Quillau. Paris. 24. 243. 1705. MAII. Gisea. Vulpius. 12.
 - 243.) 1705. MAIL or open. Giana V.
 - (243.) 1705. MAII. gr. germ. Gissa. Vulpius. 12.
 - 244. 1705. Erasmi VII. gr. lnt. Van der As. Lugd. Bat. fol.
 - 245. 1705. Redmainii II. Lond. 8.
 - •246. 1707. MILLII. Oxon. Sheldon. fol.
 - 248. 1708. Bodmeri IV. Tiguri. 12.
 - (248.) 1708. Bodmeri IV. gr. lat. Tiguri. 12.

1708. Reyheri, ge lat Goth. 12 280, 1709. Patrix II. Lips. Gleditsch 12. 251 1709 RECHEMBERGH IV Ligo Richter, 12 *252. 1710. Ki sten: Amet fol. [Kuster's Mail] (252) 1710. Kustkat. Rolerd fol-253 1710. Orphanotropher L. bilinguis. Hal. 12, (249) 1710. Hanschit ge lat. (Joth 12. 254. 1711 [error for 1709] WELLSH, gr eng. Oct Enopted 4 [First English attempt at a c.lineal text; 10 pasts, 1702-19] *255 1711. GERHARDI I. ["G D T M.D '] Amst. Weintete 5 (255) 1711 Gennard I. Amst. Weistein, 8 (Varied in poing, etc. The editor was Gentlard von Masture it? (249.) 1712. Hanschii, gr. lut. - Goth, 12. 256, 1713, Reinecon quadringuis Lips Lankisch foi 257. 1714. MAITTAIRH I Lond Tonson, 12 258. 1715. Bowyers I. Lond. 12. 289, 1716, CYPRIANI. Goth Rayber 13. 260 1715. Emeryi. Paris. 8. (228.) 1716. Let spenit IV Lugd. Bat. Luchtmans 24 1716. Lyon Sacy 32.] 261. 1717. Wetstemi III Amst. 12. Wetstenii III gr lat. Amet 12. (261) 1717. 262 1717. Willisenti gr. lot. Chemnite. Stoessel * 263. 1717 Willischill pr germ Chemista Stoussel H. 1720 Bentern specimen. Lond. 8. 264. 1720. About 8. Brocasii. Paris 16. 265 1722 200 1722 Vosni I. gr bat. Lops. 12 (252) 1723. Kusteri Leps. Gleditsch. fol. Vossii II Lips. 12. 267 1724 268, 1724 Parrii III. Leps. Gleditsch. 12, 269 1725 Reinecch I Lips. Breitkopf. 8. Patacena II Manfre. 12. 270 1725. 271 1727 Votsia III gr lat. Laps 12 272. 1728. Bowveri II Lond 12. 278, 1728. Land Knaplock 8. 274. 1728. MAITTAIRTI II Lond. Tonson 12. (MACH) gr. ang Loud Roberts, S. 275 1729 276. 1730 Nei nicenn Hal Renger 8 277 1730. Vossii IV Japs. 12 278. 1780 Maittainii III. Lond. Tonson 12.

(262.) 1780. Willisceni, gr. lat. Chemnitz. Stoossol. 6. (263.) 1730. Williamit, gr. gerra. Channitz, Stocock 8. 279, 1731, STOCKIL Jenes. Mayer, 8. 280, 1782. Vossii V. gr. germ, Lips, 12. REINECCH H. Lipe, Breitherf, 8. 201. 1733. *282, 1784. Bengelit I. Tubing. Cotta. 4. 283, 1784. Bengulii H. Stuttg. Faber, 8, 284. 1785. Parrit IV. Laps. Gleditsch. 12. 285. 1785. Gerhardt [Mastrichtif] II. Amel. Wetstein. 12. 286. 1786. Rechamment V. Lips. Heineins, 12. 287. 1786. Ground I. Witteb. Tenbner. 8. Ground II. gr. lat. Witteb. Boulence. S. 288, 1737, 289. 1737. Burrign. Lipe. Weidmann. 8. 290. 1787. Vocali VI. gr. lat. Lips. 12. (283.) 1788. Benuertt H. Tubing. Berger. 8. 291. 1739. Vossii VII. Lips, 12. 292. 1740. Euddimanorum I. Ediah. 8. 1740. Depictit gr. lat. Vindo. Zaliweda, 8. 294, 1740. Orphanotrophel II. Hal. 12. 295, 1740. Wetstenii V. Anur. 12. 298, 1740. MUTHMANNI. Zullichov. Orphanetr. 4. (296.) 1740. MUTHMANNI, gr. germ. Zullichov. Orphanetz. 4. (295.) 1741. Wetstenli IV gr. lat. Amst. 12, (294.) 1741. Halle, gr. germ. Waisenhaus, 12. 297. 1741. Taurini. typogr. regia. 12. 298. 1742. Oxonii. Broughton. 8. 209. 1742. REPRECUI III. Lips. Broithopf. 6. 300. 1743. BOWYERI HI. Lond. 12. 301. 1744. Schortgerti I. Lipe. March. 8. 302. 1745. Patarina III. Manfré. 12. 303. 1745. Vosti VIII. gr. lat. Lips. 12. 304. 1746. Ewingli I. Dublin. 12. (252.) 1746. Küstent. Amet. Wetstein. fol. (256.) 1747. REINECCH quadrilinguis. Lips. fol. 305, 1749, Binnii, Basil, Mechel. 8. 306, 1750. Vosti IX. Berol. 12. 307. 1750. Buddimanorum II. Edinb. 8.

(228.) 1751. LEUBDENH IV. Lugd. Bat. Luchtmans. 24. *310. 1751, 1752. J. J. WKISTERIL. Amet. Dommer. fol.

308. 1750. *Ulasguæ*. **Uris.** 8. **309**. 1751. *Venetiis*. **Bortoli**. 12.

Bengelit III. Tubing. Berger. 8. 311. 1753. 312. 1753. REINECCH IV. Lips. Breithopf. 8. 318. 1753. GOLDHAGENII. Mog. Varrentrapp. 314. 1758. Vecti X. gr. lat. Berol. 12. 315. 1755. Patavina IV. Mantre. 12. 316. 1756. Orphanotrophei III. Hal. 12. (\$16.) 1756. Orphanotrophei III. gr. germ. Hel. 12. 817. 1756. MAITTAIRH IV. Lond. Tonson. 12. 318. 1757. Vossli XI. Berol, 12. (\$18.) 1757. Vomil XI, gr. lat. Berol. 12. 319. 1758. Stregnesia. Collin. 8. 320. 1759. Charnleyi. Glasg. Foulis. 821. 1760. BOWYERI IV Lond. 12. 822. 1761. Vossii XII. gt lat. Berol. 12. 323. 1762. Patavina V. Mantré. 12. 824. 1762. Patavina VI. (sine typog.) 12. 825, 1782. BENGELII IV. Tubing. Berger. 8. 826. 1762. Orphanotrophei IV Hal. 12. 327. 1763. BOWYRRI V. Lond. 12. 328, 1783. Baskervillii I. Ozon. Clarend. 4. 829, 1763. Baskervillii II. Ozon. Ciarcud. 8. 330, 1765. SCHORTFORNII II. Vratial. Gampert. 8. (228.) 1765. LEUSDENII IV. Lugd. Bat. Luchtmans. 24. 331 1766. REINECCII V. Lipe. Breithopf. 8. 332, 1768. (HARDYI I.) Lond. Richardson. 8. 333. 1770. BOWYERI VI. Lond. 12. 334, 1771. Ruddimanorum III. Edinb. 8. 335. 1772. Wetstenii V. gr. lat. Lugd. Bot. 13. 336. 1774. Vocai XIII. Berol. 12. 337 1774. Patavina VII. Manfré. 12. *338, 1774. GRIESBACHII Synopsis I. Hal. (These two togethe Curt. 8. [Matt. Marc. Luc.] form Griesbach's *839, 1775. Griesbachii I. Hol. Curt. 8. first edition.] [Joh. Act. Epp. Apoc.] 340, 1775. Ewingii II. Dublin. 12. 841. 1775. Orphanotrophei V. Hal. 12. 342. 1775. MAITTAIRH V. Lond. Rivington, 12. 843, 1776. BENGELH V. Tubing. Berger. 6. 344, 1776. Harwoodii, Lond. Johnson, 8. [Critical edition of some merit, but neglected.] (338.) 1776. GRIASBACHII Synopsia L. Hal. Curt. 8. [Vol. 2. Epp.

Apoc. 1775.]

1776. Lond. J. D. Cornish. 8.] (339.) 1777. GREEFFACHI I. Hal. Curt. 8. [Mt., Mc., Lc. not in Synopsis; 1775, Joh., Act.; vol. 2, Epp., Apoc.] (339a.) 1777. GRIESBACHI I. Hal. Curt. 4. \$45. 1777. Bowyket VII. Lond, 12. * 1777. Stregnesiæ, 8. 347. 1777. Fischer, Prag. Hagen. 6. 348, 1778, HARDY: II. Lond, Richardson, 8. \$49. 1778 sqq. Koppu I. Goetting. Dietrich. 8. [Sine Evv.] 351. 1779. E. Stephani. Argent. Stein. 8. 352. 1782. SCHORTTGENH III. Vratist. Morn. 6. *358, 1782-1788, Mattrict I. gr. lat. Riga, Harthnoch. 8. 354, 1783. Bowyers VIII, Lond. Michels. 4. 355. 1783. REINECCH VI. Lips. Breithopf. 8. (228.) 1783. LEUSDENII IV. Lugd. Bat. Luchtmans. 24. 356. 1786. MAITTAURI VI. Lond. Rivington. 12. *357. 1786, 1787 ALTERL VICENSON De Trattnern. S. 1787. Detmold. Holwing. 8.
 1787. Bowyent IX. Lond. Nichols. 12. *360, 1788, Biachir, [Evangelia,] Horn. Schulz. 4. 361, 1789, Potarina VIII. Bottinelli. 12. 362, 1790, Bengelli VI. Tubing. Heerbrandt. 8. 364. 1794. Londini. Longman. 12. 365, 1794. Londini, gr Int. Wingrave, 12. 366, 1794. Dublinii. Ekshaw. 2. 1794. Bowters. Lond. Michola, 12. This doranges Reusa's numbering of the Bowyer editions.] 367. 1795. Schoeffgenit IV. Vratiel. Korn. 8. 368. 1796. Patavina IX. Venet. Fracasso. 12. 869. 1796-1806. GRIESBACHII H. Hal. Curt. 8. (869.) 1796-1806. GRIESBACHH II. Hal. Curt. 4. 371. 1797. Knappu I. Hal. Orphanot, 8. 372, 1798. Wittri. Ozon, Collingwood, 12. 1798-1808. WHITH. Ozon. 2 voll. 8.] 873, 1800. Wigornice, [Alexander Milliana.] Thomas 12. [First American edition.] 374, 1800-1802, PAULUS I. Lab. Bohm. 8. 375. 1801. LONDINI. Woodfall. 12. 1801. BOWTER, Lond, Michols, 12. This again decanges Renga's numbering of the Bowyer editions.] 376, 1803. Londini. Reeves. 12.

- 377. 1808-1807. GRIESBACHII III. Lipe. Goodhan. fol. 878, 1803-1807, Marthan II, Witteb, etc. [Matther, vol. 2, asend, says this is an error for Curia Variscorum.] 279. 1804. Londin. gr. lat. Wingrave, 12. (358.) 1804. Duisburges. Baedeker. 8.
 - 880. 1804. PAULUS II. Lüb. Bohn. 6.
 - 1805. Biblia gr. Ozon. Clarendon. 4.
 - 1805. Ozon. E typ. Clarend. 16.] 388. 1805. Schottit I. gr. lat. Lips. Märker. 8.
 - 884, 1805. GRIESBACHII III. Lips. Gosschen. 8.
 - 385. 1806. LEUSDENIANA. gr. lat.] Philadelphia. Bradford. 12.
- [(385.) 1806. [Leusdenlana, gr. only.] Philadelphia. Bradford, 12.]
 - 386. 1806. Upsalia, Edman. 8.
 - 887. 1807. Edinburgi, Bell. 12.
 - 888. 1808. DAKINGII, Lond, 12,
 - WHITH, Ozon. Clarenden. 8. 889. 1808.
- 390. 1808. WILSONII. Neo-Ebor. Wallis, 12. [An error. Wilson's N. T. first appeared in 1822.]
 - 391, 1809, Londini, Longman, 12.
 - 892. 1809. GRIESBACHH II Lond. M'Tinley. 8.
 - 393. 1809. GRIESBACHIANA III. Cantabr. [Mass.] Wells. S.
 - 895. 1809. Griesbachtana gr. lat. Lips. (Line.) 8.
 - 396. 1809. Airront. Lugd. Bat. Luchtmans. 12.
 - 397. 1810. Chelsea. bilinguis. Tilling. 12.
 - (397.) 1810. Londoni. bilinguis. Tilling. 12.
- 398. 1810 sqq. Korru H. Goett. Dietrich, 8. [The various 45 parts of this edition have different editors' names; and some parts =========== passed to a 3d ed.]
 - 1810. Constantinopolitana.
- [(388.) 1810. Dakinsh. Lond. 12.]
 - 399, 1811. Schottii H. gv. lat. Lipe. Marker. 8.
- [(414.) 1811. DICKINSONII. Edinb. 12.]
 - 401. 1812. BOWYERI X. Lond.
- (388.) 1812. DAKINSH. Lond. Wilson. 12.
- [(380.) 1812. Patter II. Lips. Barth. 8.]
 - 402. 1812. GAILH I. Paris. Delalain. 12.
 - 403. 1813. Londini. Bagster. 82.
 - 404. 1813. Ozonii. Clarendon 8.
 - 405. 1818. GAILLARDI, Genev. Bonnant. 12,
- 406. 1813. KNAPPH II Hal. Orphanot. 8.
- (397.) 1814. Londini bilinguis. Tilling. 12.

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[MILLIANA.] Bostonii. Thomas. 12.
  408. 1814.
  409. 1814. GAILII II. Paris. Delalain. 12.
  410. 1814. London. Pytt. 12.
[(382.) 1814. MASTRICHTIANA. Edinb. Carol. Stewart. 12.]
  411. 1816. BOWYERI XI. Lond. Nichols. 12.
  412. 1816. VALPYI I. Lond. Valpy. 8.
       1816. AITTON. Glasquæ. 12.]
  413. 1817. Glasguæ. Duncan. 24.
  414. 1817. DICKINSONII. Edinb. 12.
  415. 1818. GRIESBACHII II. Lond. Rivington. 8.
  417. 1819. Londini. bilinguis. Tilling. 12.
  418. 1819. Ozonii. Clarendon. 12.
[(414.) 1819. DICKINSONII. Edinb. 12.]
[(397.) 1819. Bilinguis. Chelsea. Tilling. 12.]
  419. 1820. Palavina X. typ. Semin. 8.
  420. 1820. HARDYI III. Lond. Bliss. 8.
 (420.) 1820. HARDYI III. Lond. Allman. 8.
  421. 1820. GAILLII III. Paris. Delalain. 12.
  422. 1820. TITTMANNI I. Lips. Tauchnits. 16.
       1820. (Polyglott.) Bagster. Lond. 12.]
  423. 1821. GRATZII I. gr. lat. Tubing. Pues. 8.
  424. 1821. Biblia gr. Mosquensia. 4.
 (388.) 1821. DAKINSII. Lond. Wilson. 12.
 (405.) 1821. GAILLARDI. Lugd. Rusand. 12.
        1821. AITTON. Glasguæ. 82.]
        1821. LRUSDENIANA. gr. lat. Neo.-Ebor. Long. 12.]
              Glasguæ. typ. acad. 24.
  425. 1822.
               [GRIESBACHIANA.] KNEELANDII. [gr. angl.] Philadel-
  426. 1822.
phice. Fry. 8.
[(426.) 1822.
              (GRIKSBACHIANA.) KNEELANDII. (gr. only.) Philadel-
phia. Pry. 8.]
 (390.) 1822. WILSONII. Hartford. Wallis. [error for Cooke.] 12.
  428. 1823. Londini. Bagster. 8.
[(426.) 1828. (Griesbachiana.) Kneelandii. Philadelphia. Pry. 8.]
  429. [563.] 1824. [PSRUDO - LKUSDKN. gr. lat.] Neo - Ebor. Col-
lins. 12.
 (417.) 1824. Londini. bilinguis. Tilling. 12.
 (428.) 1824. Londini. Bagster. 8.
  431. 1824. Boissonadii. Paris. Eberart. 24.
  432. 1824. TITTMANNI II. Lipe. Tauchnits. 8.
  433. 1824. Londini. Whittaker. 12.
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434. 1824. Knappii III. Hal. Orphanot. 8.
  435. 1824. Knappiana III. Lond. Valpy. 8.
  436. 1824. VATERI. Hal. Gebauer. 8.
  437. 1825. Basilea. Thurnsisen. 8.
 (428.) 1825. Londini. Bagster. 8.
  438. 1825. Boothii. gr. angl. Londini. 8.
 (390.) 1825. WILSONII. Hartford. Cooks. 12.
              SCHOTTH III. gr. lat. Lips. Märker. 8.
  439. 1825.
  440. 1825. GRIESBACHII IV. Lips. Goeschen. 8.
       1825.
              MILLIANA. Oxon. E typ. Clarend.
  442. 1826. VALPYI II. Lond. Valpy. 8.
  444. 1827. Gratzii II. gr. lat. Mogunt. Kuplerberg. 8.
  445. 1827. VAN Essii. gr. lat. Tubing. Fues. 8.
  446. 1827. Londini. bilinguis. Watts. 8.
  447. 1827. GRIESBACHIANA SCHULZII. [Vol. I. Evv.] Berol. Laue. 8
  448. 1827. Paris. Delalain. 12.
[(390.) 1827. WILSONII. Hartford. Cooks. 12.]
  450. 1828. Londini. Pickering. 64. [Smallest edition.]
  451. 1828. Londini. bilinguis. Tilling. 12.
  452. 1828. Lloydii. Oxon. Clarendon. 12.
  453. 1828. LEUTSCHII. gr. lat. Lips. Serig. 8.
 (422.) 1828. TITTMANNI I. Lipe. Tauchnitz. 16.
  455. 1828[-29]. [Triglotta. Bagsteri.] Lond. Watts. 4.
       1828-30-32. HILARION. bilinguis. Lond. 8.]
 (414.) 1829. DICKINSONII. Edinb. 12.
 (388.) 1829. DAKINSII. Lond. Cadell. 12.
  456. 1829. Londini. Bagster. 12.
  457. 1829. GREENFIELDII. Lond. Bagster. 32. [Polymicrian.]
 (390.) 1829. WILSONII. Hartford. Cooke. 12.
 (390.) 1829. WILSONII. Wallis [error for Towar]. Philadelphia.
12.
 (446.) 1829. Londini. bilinguis. Watts. 8.
 458. 1829. KNAPPH IV. Hal. Orphan. 8.
 459. 1829. Meyeri. gr. germ. Goett. Vandenhoeck. 8.
[(462.) 1829. Glasguæ. Hutchison. 24.]
       1829. GRIESBACHIANA. Lond. Rivington. 12.]
[(455?) 1829. (N. T. Polyglott.) Bagster. Lond. 4.]
              LLOYDII. Oxon. Clarendon. 12.
 461. 1830.
(446.) 1830. Londini. bilinguis. Watts. 8.
 462. 1830. Glasguæ. Hutchison. 24.
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*463. 1830-1836. Scholzh. Lips. Fleischer. 4.

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464, 1830. Londini, Valpy. 48.
  465, 1830. Paris, Delalain, 32.
       1830, Danean, Edinb, 12.]
  466, 1881, Вилтоні I, Одон. 8.
  467, 1831, BROSSETTI, Paris, Didot, 24, 468, 1831, Valey: III. Lond, Valey, 8,
  469, 1631, NARBIL gr. lat, Lips. Kochler. 8.
 *470, 1831. LACHMANNI I. Berol. Beimer. 12. (432.) 1831. Terrmanni II. Lipe. Tauchmits. 8.
[(390.) 1831. Wilsonn. Towar. Philad. 12.]
      1831. (Bibl. Polyglott.) Bagster. Lond. fol.]
 [457. 1831. GREENFIELDIL. Lond. Bagster, 82. Polymicrian.]
  471. 1639. Gozechenn gr. lat. Lips. Weidmann. 8.
  472. 1832. JAUMANNI. Monach. Lindaner. 8.
  474. 1832. Bloomfieldi I. Cantab. 8.
 (462.) 1882. Glasguer. Brookman. 24.
  476, 1833. Venetiis.
 (890.) 1833. WILSONIL Philad. Towar. 12.
  477. 1834. BORELINI. Christianstadt. Schmidt. 9.
  478. 1884. Smithii. Lond. Hurst. 12.
       1884. SCHOLEFIELD. gr. angl. Cambridge, 12.]
Ī
  482. 1835. Burront H. Oron. 8.
  483. 1835. [Knappiana.] Pattonii. Neo-Ebor. State. 4.
 (414.) 1885. Dickinsonii. Edinb. Stirling, 12.
[(429, 563.) 1935. PSKUDO-LEUSDEN. Collins. gr. lat. Nec-Ebor. 12.]
  496. 1836. Bloomerkapp H. Lond. Longman. 8.
  487, 1836, VALPY: IV. Lond. Valpy. 8.
  488. 1836. Ozonii, typ. scad. 12.
 (472.) 1886. JAUMANNI. Monach. Lindamer. 8.
 (462.) 1836. Glasguer. Brookman, 24.
ſ
       1836. SCHOLEFIELD, gr. angl. Deighton & Bell. Cambridge.
16.]
  491. 1887. CARDWELLII. Ozon. typ. scad. 6.
  492. 1837. TROLLOPII. Lond. Rickerby. 8.
 493. 1837. Berol. Mauch. gr. germ. 8.
  494. 1687. Bloomyselds [Amer. I.]. Boston. Perkins. 8.
 (470.) 1887. LACHDEARRI I. Berol. Reimer. 12.
 (467.) 1837. BROSSETTI. Paris. Didot. 24.
[(536.) 1837. GRIZEBACHIAKA. Lond. Taylor & Walton. 16.]
[(527.) 1887. BLOOMPIREDII minor L. Lond. 12.]
       1837. AITTOX. Lond. 12.]
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Londini. Parker. 16.
 496. 1838.
(390.) 1838. WILSONII. Philad. Haswell. 12..
 497. 1839. Kerstenii. Leod. Kersten. 8.
 498. 1839. BELEZII. Paris. Delalain. 12.
 499. 1839. Schottii IV. gr. lat. Lips. Barth. 8.
(453.) 1839. LEUTSCHII. gr. lat. Lips. Serig. 8.
      1839. GRIESBACHIANA. AITTON. Glasguæ. 24.]
      1839. BLOOMFIELDII III. Lond. 8.]
 501. 1840. DAROLLII. Tolos. Delsol. 32.
 502. 1840. Knappii V. Hal. Orphan. 8.
 503. 1840. HAHNII I. Lips. Tauchnitz. 8.
(388.) 1840. DAKINSII. Lond. Cadell. 12.
[(429, 563.) 1840. (PSEUDO-LEUSDEN.) Dean. gr. lat. Noo-Ebor. 1===]
 504. 1841. HAHNII II. Lips. Tauchnits. 16.
*505. 1841. Tischendorfii I. Lips. Koehler. 16.
 506. 1841. Bloomfieldii IV. Lond. 8.
(473.) 1841. GREENFIELDII. [ENGLES.] Philadelphiæ. Perkins. = 2
       1841. GRIESBACHIANA. Lond. 12.]
             Scholziana. Eng. Hexapla. Bagster. Lond. 4.]
[(519.) 1841.
 508. 1842. [HAHN.] ROBINSONII. Neo-Ebor. Leavitt. 12.
*509. 1842-1850. Lachmanni II. gr. lat. Berol. Reimer. 8.
 510. 1842.
             TISCHENDORFII II. Paris. Didot. 12.
              Tischendorfii III. gr. lat. Paris. Didot. 8.
 511. 1842.
              TISCHENDORFII IV. [T's own No. III.] Paris. Didot. . 2
 512. 1842.
              PHARMACIDIS. Athen. 8.
  515. 1842.
              Scholziana. gr. angl. Bagster. Lond. 16.]
[(567.) 1842.
              JOWETTH. Cantabr. Pitt. 16.
  516. 1843.
              Grinfieldii. Lond. Pickering. 8.
  517. 1843.
[(527.) 1843.
              BLOOMFIELDH minor III. Lond. Longman. 8.]
       1843. BLOOMFIELDII V. Lond. Longman. 8.]
  518. 1844. [MILLIANA.] Ozonii. typ. acad. 16.
  519. 1844 [error for 1841]. Bagsteri Hexapla. Lond. 4.
  520. 1844. Venetiis.
  521. 1844.
              THEILIE I. Lips. Tauchnits. 16.
[(563.) 1844. (Pseudo-Leusden.) gr. lat. Dean. Neo-Ebor. 12.]
[(527.) 1845. Bloomfieldii minor IV. Lond. Longman. 12.
  523. 1845.
              THEILII Polyglott. Bielefeld. Velhagen. 8.
 (508.) 1845. [HAHN.] ROBINSONII. Neo-Ebor. Leavitt. 12.
[ 1845. VALPYI minor. Whittaker. Lond. 12.]
[(483.) 1845. KNAPPIANA. PATTONII. Neo-Ebor. Riker. 4.]
              MURALTI minor. Hamburg. Meissner. 16.
  524. 1846.
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(470.) 1846. LACHMANNI I. Berol. Reimer. 12.
  525. [(494)] 1846. BLOOMFIELDII. Boston. Perkins. 8.
 (473.) 1846. Greenfieldu. [Engles.] Philad. Perkins. 32.
[(473.) 1846. GREENFIELDII. [ENGLES.] Philad. Perkins & Purves.
82.]
[(519.) 1846. Scholziana. Eng. Hexapla. Bagster. 4.]
       1847.
              LLOYDII. Ozon. E Typ. Acad. 18.]
  526. 1847. Reithmayri. Monach. Weiss. 8.
              TISCHENDORFII IV. [T.'s No. III.] Paris. Didot. 12.
 (512.) 1847.
  527. 1847. Bloomfieldii [minor] V. Lond. Longman. 12.
  528. 1847. Venetiis. Phoenix. 8.
 (516.) 1847. JOWETTH. Cantabr. Pitt. 16.
  530. 1847. Spenceri. Neo-Ebor. Harper. 12.
       1847. THEILII (Polyglott.). Biel. 8.]
        1847. BLOOMFIELDII VI. Lond. 8.]
        1847. VALPYI V. Lond. Bohn. 8.]
  531. 1848. Burtoni III. Oxon. Parker. 8.
               THEILH II. Lips. Tauchnitz. 16.
 (521.) 1848.
 (524.) 1848.
               MURALTI major. Hamb. Meissner. 16.
               TISCHENDORFII V. (T.'s No. III.) gr. lat. Paris. 8.]
[(511.) 1848.
               BLOOMFIELDII (Amer. V.). Boston. Perkins. 8.]
[(494.) 1848.
               TISCHENDORFII V. [T.'s own No. IV.] Lips. Winter. 8.
 ~533. 1849.
 *534. 1849-1861. Alfordii. Lond. 8.
              Theilii triglott. [Polyglott.] Biclef. Volhagen. 8.
 (528.) 1849.
              MURALTI. Hamb. Meissner. 16.]
[(524.) 1849.
              (Pseudo-Leusden.) gr. lat. Dean. Neo-Ebor. 12.]
[(563.) 1849.
               [GRIESBACHIANA.] Londini. Taylor & Walton. 16.
  536. 1850.
              TISCHENDORFII VI. [T.'s own No. V.] Lips. Tauch-
  537. 1850.
nitz. 8.
               Theilii III. Lips. Tauch. 16.
 (521.) 1850.
               Glasguæ. Brookman. 24.
 (462.) 1850.
               Ex ed. Steph. Cambridge. 18.]
        1850.
               Scholefield, gr. engl. Cambridge, 16.]
        1850.
        1850.
               Scholffield, gr. engl. Cambridge. 4.]
               TISCHENDORFII IV. [T.'s own III.] Paris. Didot. 12.
 (512.) 1851.
               Jowertii. Cantabr. Pitt. 12.
  516. 1851.
               GRATZII II. gr. lat. Mog. Kupferberg. 8.
 (444.) 1851.
  540. 1851.
               Ozonii.
  541. 1851.
               Venetiis.
               Large Print. Crit. Lond. Bagster. 8.]
        1851.
  542. 1852. Burtoni IV. Oxon. 8.
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543. 1852.
              THEILII. gr. germ. Lips. Tauchnits. 16.
 (521.) 1852.
              THEILII IV. Lips. Tauchnits. 16.
       1852. Large Print. Crit. Lond. Bagster. 8.]
[(530.) 1852.
              Spenceri. Neo-Ebor. Harper. 12.]
  546. 1853. VALPYI V. [VI.] Lond. Valpy. 8.
              Stuttgardt, gr. germ. Liesching. 8.
  547. 1853.
  549. 1854. Tischendorfii VII. [T.'s own No. VI.] triglo
Lips. Avenarius. 8.
  550. 1854.
              THEILII. gr. lat. Lips. Tauchnits. 16.
  551. 1854. MACMICHAELIS. [Whittaker. Lond.] 16.
 (508.) 1854. [Hahniana.] Robinsonii. Neo-Ebor. Leavitt. 12.
  553. 1854 [etc.]. Noc-Ebor. Amer. Bible Union. gr. angl. 4.
 (523.) 1854. Theili Polyglott. Bielef. Velhagen. 8.
              THEILH V. Lips. Tauchnits. 16.
 (521.) 1854.
       1854 sqq. Alford II. Lond. 8.]
       1854. Large Print. Crit. Lond. Bagster. 8.]
              WILSONII. Philad. Lippincott, Grambo, & Co. 12.]
(390.) 1854.
[(390.) sine anno (sed 1854.) WILSONII. Phila. Barrington
Haswell. 12.]
 (549.) 1855. TISCHENDORFH VII. (T.'s own No. VI.] Lips. Mem
delssohn. 16.
              Theili Polyglott. Bielef. Velhagen. 8.
 (523.) 1855.
 (536.) 1855. Londini. Walton & Maberly. 16.
                 WEBSTERI [& WILKINSONII]. Lond. Parker. 8.
  555. 1855-61.
             BLOOMFIELDII IX. Lond. Longman. 8.]
       1855.
       1855. Bloomfieldii minor VII. Lond. Longman. 12.
[(563.) 1855. (PSEUDO-LEUSDEN.) gr. lat. Lippincott. Philad. 12.]
  556. 1856. Coloniæ Agripp. Soc. Bibl. 32.
  557. 1856. Burtoni V. Oxon. 8.
  558. 1856. BUTTMANNI I. Lips. Teubner. 16.
              THEILII VI. Lips. Tauchnits. 16.
 (521.) 1856.
              JOWETTII. Colon. Brit. Bibl. Soc. 12.]
       1856.
             MILLIANA. Oxon, 16.]
       1856.
       1856. DAKINSH. Lond. Longmans.
  560. 1857. Cantabrigia. gr. angl. 12.
 (508.) 1857. [Hahniana.] Robinsonil. Neo-Ebor. Leavitt. 12.
              TISCHENDORFII VII. [T.'s own No. VI. Ed. acad. V.]
 (549.) 1857.
Lips. Hendelssohn, 16.
  561. 1857 [1856-60]. Wordsworthii I. Lond. Rivington. 4.
[(567.) 1857. Scholziana. gr. lat. Lond. Bagster. 4.]
       1857. Scholefieldiana. "R. O." gr. angl. Lond. 16.]
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1857-79.
                  TREGELLESII. Bagster. Lond. 4.]
  562. 1858. Londini. gr. angl. Bagster. 18.
              THEILII Polyglott. Bielefeld. Velhagen. 8.
 (523.) 1858.
              THEILII VII. Lips. Tauchnits. 16.
 (521.) 1858.
              TISCHENDORFII VII. [T.'s ed. VI.] gr. lat. Lips.
 (549.) 1858.
Mandelssohn. 8.
              [PSEUDO-LEUSDEN.] Philadelphiæ. gr. lat. Lippincott.
  563. 1858.
12.
              WILSONII. Philad. Lippincott. 12.
 (390.) 1858.
              JAGERI [TISCHENDORFIANA]. Paris. Didot. 12.
 (512.) 1859.
              Tischendorfii VIII. [crit. maj., T.'s ed. VII.]
 *565. 1859.
Winter. 8.
              TISCHENDORFII VIII. [crit. min., T.'s ed. VII.] Lips.
 (565.) 1859.
Winter. 16.
  566. 1859.
               BLOOMFIELDII [minor] VIII. [Lond.]
 (457.) 1859.
               Greenfieldii. Lond. Bagster. 32.
               Spenceri. Neo-Ebor. Harper. 12.
 (530.) 1859.
               [GRIESBACHIANA.] Londini. Bohn. 16.
 (536.) 1859.
               [Bagster. Scholziana.] Neo-Ebor. Wiley. 16.
  567. 1859.
        1859 sqq. Wordsworthii II. Lond. 8.]
               (PSEUDO-LEUSDEN.) gr. lat. Phila. Lippincott. 12.]
 [(563.) 1859.
               MILLIANA. E typ. Clarend. 4.]
        1859.
        1859. MILLIANA. E typ. Clarend. 16.]
[(390.) 1859. WILSONII. Philad. Lippincott. 12.]
        1859. SCRIVENERI I. Cantabrigia. 16.]
               BUTTMANNI II. Lips. Teubner. 16.
  568. 1860.
               MURALTI major. Hamb. Meisener. 16.
  (524.) 1860.
  569. 1860 sqq. Alfordii IV. Lond. 8.
  (519.) 1860. [Scholziana.] Bagsteri Hexapla. Lond. 4.
 [(563.) 1860. (Pseudo-Leusden.) gr. lat. Phila. Lippincott. 12.]
        1860. ORNSBYI. Dublin. 8.]
               Scriveneri II. Cantabr. 16.]
 [(492?) 1860. TROLLOPII. Tegg. Lond. 8.]
 [(524.) 1860. MURALTI minor. Hamb. Meistner. 16.]
        1860, etc. Amer. Bibl. Union. gr. angl. Neo-Ebor. 4.]
        1860-61. GILES. gr. angl. Lond. 12.]
        1861. "Narrow ed." Scholziana. Lond. Bagster. 12.]
 [551?] 1861.
               MACMICHAELIS. Lond. Bell & Daldy. 16.
               Tischendorfii IV. [T.'s No. III.] gr. lat.
                                                           Didot
 [(511.) 1861.
 Paris. 8.]
 [(549.) 1861.
               TISCHENDORFII VII. (T.'s ed. VI.) Lips. Mendels. 16.
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(537.) 1862.
             TISCHENDORFII VI. [T.'s ed. V.] Lips. Tauchnitz.
 572. 1862. BUTTMANNI III. Berol. Decker. 8.
       1861-63. Wordsworthii III. Lond. 8.]
 573. 1862. Lochii. Ratisb. Manz. 8.
             THEILIL gr. lat. Lips. Tauchnitz. 16.
(550.) 1862.
       1862. SCRIVENERI III. Cantabr. 16.]
 574. 1863.
              Colon. Agr. gr. angl. 16.
       1863. LLOYDIL Oxon. 18.]
       1863. LLOYDII. Oxon. 4.]
[(491.) 1868.
             CARDWELLII. gr. angl. Oxon. Macmillan. 8.]
[(577.) 1863 & 64. B. WILSONII Emphat. Diaglott. Geneva, M.]
 575. 1864. Colon. Agr. gr. germ. 16.
 (549.) 1864. TISCHENDORFII VII. [T.'s ed. VI.] Lips. Mendels. 16.
              BLOOMFIELDII minor IX. Lond. Longman. 12.]
[(527.) 1862.
 (549.) 1864.
              TISCHENDORFII VII. [T.'s ed. VI.] gr. germ. Lips.
Mendelssohn. 8.
 (568.) 1864.
              BUTTMANNI. Lipa. Teubner. 16.
       1864. HANSELLII. Oxon. 8.]
       1864. Wordsworthii IV. Lond. 8.]
 (568.) 1865. Buttmanni. Lips. Teubner. 16.
  577. 1865. [B. Wilsonii Emphat. Diaglott.] Neo-Ebor. Fowler.
       1865. Ornsbyr. Dublin. Duffy. 16.]
       1865. Wordsworthii V. Lond. 4.]
       1865.
              THEILII Polyglott. 8.]
              THEILII VIII. Lips. Tauchnitz. 16.
 (521.) 1865.
              The Twofold N. T. GREEN. Bagster. Lond. 8.]
       1865.
       1866. Wordsworthii VI. Lond. 4.]
       1866.
              CANDYI. Lond. 8.]
              Duncan. Simpkin.
       1866.
[(549.) 1867. Tischendorfii ed. acad. V. Lips. Mendelssohn. 16.]
       1867. SCRIVENERI IV. Cantabr. 16.]
       1867. CANDYI. Lond. 8.]
       1867. CANDYI minor. Lond. 8.]
[ 568. 1867. Buttmanni III. Lips. Teubner. 16.]
[(508.) 1867. [HAHN.] ROBINSONII. Neo-Ebor. Appleton. 12.]
[(508.) 1868. [HAHN.] ROBINSONII. Neo-Ebor. Appleton. 12.]
       1868.
              MILLIANA. Oxon. 12.]
   1868. MILLIANA. Oxon. 4.]
[(494.) 1868. BLOOMFIELDII (Amer. XIV.). Phila. Lippincott. 8.]
 *581. 1869[-72]. TISCHENDORFII IX. [ed. crit. maj. VIII.] Lips. L.
Winter [post., Giesecke & Devrient]. 8.
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1869. Alfordii minor. Philadelphiæ. Lippincott. 8.]
               Alfordii minor. Lond. Rivington. 8.]
        1869. LLOYDII. Oxon. Clarend. 16.]
  582. 1870 [-1876]. WESTCOTTII & HORTII. Cantabr. 12. [Pri-
vate issue.]
        1870. BLOOMFIELDII minor XII. Lond. Longmans. 12.
       (1870.) Bagster. gr. angl. Lond. 4.]
       1870. LLOYDII. Oxon. E typ. Clarend. & Macmillan. 12.]
       1870. MILLIANA. Oxon. Macmillan. 16.]
       1870. Wordsworthii. Lond. Rivington. (ed. vii.) 8.]
       1870. TREGELLESII. Parts I.-V. Gospels, Acts, Epistles.
Bagster. Lond. Also, Neo-Ebor. Wiley. 4.]
       1870. Travelers' N. T. gr. angl. Neo-Ebor. Wiley. 16.]
        1870. TISCHENDORFIL ed. acad. Lips. Mendelssohn. 16.]
                      SINE ANNI NOTA.
   (470.) LACHMANNI. Berol. Reimer. 12.
   (457.) Greenfieldii. Lond. Bageter. 32. [Also, Neo-Ebor. Wiley;
also, Phila. Lippincott.]
   (567.) Lond. Bagster. 16.
    583. Fix. Paris. Desobry. 12.
    584. (LEFRANC.) Paris. Belin. 24.
   (473.) Greenfieldii. [Engles.] Philadelphia. Peck. 32.
  [(473.) GREENFIELDII. [ENGLES.] Philadelphiæ. Bliss. 473.]
  [(473.) Greenfieldii. [Engles.] Philadelphiæ. Lippineott. 32.]
  [(455.) Bagsteri triglotta. Lond. 4.]
  [(390.) WILSONII. Philadelphia. Barrington & Haswell. 12.]
         The Twofold N. T. GREEN. Lond. Bagster. 8.]
         E typ. acad. Cantabr. & Lond. Rivington. 16 (no paging).]
         Large Print Crit. Lond. Bagster. 8.]
  [(567.) SCHOLZIANA. Crit. gr. angl. Bagster. Lond. 16.]
  [(567.) SCHOLZIANA. Crit. gr. angl. Wiley. Neo-Ebor. 16.]
  [(508.) [HAHN.] ROBINSONII. Neo-Ebor. Leavitt & Allen. 12.]
          Scholziana. "Narrow ed." Lond. Bageter. 12.]
         Lond. Bagster. 16 (ex Polyglottis.)]
         Lond. Bageter. 32.]
  [(483.) PATTONII. Neo-Ebor. Riker. 4. (In "The Student's Bi-
ble.")]
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II. SUPPLEMENTARY LIST OF EDITIONS, 1871 TO 1982

1871. B Winson, Emphatic Diaglott. Genera, Ill. (Bens, 373)

1871. Twofold N T GREEK. London. Bagster 8 (With 1791)

1871. ALFORD. Boston, Lee & Shepard. S. (Reuss, 534)

1871 Jowerr Column 12.

1872. SCRIVENER V (untabr 16.

1872, THEILE X Laps Tauchnitz, 16.

1872. Wordsworth VI. Lond 8.

1872-77. Tischenborr VIII. (new ed. crit, minor). Lope. Mentale sohn, 16.

1872. Teschendorf. Leps. Tauchnits. 8.

1878 SCRIVENER VI Cantabi 16

1873, Milliana. Ozon, E typ Clarend & Macmillan 16

1873 ALFORD. Boston Les & Shepard S. (Reuss, 534)

1873 Tischespore (ad ed. VIII. conformata). Lips. Tauchnitz 1

1873. TISCHENDORF IX. (ad ed. VIII. conformata). Lye Brod

haus, 8,

1873, Tiscurepour ed acad. Lips. Mendelstohn, 16.

1874 BUTTMANN Toubner Lips. 8.

1874. Analytical Gr T Lond Bagtter, 16,

1875, Lond Geo. Bell. 16. (Reass, 536.)

1875, SCRIVENER VII Contabr 16.

1875. Tischenbory ed. acad. Lops. 16.

1875 HARN II Kelly Dublen 16. (Reuss, 504)

1875 [HARN] ROBINSON, Nov-Ebor Appleton 12, (Ecres, 3-4)

1875 Period Lecents go lat. Philadelphia Lippincott 12 (Reuss, 563.)

1875 Scholziana, gr engl. New York Wiley 16, (Resal 267.)

1875. The same Lond, Bagster; and Ace York. Wiley

1876 Brit. & For Bib. Soc. (In Paragraphs.) Cambridge Late. Press, 32.

1876, TISCHENDORF Lips. Tauchnitz. 8

1877 Scholziana gr engl. New York Wiley, 16, (Reuss, 261)

1877. Englishman's Gr Test Bageter Lond 8.

1877. MILLIANA Oxon Clarend 16.

1877 LLOYDH, Oron. Clarend & Macmillan. 16.

1877 SCRIVERER VIII Cantabr 16

1877. Wordsworth VII. Lond. Rivington. 4.

- 1877. JOWETT. Lond. Brit. & For. Bib. Soc. 16.
- 1877. TISCHENDORF. ed. acad. Lips. Mendelssohn. 16.
- 1878. ALFORD. Boston. Lee & Shepard. 8. (Reuss, 534.)
- 1878. PSEUDO-LEUSDEN. gr. lat. Philada. Lippincott. 12. (Reuss, 563.)
 - 1878. B. Wilson. Emphatic Diaglott. N. Y. Wells. (Reuss, 577.)
 - 1878. Tischendorf. Lips. Tauchnitz. 8.
 - 1878. Tischendorf. ed. acad. Lips. Mendelssohn. 16.
 - 1878. Scholffikldiana. "E. A." gr. engl. Lond. & Cambridge. 16.
 - 1879. Scholefieldiana. "E. A." gr. engl. Lond. & Cambridge. 16.
 - 1879. TISCHENDORF. Lips. Tauchnitz. 8.
 - 1879. Lond. Geo. Bell. 16. (Reuss, 536.)
 - 1879. LLOYD. Oxon. Clarendon. 16.
 - 1879. SCRIVENER. New York. Holt. 16.
 - 1880. TISCHENDORF. Lips. Brockhaus. 8.
 - 1880. Tischendorf. ed. acad. Lips. Mendelssohn. 16.
 - 1880. B. Wilson. Emphatic Diaglott. N. Y. Wells. (Reuss, 577.)
 - 1880. PSEUDO-LEUSDEN. gr. lat. Phila. Lippincott. 12. (Reuss, 563.)
 - 1880. Scholziana. gr. engl. New York. Wiley. (Reuss, 567.)
 - 1880. ALFORD. Boston. Lee & Shepard. 8. (Reuss, 534.)
- 1880. Έν Βασιλεία [Basel]. (Bibelgesellschaft.) sine editoris nomine. 16. Also, the same, RIGGENBACH & STOCKMEYER. Also, an edition with Greek church-lessons and Psalms appended.
 - 1881. Tischendorf. Lips. Tauchnite. 8.
 - 1881. TISCHENDORF. ed. acad. Lips. Mendelssohn. 16.
 - 1881. SCRIVENER. (A. V. text.) Cambridge. Univ. Press. 16.
 - 1881. PALMER. (Rev. V. text.) Oxford. Clarendon. 16.
 - *1881. WESTCOTT & HORT. Cambr. & Lond. Macmillan. 16.
 - 1881-82. WESTCOTT & HORT (SCHAFF). New York. Harpers. 16.
 - 1881. TISCHENDORFIANA. VON GEBHARDT. Lips. Tauchnitz. 8.
- 1881. TINCHENDORFIANA. VON GEBHARDT. gr. germ. (Luther, Rev.) Lipe. Tauchnitz. 8.
 - 1881. Perowne. Cambridge. (Only part yet published.)
- 1882. PALMER. (Rev. Vers. text with marginal references.) Oxford. Clarendon. 8.
- 1882. WESTCOTT & HORT. gr. engl. (Rev. Vers.) New York. Harpers. 16.

WITHOUT DATE.

The Student's Analytical. Scholziana. Lond. Bageter. Small 4. (Tischendorpiana.) Cohn's Hexaglott. Lond. Abraham J. Lev. 4.

ADDITIONS TO REUSS'S LIST, UP TO 1870.

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((457 ) 1830. Greenfirenti Polymiccian London Bagster ::
[(503.) 1838 PSECDO LEUSDEN New Elbor Collins, also Desn !: ]
[(473 ) 1840 GREENFIELDIL (ENGLES.) Philadelphi z Perkins :_ ]
      1840. GRIESBACHIANA London Taylor & Whittaker 1:
[1473] 1844 Greenfieldi (Englis) Philodelphio Perkins [4]
[(508) 1845 [HAHN] ROBINSOND New-Elber
                                           Leavitt *
            LLOYDH Orm E typ acad. 18. ]
      1847
(494 ) 1848. Broomerrante (Amer V.), Philadelphia Perkins 5
Also, the same with a slightly different title page.]
      1851 TROLLOTH H Lond Tegg 8. ]
[(583.) 1858 PSEUDO-LEUSDEN Gr Lat New Elber Deam 14;
[(478.) 1854 GREENFIELDR. (ENGLES.) Photo Clark & Hemer 52]
[(527.) 1854 Becompletion monor London Lengman * ]
[(390 ) 1860. Wilson Phila Lippincott 12 ]
[(583) 1863 PSAT DO-LECSTEN Philo. Lappincott 12
(508.) 1870. [Haux.] Rominsonii Neo-Ebor. Appleton 12.1
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ADDITIONS TO SUPPLEMENTARY LIST, SINCE 1570."

1873 Gt Eng. Cologne Brit & For Bible Soc Sq 16

1876 M.ILIANA Ozon. K typ. Cisrend & Macmillan. 16.

1876 (misdated 1866), Cologne Brit. & For. Bible Sec 16.

1876 B Wilson Emphatic Diaglott, New York, Wells 12 (Reass, 577)

1876. In Paragraphs Gr Eng. Cambridge Univ. Press for 3.2

& Por Bible Soc. Sq 16.

1878. THELLE (VON GERHARDY). Lipeace. Tauchnitz. 16

1878 Hans. Lipsier F Bredt 12

1880 THEFILE (VON GERHARDT). OF Lat Lipmer Tauchnitz 12.

1880 Wilson Pholadelphia, Claston, Remsen, & Haffeldagu-12. (Reuss, 390)

1880 Gr Germ Berlin, Brit. & For Bible Soc. 16

1881 Gr Eng. London. Soc. Prom. Chr Knowledge 16.

1881 LEGYD Ozon. E typ Clarend. & Macmillan. 16.

^{*} These additions have been made since the foregoing pages *** electrotyped.

[1882.] n. d. TAFEL. Interlinear Gr.-Eng. Philadelphia. Tafel; London. Mutt. 8.

1882. SCHOLZIANA. Critical Gr.-Eng. New York. Wiley, 16,

1882. SCRIVENER. The Parallel N. T. Gr.-Eng. (A. V. text, with A. V. and R. V.) Cambridge. Univ. Press. Small 4.

1882. PALMER. The Parallel N. T. Gr.-Eng. (R. V. text, with A. V. and R. V.) Oxford. Clarendon Press. Small 4.

NOTE.—Eight editions in the list of Dr. Reuss, denoted by a ? instead of a number, were classed by him as "Editiones Duries," because he had not been able personally to verify or disprove their existence. Eighty-four others, mentioned by former bibliographers, he classed as "Editiones Spuries," and excluded from his list, having, as he thinks, disproved their existence. His list (the "Index Editionum" above referred to) comprises 757 editions. Of these, 83 are here omitted, being only portions of the N. T., with two others, found to be English, leaving 672. Two of the portions, however, are retained, to show their historical place: viz., Bentley's Specimen, 1720; and Birch's Gospels, 1788—all that the burning of the royal press at Copenhagen suffered to appear. The new additions to this list of 672, made above, number 169.

The Supplementary List, 1878-1882, comprises 82 editions, making the entire total 923.

This list discloses the fact that many repetitions exist which have been either not catalogued separately, or not catalogued at all. (See, for example, Nos. 106, 152, 183 [anno 1698], in the list above, as well as the editions of Bloomfield and Alford.) The undated editions have mostly been many times reissued. Besides this, the English presses at Oxford, Cambridge, and London, the Scotch at Glasgow and Edinburgh, the British and Foreign Bible Society's at Cologue and elsewhere on the Continent, have all been busy in printing the Greek Testament; and it is scarcely to be supposed that all their issues have been here enumerated. The same is probably true of the American editions.

It is beyond question that the total number of printed copies of the entire New Testament, estimated on the basis of 1000 for each edition, must exceed one million. Beyond that we can only guess; but the number must be great. The British and Foreign Bible Society has issued as many as 60,000 of a single edition; so



is not far from seventy Published in America,*

APPENDIX II.

FAC-SIMILES OF STANDARD EDITIONS

OF THE

GREEK TESTAMENT.

- I. COMPLUTENSIAN POLYGLOT, 1514. The first printed Greek Testament.
 - 1. Fac-simile of title-page (reduced). Hat and Shield of Cardinal Ximenes. Size of original, 111 in. × 7 in.
 - 2. Fac-simile of Colophon (reduced), Rev. xxii. 17-21. Size of original, 11-2 in. × 7 in.
- 11. Erasmus, 1516. The first published Greek New Testament.
 - 1. Fac-simile of title-page (reduced). Size of original, $8\frac{1}{4}$ in. \times $4\frac{7}{16}$ in.
 - 2. Fac-simile of last page (reduced), Rev. xxii. 8-21, showing the last six verses translated into Greek from the Vulgate. Size of original, 9 in. × 6 in.
- III. Colinaus's New Testament, 1534. Text of Erasmus, with variations, partly from the Complutensian, partly from examination of new MSS. Transition to the edition of Stephens.
 - 1. Fac-simile of title-page. Full size.
 - 2. Fac-simile of page containing 1 John v. 7. Full size.
- IV. STEPHENS'S Editio Regia, 1550.
 - 1. Fac-simile of title-page of Gospels and Acts (reduced). Size of original, 101 in. × 51 in.
 - 2. Fac-simile of page containing Matt. viii. 12-80, with readings contrary to all his authorities. Size of original, $11\frac{1}{16}$ in. $\times 7\frac{1}{16}$ in., including marginal notes.

- V. STEPHENS'S EDITION OF 1551. The first edition with the mode versicular division.
 - 1. Fac-simile of title-page. Size of original, $4\frac{3}{16}$ in. $\times 2\frac{9}{16}$ in.
 - 2. Fac-simile of fol. 18 b, Matt. vi. 13-17. The version of Eramus always occupies the outer, the Vulgate always the inner, column. The latter shows the absence of the Doxolog at the end of the Lord's Prayer, which is present in the other texts. Size of original, $4\frac{7}{16}$ in. $\times 3\frac{1}{16}$ in., including marginal notes.
- VI. Beza's Edition, 1598. The latest of Beza's folio editions, and one of those which formed the basis of the common English version of 1611.
 - 1. Fac-simile of title-page. Size of original, $10\frac{7}{6}$ in. $\times 5\frac{1}{6}$ in.
 - 2. Fac-simile of page containing Rev. x. 9-xi. 8, showing the unauthorized addition to the Greek text of ὁ ἄγγελος εἰστήκει and the corresponding Latin "adstititque Angelus," in xi. 1 which has passed into our common English version. Size of original, 11-3 in. × 63 in.
- VII. BEZA'S EDITION, 1604. The latest of Beza's smaller editions which could have aided in forming the text followed in our common English version of 1611.
 - 1. Fac-simile of title-page. Size of original, 61 in. $\times 31$ in.
 - 2. Fac-simile of page containing Heb. x. 36-xi. 6, showing Beza's interpolation of "quis" in x. 38. Size of original, 61 in. × 31 in.
- VIII. ELZEVIRS' EDITION, 1633. The "Textus Receptus."
 - 1. Fac-simile of title-page. Full size.
 - 2. Fac-simile of page containing Rom. vi. 19-vii. 4, showing the omission of τοῦ νόμου in vii. 2. Full size.

IX. WALTON'S POLYGLOT BIBLE.

- 1. Fac-simile of general title-page. This is the title-page to the first volume. The sixth volume has a full title-page like the first. The other volumes, including the fifth volume which contains the New Testament, are prefaced by subtitles only. Size of original, 14½ in. × 9½ in.
- 2. Fac-simile of left-hand page containing the Greek text, and the Syriac and part of the Ethiopic versions, with corresponding Latin translation, of 1 Tim. iii. 13-iv. 4. The opposite

(right-hand) page contains the "Versio Vulgata Latina," the "Versio Arabica cum Interpretatione Latina," and the continuation of the "Versio Æthiopica cum Interpretatione Latina," of the same passage. Size of original, $15\frac{7}{16}$ in. \times 9½ in.

X. MILL'S EDITION, 1707.

- 1. Fac-simile of title-page (reduced). Size of original, 127 in. × 71 in.
- 2. Fac-simile of page containing James ii. 12-23, with note attempting to defend and justify a false reading in verse 18. Size of original, 111 in. × 61 in.
- XI. BENGEL'S EDITION, 1734. The first German critical edition.
 - 1. Fac-simile of title-page. Size of original, 7% in. × 5% in.
 - Fac-simile of page containing Gal. vi. 7-18; Eph. i. 1-6; the notes showing Bengel's judgment on the words ἐν Ἑφέσψ in Eph. i. 1. Size of original, 7½ in. × 5½ in.

XII. WETSTEIN'S EDITION, 1751.

- 1. Fac-simile of title-page (reduced). Size of original, 101 in. × 57 in.
- 2. Fac-simile of p. 891, John vii. 51-viii. 2, showing a part of the disputed ΠΕΡΙ ΜΟΙΧΑΛΙΔΟΣ ΠΕΡΙΚΟΙΙΗ. Size of original, 10½ in. × 5½ in.
- XIII. GRIESBACH'S SECOND EDITION, Halle and London, 1796-1806.

 The first edition appeared at Halle, 1774 and 1775.
 - 1. Fac-simile of title-page. Size of original, 61% in. × 31 in.
 - 2. Fac-simile of page containing Matt. xix. 29-xx. 6, showing some of the signs used to denote different grades of probability. Size of original, 6% in. × 3% in.

XIV. Scholz's Edition, 1830-1836.

- 1. Fac-simile of title-page. Size of original, $7\frac{1}{4}$ in. \times $5\frac{1}{4}$ in.
- 2. Fac-simile of page containing 1 Tim. iii. 13-16. The notes show the close following of Griesbach, even to an accidental appropriation of the authorship of Griesbach's "Symbolæ Criticæ." Size of original, 713 in. × 513 in.
- XV. LACHMANN'S EDITION, 1831. The first text constructed according to actual documentary evidence, without reference to the "Textus Receptus."

- 1. Fac-simile of title-page. Size of original, 51% in. × 81 in.
- 2. Fac-simile of page containing Mark xvi. 14-20; Luke i. 1

 Size of original, 5\{\frac{7}{3}}\) in. \times 3\{\frac{1}{3}}\) in.

XVI. LACHMANN'S EDITION, 1842-1850.

- 1. Fac-simile of title-page. Size of original, $6\frac{1}{2}$ in. $\times 3\frac{7}{2}$ in.
- Fac-simile of page containing 1 Thess. iii. 2-8, showing the division of the uncial writing followed in ver. 7 (τὸ μης κατάνεσθαι). The Latin version is the Vulgate, with the readings of the most noted Codices. Size of original, 7 is in x 4 in.
- XVII. TISCHENDORF'S EDITION, 1841. Made before the editor's journeys, or established reputation as a critic.
 - 1. Fac-simile of title-page. Size of original, 51 in. × 4 in.
 - Fac-simile of page containing 1 Tim. iii. 13-16, showing in
 the note to ver. 16 the uncial variation which would produce
 the reading of θεὸς for ὄς. Size of original, 5½ in. × 3½ in.
- XVIII. Tischendorf's Edition, 1869-1872.
 - 1. Fac-simile of title-page. Size of original, 5% in. × 3% in.
 - 2. Fac-simile of page containing 1 John v. 6-8, showing the interpolated passage of the three heavenly witnesses. Size of original, 6\frac{1}{2} in. \times 3\frac{3}{2} in.

XIX. TREGELLES'S EDITION, 1857-1879.

- 1. Fac-simile of title-page. Size of original, 7‡ in. × 6‡ in.
- 2. Fac-simile of page containing Apocalypse i. 1-5. Size of original, $7\frac{1}{16}$ in. $\times 6\frac{1}{16}$ in.
- XX. WESTCOTT AND HORT'S EDITION, 1881. London and New York.
 - 1. Fac-simile of title-page of the Harper edition from English plates. Full size.
 - 2. Fac-simile of p. 14, containing the Lord's Prayer. Full size.
- XXI. Fac-simile of the engraved title (by C. Boel) in some copies of the first edition of the Authorized Version of the Holy Bible. Size of original, 13\frac{1}{2} in. × 8\frac{1}{2}\frac{1}{6} in. See description, p. 301.

In the preparation of these fac-similes the author has been kindly aided by the Rev. Dr. Conant, of Brooklyn, Dr. Ezra Abbot, of Cambridge, and Professor Isaac H. Hall, of Philadelphia, who are in possession of some of the rarest editions of the Greek Testament.





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(II.-1.)

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nentii omne, diligenerab ERASM remgnitum & emendatum, no folum ad gracum neutratem, aspunetiam ad multorum utrial of lingua; codicum, corum o ueterum final & emendatorum fidem, poltremo ad probatiflimorum autorum citationem,emendanonem & interpretationem.pezcipue, Origenis, Chry faltomi, Cyrilli, Valgarri, Hieronymi, Cypriani, Ambrolij, Hilarij, Augultir minuseti Annotationibus,quæ lectorem doceant, quid qua ratione mutatum lit. Quilquis igitur amas usfámi Theolo/ giam, lege, cogno for, ac democ judica. Neg: statim offendere, & quid mutatum offenderis, fed expende, num in melius mutatum lic-

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OR ANNOS EXCVDAT, AVT ALIBI
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angeli qui mihi haz oltendebat. El diormini. Vide ne feceris. Coferuus em tous for & frame mor ppherage & cor qui feruant uerba appheria libri huius. Deum adora. Le dictembri. Ne fignaueris uerba prophenz libn huns. Tépus cum prope est. Qui nocer, noceat adhue, & quantifordibus eth tordefeat adhuc,& guruffus eft, mfbh. enn adr hue, & ferus ferificetur adhue, & exe uz -best staffs upon som essent Markets out di unicuiqi ut opus ilbusent ligo fum alpha & ~ primus & nouitlimus, prime opium & fais. Beati qui feruant mandata illius ut fit potetlas corum in kgno uras,& per portas intrent in ciuta tem, bons autemicanes & uenelia & impudia & homiada & idolis fernien tes,& omnis qui amar & fanc mendaaum.Ego lelusmili angelü meu tellift cari uobis hacim ecdelis. I go lum ger nus & radix Damd'ftella fplendida & rnaturina. Ea fpintus & (ponta dicunt. veni. Er qui audit dicar veni. Le qui fire ueniat,& qui tiult,acopiat aquant vitæ grans. Conteffor enter omer audienti uerba pphetiælibri linius. Si quivappoluer tad has apponet dens luperil lum plagas feriptas in libro ifto little qs d minient denethis king py here hur sus auferet deux parté entre de libro uttæ.80 deciminate fanéka 80 de hiv g firili per fort in libro illo Dict qui tell imo mil phibri illog fina arme eta Amă. Le am Very dise lefu. Grana doi nofler lefu Chrifti ai oibus uobis. Amera

Enis Testamenti totius ad graca uentaté uetustissimora qi Codicum Lannor Edem & ad phatissimore authora citationé & interpretat outen acut rate recogniti, opera studioqi D. Erasnu Rottrodami.

(III.--1.)

H KAINH A.I.A O HKH.



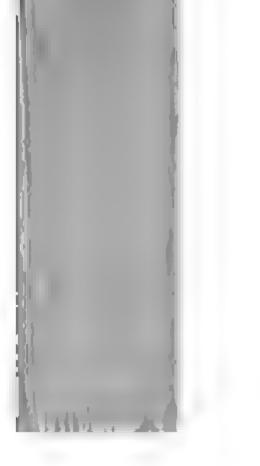
Εν. λωκε τια των παρκοίων, παρα Σίμωνι τῶ Κολιναίω, & κεμβεί ε μίωὸς διντό μα φθίνοντος, ἐτὰ ἀχὰ τῶς , Χεο-29νίας , α. φ. λ. δ.

EPIX TO AH

JE PUNHULION EX TE JEE, VIXÃ PU HOOKOV XOL દાદ મામાં . પાંત્ર કેટામ છે મામાં જે માં માં જામાન મામ છે મામાં છે મામાં છે મામાં છે મામાં જે મામાં જે મામાં જે हैं के प्रेम्पेंग की पंथिष्टिंड में व्यानिक हैं। अहिंग्डें कि कार्या कि कार्या कि कार्या कि कार्या कि कार्या के δκ ci & νόκτι μόνον, αλλ' ci & νόκλιμές aimale. my & morphal 831 2 magregoin ?? क मण्डिएक रहार में बेर्रम निराद, उंता क्रिंड बेला ले magrugowis, " milipa, kai à illug, mi s αίμα, και οι ໄલંડ લંડ જે લં લંજા. લે ત્રી μας. τυριαι το αίθρώπου λαμβαιομίν, ή μας. उगर्शं के रेडिय अप्रमें मार्मियर मार्थिय कि में क्यों हैं गिर हो मार्स केर केर पूर्वर कि अरहें, देवस निर्ध क्षिण्या में के हें जे देव के कि का माजा कि कि માં માર્યા માર્યા માર્યા માર્યા જો માર્યા મા KET AS The LOCETVEIDS, he me proceniences o Dros જ્વારા મેં પંક લાહેંગે. મું લાઉમાં હેંકોમાં μαρ rueia, ou lain alarior isoner imiro sis, NY QU'TH N JON OF TO YOU QUEV 831. 6 " YOU TH של יולי ולא של אלין לו דון לבעני. לו און לו אביר איי עוליו ווא Jes. The calm ox ixe. Tauto ixeg la v-मारि होंद्र मार्डिश्वका खंद्र हैं देश मार्थ में में अपने, ira લોઈમેં મદ, ઉંદિ ?હિદ્યો વ્યોર્હા 107 દેત્રુહમાર, મુલો ira જા seinte eig & cropac रिष्ठ पुरे रिष्ठ भी वर्णमा कीए મ મહદ્દેમના ત્રામે દેશમારા જાઈક લાકે જે હીર દેશ λι αίπωμε

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τα ειναί είς το τροιον, πιολουδιαστα αυτό ει με θιπιο είδ. Ο είδο στουλο, μι γει το βι το το το θαλείαπο, ως το το τροιος τελύεικόνους με γει το βι του ει το θαλείαπο, ως το τροιος τελύεικόνους με θα το προιος είδος η λίροντης, Κυρει στο θε το τροιος που μαθιταί αυξό πρόμαι είδος. λίροντης, Κυρει στο θε το τροιος διαστολείας το διαστοριος Ο το θαλείαστο τροιος το τροιος είδος το προιος διαστοριος ο λίροντης το προιος διαστοριος διαστοριος το τροιος.
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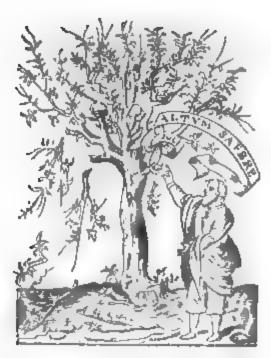
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Nouum IESV Christi D. N. Testamentum.

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Ex officina Roberti Stephani. M. D. LI. lap. V I.

E.

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મારફે છાલ્લ

Et neinducas 13
nos in tentationem, sed libera
nos à | malo.
Quia tuüest regnum, & potentia, & gloria in
secula. Amen.

Καὶ μιὰ ἐσσιείκης ѝμας εἰς πυρασιοι, ἀχα
ρῦσαι ἡμας ἐπὸ τὰ ποι νρού. ὅπ σού ᾿βςιν ѝ βασιλεία, Ͼ ѝ διωαμις, ἐκὸ
δόξα εἰς ᠖ις αἰῶνας.
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af.n.c.25 cl.22.a.2

Proinde fi re- 14
mileritis hominibuserrata fua,
remittet & vobis Pater vester
cælestis:

Quod si no remiseritis hominib, errata sua,
nec Pater vester
remittet errata
vestra.

Εαν τορ αφητε πίς Αοβρώποις & Εραπιώμαπα αυτών, άφησς & υμίνο τατήρ υμβρο ουεκίνος.

Οται ή της τυ η ε, μη γι γεων ως τορ οι ισοτοριτοί στυ θρωποί . άφαιίζουσι τὸρ α τορ στοπα αὐτων, όπως φανώσι ποῖς Αὐθρώ τοις της τύστης. άμλω λέ γω υμών όπι άπιχουσι τον μιων το αὐτων.

צע אל מודשים מאם-

dimifericis hominibus peccata corum, dimic ter & vehis Pater veher culchis dolica vehra;

Si autem non dimifo sitis hominibus, wec Pater vefter dimitter vo bis peccata veftra.

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IESV CHRISTI

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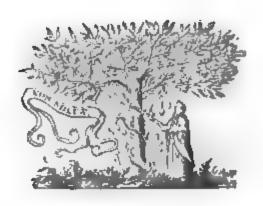
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Novum Testamentum.

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Evod. BATAVORVM,

Ex Officina Elzeviriorum.

clo lo c xxx111.

ΠΡΟΣ ΡΩΜ.

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- 20 Οπηθοβλοιήπε τ' άμαρμες, ελούθερος ήπε τη δικαιοσιώη.
- 2 I Tiva રિંગ ૧૯૧૬ માટે લેંગ્લીક જાંગર , દેઈ' હોંદ ગાઉ દેમાલુશાઈ હતીક ; જો ગઈ જાંતે જીને જેવલાં હતા , ડ્રેઇ-ગવો જીન
- 23 Τὰ જિંગે અંગાલ જે લેમલામિલ, ઝેલાલી જીમ જો ઝું ઝુલેશન મુજ કે ઉદર્જે, ટુંગને લોલેમ્ જીમ લો Xess ન્ર્ડ દેશન કે જો Kugin ને મહેંમ.

Kip. Z' 7.

1 Η άγιο επάδιλφοί (χιώς: εσι δ τόμοι λαλώ) όπο τόμο αυρισί Ε άιγρώπειφ' όστι χρότοι ζη;

. H' જો ઇજાવાની જી જાયાને માં દુવાય હેમની મેં-ની જો મામ જ દેવાની દે અજગવામાં ને હેમને જ મળામી-જા એજો કે હેમની નેડ.

3 મિલ્લ કેંગ (બેંગ ઉંદ કેં સંગ્લેગ્લેડ મહારુલ માટે કેંગ્રાને પિલ્લે, દેવા ગુર્લનો લેંગ્લેગ્લે દેવા કેંગ્રાને કેંગ્યાને કેંગ્રાને કેંગ્ર

4 પ્રદેશના વૃષ્ટિક હ્યું તે કાર્યા કર્યા છે. તે કે માર્ચ કર્યા કરા કર્યા કર્યા કરા કર્યા કર્યા કર્યા કર્યા કર્યા કરા કર્યા કરા કર્યા કરા કર્યા કર્યા

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(IX.-1.)

BIBLIA SACRA POLYGLOTTA.

COMPLECTENTIA

Textus Originales, { HEBRAICUM, cum Pen- } { CHALDAICUM, Cum Pen- } { GRÆCUM.

Versionumque antiquarum, SAMARITANE,
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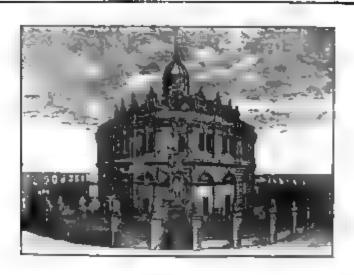
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STUDIO ET LABORR

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SYMPTIAVE IO. GEORGII COTTAE

A.D. MOCCXXXIV.

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proposed from the descriptions between the experience of the exper

(XIII.-1.)

TESTAMENTVM GRAECE.

TEXTVM

AD FIDEM CODICVM VERSIONVM ET PATRVM

RECENSVIT

TI

LECTIONIS VARIETATEM

ADJECIT

D. JO. JAC. GRIESBACH

VOLVMEN I.

I V. E V A N G E L I A

COMPLECTENS.

EDITIO SECVNDA EMENDATION MYLTOQUE LOCUPLATION.

HALAE SAXONVM

APVD JO. JAC. CVRTII HAEREDES

ET LONDINI

APVD PETR. ELMSLY.

MDCCLXXXXVI.

554

(XIII.—2.)

KATA MATOAION. CAP. XIX. XX.

क्रवर्गाद्वेस, में प्रभागतंत्रेस," • में १एναϊκα, η τέκνα, η άγρους, 3 πελώνα αυτού. ένεκεν του ονόματός: μου, ε έκατονταπλασίονα" λήψε-30 ρονομήσει. Πολλοί δέ έσον. Tal. Aportol Edizatol Ral Eι σχατοι πρώτοι.] [Ομοία ρανών ανθρώπω οικοδεσπότη, **Β**θώσασθαι έργατας είς του ε άμπελωνα αύτου. δ Συμψωνήσας δε μετά των εργατων έχ δηναρίου την ήμεραν,

anioteles autous eighte Kal izik-Did nepl h + totty wood. i elden" äddons kormsas ku ται, και ζωήν αίωνου κλη- 4 τη άγορα άργούς. * 🖒 🗯 Κά-KELVOIC ELKEY DRAYETS KAL ύμεις είς του άμπελώνα 1. καλ ο έαν η δίκαιον, δώσω ύμιν. γάρ έστιν ή βασιλεία των ού- 5 Οι δε απήλθον, πάλιν = έξελ-नियं पत्र म विकार प्रतिमंत्रे विकार पर्धारी νάτην" εξουν, έπολησεν ώσου-6 rug. Heel de tijn endenatign ο 💳 εύγαν" Εξελθεύν, Τ εύper" allous écritas 9 +, મનો મેર્કુદા નાંત્રાં; માં લાઉદ દેવના)-ETAX

11 † Tov. g ~ nai sumpuniens. L. 60 Kai insuvers. n an iming. Q 1 appoly.

⁽e) = BD. 1. Syr. bier. cant. verc. veron, corb. 1. 2. clar. Orig. dif. Iren. Hilar. Amhr. semel. Paulin. (f) medda-daniera. L. Barb. 1. Syr. hier. Sahid. Orig. Cyr. 11 + mash. Ev. 44. (g) EFGHKM: 12. 17. 77. 108. 118. 124. 127. 131. 218 (cum nl. 3.) Ev. 1. 2. 18. 19. 33. 86. al. 59. Mt. BHV. z. al. 13. Ed. Arm. Antioch. Chrys. etiam in Mt. 6 codd. (b) = BDEFGIIKLMS. 1. 13. 17. 69. 124 131. 157. Ev. r. 2. 4. 5. 18. 32. 33. 36. al. 51. Mt. BH. al. 18. Ed. Orig. Cyr. Theophyl. (i) were. D. Mt. o. cant. veron. verc. colb. corb. 2. clar. Juv. (k) FGH. alii. Mt. BHV. alii. Ed. Theophyl. (l) + wev. 13. 17. 33. 69. 124. 235. al. g. Mt. n. 4. Ed. Arr. Acth. Arm. Sahid. Syr. p mf. Slav. sp. Beng. Vulg. mf, verc. corb. 1.2. clar. brix. colb. germ. gat. Chrys. Op., imp. Gregor. (m) + & CDL. 51. 77. Mt. w. Ed. Syr. Arr. Acth. Arm. Slav. op. Beng. Syr. p. cum aik Vulg. cant. verc. veron, corb. 2. for. Cyr. Op. imp. (a) CE. alii. Mr. HV. alii. Ed. (o) = 13DI., Acth. Sahid. Slav. 2. Vulg. Ir. (exc. brix. colb.) Orig. Cyr. Op. imp. (p) show 60. sp. Mill. 90. 116. Sahid. Chrys. in Mt. 6 codd. (q) = BC*DL. Copt. Sahid. Aeth. Arr. Vulg. Sux. It. (exc. brix. clar.) Orig. Cyr. Arnob. 11 Ante estures habeut 76, Mt. q.

(XIV.-1.)

NOVUM TESTAMENTUM

GRAECE.

Textum ad fidem testium criticorum

secensuit.

lectionum familias

sublecit,

e graccis codicibus manuscriptis, qui in Europae et Asiae bibliothecis reperiuntur fere omnibus, e versionibus antiquis, conciliis, sanctis Patribus et scriptoribus ecclesiasticis quibuscunque vel primo vel iterum collatis copias criticas

addidit,

atque conditionem horum testium criticorum historiamque textus Novi Testamenti in prolegomenis fusium

exposuit,

praeterea Synaxaria codicum RM 262. 274 typis exscribenda

euravit

Dr. I. MART. AUGUSTINUS SCHOLZ.

Vol. I.
IV Evangelia complectens.

LIPSIAE 1830,

(Typic Andreas Emaceforti a. M.)

234

APPRICAL I AD TRADIS CAPET IL

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(XV.-1.)⁻ NOVUM

TESTAMENTUMI

GRAECE

EX RECENSIONE

CAROLI LACHMANNI.

Editio stereotypa.

BEROLINI
G. R r i m r r.

MDCCCXXXI:

558

18

ροχαρδίαν, δτι τοῖς θεασαμένοις αὐτὸν ἐγηγερμένον ἐχ νεχρῶν οὐκ ἐπίστευσαν. ¹⁵καὶ εἰπεν αὐτοῖς Πορευθέντες εἰς τὸν κόσμον ἄπαντα κηρύξατε τὸ εὐαγγίλιον πάση τῆ κτίσει. ¹⁶ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ ὁἐ ἀπιστήσας κατακριθήσεται. ¹⁷σημεῖα δὲ τοῖς πιστεύ- 5 σασιν παρακολουθήσει ταῦτα. ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν καιναῖς, ¹⁸ὄφεις ἀροῦσιν κῶν θανάσιμόν τι πίωσιν, οὐ μὴ αὐτοὺς βλά-ψη ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν, καὶ καλῶς εἰξουσιν. ¹⁹ὁ μὲν οὖν κύριος Πησοῦς μετὰ τὸ λαλήσαι 10 αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ ἐκάβισεν ἐκ δεξιῶν τοῦ θειῦ ²⁰ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον βεβαισίντος διὰ 1 ῶν ἐπακολουθούντων σημείων.

EYALIEAION KATA AOYKAN.

Επειδή περ πολλοί ξπεχείρησαν ανατάξασθαι διήγησιν 15 περί των πεπληροφορημένων εν ήμιν πραγματων, 'κα-θώς παρέδοσαν ήμιν οί απ' άρχης αὐτόπται καὶ ὑπηρέται γενύμενοι τοῦ λόγου, 'εδοξε κάμοὶ παρηκολουθηκότι ἄνωθεν πάσιν ἀκριβώς καθεξης σοι γράψαι, κράτιστε Θεύφιλε, 'ίνα ἐπιγνῷς περὶ ών κατηχήθης λύγων την 20 ἀσφάλειαν.

*Εγένετο εν ταϊς ημέραις Ἡρώδου τοῦ βασιλέως της Ιουδαίας ἱερεύς τις δνόματι Ζαχαρίας ἐξ ἐφημερίας Ἡβιά, καὶ γυνη αὐτῷ ἐκ τῶν θυγατέρων Ἰαριών, καὶ τὸ ὁνομα αὐτης Ἐλισάβετ. Ἦσαν δὲ δίκαιοι ἀμ- 25 φότεροι ἐνώπιον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἄμιμπτοι. καὶ οὐκ ην αὐτοῖς τέκνον, καθότι ἡν Ἰλισάβετ στεῖρα, καὶ ἀμφότεροι προβεβηκύτες ἐν ταῖς ἡμέρωις αὐτῶν ήσαν. ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῆ τάξει τῆς 30

24. και ή γυνή αὐτοῦ

(XVI.—1.)

NOVVM TESTAMENTVM

GRAECE ET LATINE

CAROLYS LACHMANNYS RECENSUIT

PHILIPPVS BYTTMANNVS PH. F. GRAECAE LECTIONIS AVCTORITATES APPOSYIT

TOMYS PRIOR

BEROLINI
AN ARDIBUS GEORGII REIMERI
A. MDCCCXXXXII
560

TIPON GRANAONIKEIN A. (4,8-8) 521

υρό εδαγγελίω τοῦ χρισιοῦ, είς τό στηρίζαι όμᾶς και παραπαλίσαι ὑπίρ τῆς πίστιως ὁμῶι τε μηθέν ἀσαίνεσθαι ἐν τοἰς θλίψεσιν τσύτσες πύτοι γὰς αἴδατε ὅτι είς τσῦτο πεμιθα 'καὶ γὰρ ὅτι πρός ὑμᾶς ἢμαν, προελέγομεν ὑμῖν ὅτι μελλομεν θλίβεσθαι, καθώς καὶ ἰγενετο καὶ οἴᾶστι. 'διὰ τοθτο κάγω μηκέτε σείγαν ἱτεμψα ο είς τὰ γνώνει τὴν πέστιν ὑμῶν, μή κως ἐπείρασιν ὑμᾶς ὁ πειράζων καὶ είς κενὰν γένηται ὁ κόπος ἡμῶν. 'ἄρτι δὶ ἰλθόντος Τιμοθέον πρός ἡμᾶς ἀρ΄ ὑμῶν καὶ εὐαγγελιοαμένου ἡμῶν τὴν πίστιν καὶ τὴν ἀγάνην ὑμῶν, καὶ ὅτι ἔχετε μνείαν ἡμῶν ἀγκθήν πάντατο ἐπεποθοῦντις ἡμᾶς ἱδεῖν καθάκερ καὶ ἡμῶς ὑμῶς, 'ἐτὰ τοῦτο πα- το ρεελήθημεν . ἀδελφοί, ἐφ΄ ὁμῖν ἐπὶ πάση τῆ ἀνάγκη καὶ θλίψει ἡμῶν διὰ τῆς ὑμῶν πίστεως, νῶτι νῶν ζῶμεν ἐὰν ὑμῶς στῆκητι ἐν

t. nagamlinei ABAGfgs, add budg q 2. vnep ABAU, mpl c. pro (go 10 AA, 200 Bc, 100 B μηθενασαινισθοι BA, μηθένα salredor c, photosorreds A, phore are reader (id est pholica vialeradai) G, nemo movestur f el add vel terrestur g, ne movestur f 4. essentus gr, framus f ngorkeyoper ABre, praedicarimus fg, nganileyopies A ori pellopes Sliftedat ABAGGC, presuros non tribalationem f 4. 5. nadwe not ABAcc, nadwe Ofg spur AdGfgoc, vpmr nintir B 7, 115 nation G. manis for remente for matibeo pr g, timotheo corr g 8, bene (em fv)
aupunitante for quir BAGfgoc, vine A 9 exces quar ADS, perar exerat quar Alig, memoriam nostri babetta fo 10. upus ABAGgs, et vos (napinką Iquir BAGs, nagazinką-po 2 a 11 in robus fga eni (ir Ggos) naag ta uso, na es Ploper (31. sai dv. 5) ABAGges, per omnem necessitatem et tribulationem / 12. nume die une vouw nieteme BAGfac, vour vas Jia ung midulug upur A - dununger BAGG, otherts A, statia ge, steleritia f

gelio Christi, ad confortandos (confirmandos L) una et enhortandos (enort.) pro fide uestra, "ut nemo mouestur in tribulationibus istici ipsi (spac) enim senta quod in boc positi sumira. "nam et euro aput (-d) una essemus, praedicebamus nobia pasturos nos tribulationes, sieut et factum est et ocitia. (10) "Propteren et ego amplius non austinent misi ad cognoscendam fidem nestram, ne forte temptament una la (his F) qui temptat, et innue fiat labor noster. (11) "Nune autem mementa Timotheo ad nos a nobis et adauntiante nobis fidem et caritatem umitame, et quia memoriam nostri babetis bonam semper desiderantes nos nidera sicut (et L) nos quoque una, "ideo conocinti sumus, fratres, in nobia to omni arcensitata et imbalatione (t. et n-) nestro per contram fidem (f. p. P. al.), "quonnam nune mainma, si

561

(XVII.-1.)

NOVUM TESTAMENTUM GRAECE.

TEXTUM AD FIDEM ANTIQUORUM TESTIUM

RECENSUIT

BREVEM APPARATUM CRITICUM

UNA CUM VARIIS LECTIONIBUS

ELZEVIBIORUM, MNAPPII, SCHOLZII, LACHMANNI

SUBJUNXIT

ARGUMENTA ET LOCOS PARALLELOS

COMMENTATIONEM ISAGOGICAM

NOTATIS PROPRIIS LECTIONIBUS.

EDD. STEPHANICAE TERTIAE ATQUE MILLIANAE, MATTHAEIANAE, GRIESBACHIANAE

PRAKMISIT

AENOTH FRID. CONST. TISCHENDORF THEOL. LIC. PHIL. DR. SOCIET. HIST. THEOL. LIPS. SODALIS.

> LIPSIAE, MDCCCXLL SUMPTUS FECIT C. F. KOEHLER.

Bomma doctrinae de Cho servatore breviter proponitor. I Till. Elf, 16., 543

Baduor lauroic unlor negenoioures un nollèr nagégalar de ni-

arte en er Xviored Indov.

Ταύτα σοι γράφω, ελαίζων ελθείν πρός ολ εν κάχει 15 εάν 16 δο βραδύνω. Γκα είδης πώς δεί εν οίκω θεού άναστρέφεσθαι, ήτις επτίν εκκληπία θεού ζώντος, στύλος και έδραίωμα της άληθείας.

5 και όμολογουμένως μεγα έσελν το της εξσεβείας μυστήριον, ός 16 εφατερώθη έν σαρκί, έδικαιώθη έν πτεί ματι, ώφθη άγγέλους, έκηρύν το εθνεσιν, έπιστεύθη έν κόσμω, άκτληφθη εν δοξη.

25. Hab. Jel or D' Arm Vg d, Or, Ambrel.

^{14.} Om mp. oi FG al. Arm ; etiam ante il.O. pon. - Rc.Kn. Sz. edgesv. (ie rog. c. ACD* al.)

^{16.} Re ha Sa pro o. h. Otoc . oc (OC) lecllonem bace commendant.

1) ach. A' C' (ac lectionem veram edd. A et C esse, a Wordio alireq. addubitatam illani quodem, confirmarunt Wint, et Griesb , F Ggc. 17. (s. XI) 73 - s. XI) 181 (s. XIII.) [biant file II abique] cdd. corum qui int bietor tim., Liberatus, Hinemarus,) Macedonium auf Anastucio imp. og m Deag mutasse referant; Opt. Sah. Syr. p. in m. Cyr. alexa (20 migm ver tearl, morne, voi river Account, oc fentepady cle. et alibi, editiones repugnantions mes, sacpe buc hab) This mopre. Epiph , Getan eys. s. Mac br up Gelas , Hier , Acta concil estinop 2. (estatum e Thur, mapey) 3L) h. o Do Vg It Hd Aug Pel. Ambrat. aninesy, reliq praeter Hier modo citatum. Ill) s. ec a o hab. Byr, wir frp. Acth. Arm. IV.) certs non Groc fegisio videntue: Thdotus (d owing wwon nation toic applicate.), Just, ad Diogn (dinforesline λογον, ίνα νοσμω φανή. Ες δια αποπολών πηριχθείς έπο έθνών Επιστιε θη.) Clem. sp. Uec. (μεστερίον μεθ' ήμων είδον οι αγγελου con Xpioson) Or. (Inquie in data anakapfiantodae hiperal) et. Or. int. Rubno (Is que Verbum cara factus apparuit positis (al. positus) in corne, vicut apostolus dicit, quin manifestatus est in corne, justificatus etc.), Gr. hysa. (va muotopion in capas leannecuida, natas torto figur, oreos o unitidos robos de per fronte en estad unostacion ore o un cos fearenada en outer de anome. nadae rotes dipar, overe o fultigos dopos) Bas. (roll po-Arnob. Jun. (ro fory Mapia yerry blo etc. iparepudy yag, moir, to oneni, ilinamiby iv πr) Sermo inter Opp. Chrs. ζομολογουμίνως μίγω form to r. eloeft, avotagior " word applicate, interesty to mouse }.... Proc (OC) h. I et edd. reliqui lit. minusculla scr. praeter tres supra allatos fere omnes, Lectt.; Arap. 81, ms. Chre. Thdeet, Did. Buthal. Maced. Damee. Oec. Thibhyl. Pragterenque huic fectione favore putant: Ign. (ad Eph. dego ardounteux paregoruéron) Califf. apost. (Beat sugar o Insparrie fair le ouque) Hippol. (Biat le aupari lourspaden) Gr. thaum. s. potius Apolila. sp. Phot. (Besç de gages parrendeic.) - L word do baumong b. Clem. ap. Dec.

(XVIII.—1.)

NOVUM TESTAMENTUM GRAECE.

AD ANTIQUISSIMOS TESTES DENUO RECENSUIT

APPARATUM CRITICUM OMNI STUDIO PERFECTUM

APPOSUIT

COMMENTATIONEM ISAGOGICAM

PRAFTERUIT

CONSTANTINUS TISCHENDORF.

EDITIO OCTAVA CRITICA MAIOR

VOLUMEN II.

LIPSIAE GIESECKE & DEVRIENT. 1872. Χριστόσ' οὐκ ἐν τῷ ὅδατι μόνον, ἀλλὶ ἐν τῷ ὕδατι καὶ ἐν κῷ αῷκατι καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι-τὸ πνεῦμά ἐστιν ἡ ἀλήθωα. Τότι τρεἰσ είσὶν οἱ μαρτυροῦντεσ, 8 τὸ πνεῦμα καὶ τὸ ὅδωρ καὶ

cum nant al plu arm Cyrloh me see etnest me ejactes Thebyl Occ ...

Et h 15. 22. 83. 84. 86. 82. 56. 100. 192. cat sah Amberts Aport.

Appl. ... & appl. a Aport. cum minuse vix mu syr? (Thebyl et Occ in commerce) | poror: B poro | all cum nante etc ... A alla ... 8.

6. 8. 66. 80. aller alla ma, item syr? | er t. obats -- aport (car tol acts add et aporti): P 81. 83. arm s. t. aspats -- what ... A 21. 41. Cyrloh sto s. t. v. obats -- wrespect, 66. 80. s. t. aspats -- wrespect in the etc. to obleh see cat Cyrloh see ... & om cum un al plu vg Cyrnost see (om et. tw) etch see cat Cyrloh see ... & om cum un al plu vg Cyrnost see (om et. tw) etch see etc. The byl Occ Rebaptsee | to wrespect acc et. ms. Rebaptsee Ambupts, see al ... 84. vg (et. am fu car demid harl lux tol et ppaliq las) armuse Christus, xpistos (:: quae lectiq Latina Gracce in codicem 84. Dublinensem illum Montfortianum recepta luculenter testatur versionem vulgatam ad eum conficiendum valuisse.)

7. ors tond (et. Cyracet M etast M) ... x 69. and ors os to.

7 et 8. et papropourris! c (= Gb 8s) add ir to objard. è Margo. è Aiyor, zai të ayes Herepa' zai ovtor el teriç is elen. • Kai teriç sieur el pagrugeverse le rij yij: base verba ex omnibus edd Graecis duo tantum tuentur, alter saeculi 16. alter Graecus Latinus fere 15. sacculi, numeris signati 84 (Dublin.) et 162 (Vat.). In singulis Yero satis ab editis different. Bie enim 84.: ere reses sees ee pageregoverte to the august, mathy loyed has mutua after, has outer of This is ther am this their or habithonalie. in ed hab bellevet meren ving neu aima, et the mactivetar. Item 162: bes toes etait о разгрости вко тое окранов, житор долог на кивера врем per on this ing to in incl. Has this sign on habitablistic and the 776, pergens: To Avives to viduo nat to aima. It the pastusian. His duobus accedere videbatur, Birchio et Scholzio testibus, 173. At is verba leta non habet nisi in margine manu recenti, unius ut mihi videtur ex bibliothecariis, saec. fere 17. adscripta: id quod alienum'ab antiquorum codicum auctoritatoresse apparet. Praebet Autem margo cias codicis locum sic ut ex solis editis innotuit: erre о разы, в жатяр жаь (ita muiti ediderunt, ut Beza 1590. Goldhagen 1753. atque lam antea Compl.) o loyes rathe ayter Muna. rat sites or term er eigs, not there fight or habit hoperted et that himiliter ex ed. Complut. eundem locum exscriptum habet codex qui dicitur Revianus: er su ouçaru, o narço nas o loyes nus so aper Arivna, kai oi tolia lie to ly lial. Hai tolie tialy of maptupopytie entry of the boat date serve being the to united and to ago and to aira. es. tar raptupiari. Tulgatae codices, quorum plasa & tribe insigni hunc in lo P. 1-25.) allisque notati cum elsque qui posthac innoluerunt omniem autiquissimi am et fu, itemque qui Aicuini suisse creditur vallicalle TISCHENDORF, S. T. ed. S.

(XIX.-1.)

THE

GREEK NEW TESTAMENT,

EDITED FROM ANCIENT AUTHORITIES, WITH THEIR VARIOUS READINGS IN FULL,

LATIN VERSION OF JEROME,

SAMUEL PRIDEAUX TREGELLES, LLD.

LONDON.

SAMUEL BAGSTER AND SONS: PATERNOSTER ROW. C. J. STEWART: KING WILLIAM STREET, WEST STRAND. 1857—1879.

AMOKAAYÐIZ IQANOY.

in.

· Bummanne propries à marcée, à nymrétance voir stapies, kai à Columb

+ Buge bije

a it helene 44 M 64.

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7 Mg. parasakaĝoj est apuro kantrop(cir) suu Sudopos Liv.

L door Din Abe. up. Lee ILE vil. dis (1866) | sory Q. or duding Dine Abe. | dying it's Quan.*)

I. vo řesky) suo žarkov A.

— à freç et di řez prepadan] san. Disa.

"Alex ap. Rav. II. M.

— Larvey ale R. in disaptistický] konyes.

II. (; Lantery C. ARV. rel. (h. C.).

2. kyrov pjersyk) arrew Disa. Alia. ap.

Ess.

— Alia. san. sal V A. náli. sal. s. V. A.

— Alia. san. sal. V A. náli. sal. s. V. A.

P. 81. 94.) ndd. on deren an me. (dress 38) gap presentes an me. (dress 38) gap presentes para rases 7. (36.) 81. Arm. Conf. St., in America. an cel., Yalg. Musqh., Shi., Syr., Ser.

h. roop hopony A(C), rol. Volg. [roo hopon SQ, Jikh. (roop hopong rooming C.)

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Copé. Sr. in Assen.

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(XX.-1.)

THE NEW TESTAMENT

IN THE

ORIGINAL GREEK

THE TEXT REVISED BY

BROOKE FOSS WESTCOTT, D.D.
CANON OF PETERBOROUGH, AND REGIUS PROFESSOR OF DIVINITY, CAMERIDGE
AND

FENTON JOHN ANTHONY HORT, D.D. HULSBAN PROFESSOR OF DIVINITY, CAMBRIDGE

AMERICAN EDITION

WITH AN INTRODUCTION

By PHILIP SCHAFF, D.D., LL.D.

PROPESSOR IN THE UNION THEOLOGICAL SEMINARY, NEW YORK
PRESIDENT OF THE AMERICAN BIBLE REVISION COMMITTEE

NEW YORK

HARPER & BROTHERS, FRANKLIN SQUARE

1883

568

αὐτων. σοῦ δὲ ποιοῦντος ἐλεημοσύνην μὴ γνώτω ἡ ἀρι- 3 στερά σου τί ποιει ή δεξιά σου, όπως ή σου ή έλεημοσύνη 4 έν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀπο-Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ς δώσει σοι. ώς οι υποκριταί. Ετι φιλούσιν έν ταις συναγωγαίς και έν ταις γωνίαις των πλατειών έστωτες προσεύχεσθαι, ύπως φανώσιν τοις ανθρώποις αμήν λέγω ύμιν, απέχουσι τον μισθον αὐτῶν. σὺ δὲ ὅταν προσεύχη, εἴςελθε εἰς το 6 ταμειών σου και κλείσας την θύραν σου πρόσευξαι τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ καὶ ὁ πατήρ σου ὁ βλέπων εν τῷ κρυπτῷ ἀποδώσει σοι. Προσευχόμενοι δὲ 7 μή βατταλογήσητε ώσπερ οἱ έθνικοί, δοκοῦσιν γὰρ ὅτι ἐν τη πολυλογία αὐτῶν εἰσακουσθήσονται μη οὖν ὁμοιωθητε 8 αυτοίς, οίδεν γαρ [ο θεός] ο πατήρ ιμών ών χρείαν έχετε προ του ύμως αιτήσαι αυτόν. Ουτως ουν προσεύχεσθε 9 υμείς

Πάτερ ήμῶν ὁ ἐν τοῖς οὐρανοῖς.

Αγιασθήτω τὸ ὔνομά σου,

ἐλθάτω ἡ βασιλεία σου,

γενηθήτω τὸ θέλημά σου,

ὧς ἐν οὐρανῷ καὶ ἐπὶ γῆς.

Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον

καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,

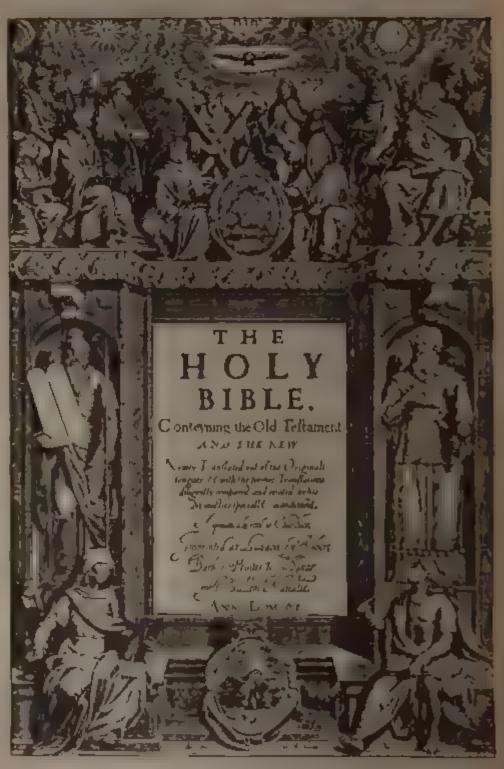
ἐς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν.

κάὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν,

ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

ἀν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, 14

Έαν γαρ αφήτε τοις ανθρώποις τα παραπτώματα αὐτῶν, 14 αφήσει και ύμιν ο πατήρ ύμων ο οὐράνιος εὰν δὲ μή 15 αφήτε τοις ανθρώποις [τὰ παραπτώματα αὐτῶν], οὐδὲ ὁ πατήρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν. "Όταν 16 δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ ὑποκριταὶ σκυθρωποί, ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν τοις



APPENDIX III.

LIST OF REVISERS.

. This is the most complete list ever published, and includes all who accepted the appointment and have at any time taken part in the work of revision. The members are given their present or former titles and positions.

I. ENGLISH REVISION COMMITTEE.

(1) OLD TESTAMENT COMPANY.

- Right Rev. EDWARD HAROLD BROWNE, D.D., Bishop of Winchester (Chairman), Farnham Castle, Surrey. (Born in 1811.)
- Right Rev. Lord ARTHUR CHARLES HERVEY, D.D., Bishop of Bath and Wells, Palace, Wells, Somerset. (Born Aug. 20, 1808.)
- Right Rev. ALFRED OLLIVANT, D.D., Bishop of Llandaff, Bishop's Court, Llandaff. (Born in Manchester in 1798; died Dec. 16, 1882.)
- Right Rev. Connor Thirlwall, D.D., Bishop of St. David's, Bath. (Born Feb. 11, 1797, at Stepney, Middlesex; died July 27, 1875.)
- Right Rev. Сиківторикк Wordswortu, D.D., Bishop of Lincoln. (Born in 1807 at Ashby, Norfolk; resigned 1870.)
- Very Rev. John James Stewart Perowne, D.D., Dean of Peterborough, Deanery, Peterborough. (Born March 13, 1823, at Burdwan, Bengal.)
- Very Rev. EDWARD HAYES PLUMPTRE, D.D., Dean of Wells, Wells, (Born Aug. 6, 1821; resigned March 17, 1874.)
- Very Rev. ROBERT PAYNE SMITH, D.D., Dean of Canterbury, Deanery, Canterbury. (Born November, 1818, in Gloucestershire.)
- Ven. BESJAMIN HARRISON, M.A., Archdeacon of Maidstone, Canon of Canterbury, Canterbury.
- Ven. HENRY JOHN ROSE, Archdeacon of Bedford. (Died Jan. 1, 1873, at Bedford.)

WILLIAM LINDSAY ALEXANDER, D.D., Professor of Theology, Congre-LIST OF REVISERS. sational Church Hall, Edinburgh. (Born Aug. 24, 1808, at Edinburgh.)

BERT L. BENSLY, Esq., Fellow and Hebrew Lecturer, Gonville and

ev. John Birrelly Professor of Oriental Languages, St. Andrews, Scot-

FRANK CHANCE, Esq., M.D., Burleigh House, Sydenham Hill, London. THOMAS CHENERY, F.Sq., Reform Club, London, S. W. (Born in 1826, in

Rev. THOMAS KELLY CHEYNE, Fellow and Hebrew Lecturer, Balliol Col-Rev. Andrew Bruce Davidson, D.D., Professor of Hebrew, Free Church

Rev. Benjamin Davies, D.D., I.L.D., Baptist College, London. (Born

Rev. Ground Douglas, D.D., Professor of Hebrew and Principal of

SAMUEL ROLLES DRIVER, Esq., Regius Professor of Hebrew, Oxford. Rev. C. J. Elliott, Winkfield Vicarage, Windsor.

Rev. PATRICK FAIRBAIRN, D.D., Principal of the Free Church College, Glasgow. (Born January, 1805, at Greenlaw, Berwickshire, Scotland;

Rev. Frederick Field, D.D., Carlton Terrace, Heigham, Norwich.

Rev. John Dury Geden, Professor of Hebrew, Wesleyan College, Dide bury, Manchester. (Born May 4, 1822, at Hastings.) Rev. Christian D. Ginsburg, LLD., Elmles, Wokingham, Berks. Rev. FREDERICK WILLIAM GOTCH, D.D., Principal of the Baptist Col-

Rev. John Jebb, Canon of Hereford. (Born in 1805, in Dublin; resigned

Rev. WILLIAM KAY, D.D., Great Leghs' Rectory, Chelmsford. Rev. STANLEY LEATHES, D.D., Professor of Hebrew, King's College,

London. (Born March 21, 1830, at Ellesborough, Bucks.) Rev. Joseph Rawson Lumby, D.D., Norrisian Professor of Divinity

Rev. Archibald Henry Sayce, Deputy Professor of Comparative P lology, Oxford. (Born Sept. 25, 1846, at Shirehampton.) Prof. McGILL.

Rev. WILLIAM SELWYN, D.D., Canon of Ely, Cambridge.

1:01 April 24, 1875.)

- Rev. WILLIAM ROBERTSON SMITH, LL.D., Lord Almoner's Professor of Arabic, Cambridge (formerly of the Free Church College, Aberdeen). (Born at Keig, Aberdeenshire.)
- Rev. Duncan Harkness Weir, D.D., Professor of Hebrew in the University of Glasgow. (Born in 1822, at Greenock; died Nov. 24, 1876, in Glasgow.)
- WILLIAM WRIGHT, LL.D., Professor of Arabic, Cambridge. (Born Jan. 17, 1830, in presidency of Bengal, India.)
- WILLIAM ALDIS WRIGHT, Esq. (Secretary), Bursar of Trinity College, Cambridge.

Old Test. Company, 37.

(2) NEW TESTAMENT COMPANY.

- Right Rev. CHARLES JOHN ELLICOTT, D.D., Bishop of Gloucester and Bristol (Chairman), Palace, Gloucester. (Born April 25, 1819, at Whitwell, near Stamford.)
- Right Rev. Samuel Wilberforce, D.D., Bishop of Winchester (formerly of Oxford). (Born Sept. 7, 1805, at Clapham, near London; attended only a few sessions; died July 19, 1878.)
- Most Rev. RICHARD CHENEVIX TRENCH, D.D., Archbishop of Dublin, Palace, Dublin. (Born Sept. 9, 1807.)
- Right Rev. JOSEPH BARBER LIGHTFOOT, D.D., LL.D., Bishop of Durham. (Born in 1828, at Liverpool.)
- Right Rev. GEORGE MOBERLY, D.C.L., Bishop of Salisbury, Palace, Salisbury. (Born in 1803 at St. Petersburg, Russia.)
- Right Rev. Charles Wordsworth, D.C.L., Bishop of St. Andrews, Bishopshall, St. Andrews, Scotland. (Born in 1806.)
- Very Rev. HENRY ALFORD, D.D., Dean of Canterbury. (Born Oct. 7, 1810, in London; died Jan. 12, 1871, at Canterbury.)
- Very Rev. Edward Henry Bickersteth, D.D., Prolocutor, Dean of Lichfield, Deanery, Lichfield. (Born Jan. 25, 1825, at Islington.)
- Very Rev. JOSEPH WILLIAMS BLAKESLEY, B.D., Dean of Lincoln, Deanery, Lincoln. (Born in 1808, in London.)
- Very Rev. CHARLES MERIVALE, D.D., Dean of Ely. (Born in 1808, at Barton Place, Devon; resigned 1873.)
- Very Rev. ROBERT SCOTT, D.D., Dean of Rochester, Deanery, Rochester. (Born in 1811, in Devonshire.)
- Very Rev. ARTHUR PENRHYN STANLEY, D.D., Dean of Westminster, Deanery, Westminster. (Born Dec. 13, 1815, at Alderley, Cheshire; died July 18, 1881, in London.)

- Very Rev. Charles John Vaughan, D.D., Dean of Llandaff. (Born in 1816.)
- Ven. WILLIAM LEE, D.D., Archdeacon of Dublin, Dublin. (Born in 1815, in Ireland.)
- Ven. EDWIN PALMER, D.D., Archdeacon of Oxford, Christ Church, Oxford. (Born July 18, 1824, at Mixbury, Oxfordshire.)
- Rev. Joseph Angus, D.D., President of the Baptist College, Regent's Park, London. (Born Jan. 16, 1816, at Bolam, Northumberland.)
- Rev. DAVID BROWN, D.D., Principal of the Free Church College, Aberdeen.
- Rev. John Eadie, D.D., LL.D., Professor of Biblical Literature in the United Presbyterian Church, Glasgow. (Born May 9, 1810, at Alva, Stirlingshire, Scotland; died Jan. 8, 1876, in Glasgow.)
- Rev. Fenton John Anthony Hort, D.D., Hulsean Professor of Divinity, Cambridge. (Born in Dublin, April 23, 1828.)
- Rev. WILLIAM GIBSON HUMPHRY, B.D., Vicar of St. Martin in the-Fields, Prebendary of St. Paul's Cathedral, London. (Born in 1815, at Sudbury, Suffolk.)
- Rev. Benjamin Hall Kennedy, D.D., Canon of Ely and Regius Professor of Greek in the University of Cambridge. (Born Nov. 6, 1804, at Summer Hill, near Birmingham.)
- Rev. WILLIAM MILLIGAN, D.D., Professor of Divinity and Biblical Criticism in the University of Aberdeen.
- Rev. WILLIAM FIDDIAN MOULTON, D.D., Master of The Leys School, Cambridge. (Born March 14, 1835, at Seek, Staffordshire.)
- Rev. Samuel Newth, D.D., Principal of New College, Hampstead, London.
- Rev. ALEXANDER ROBERTS, D.D., Professor of Humanity in the University of St. Andrews.
- Rev. Frederick Henry Ambrose Scrivener, LL.D., D.C.L., Prebendary, Hendon Vicarage, London, N. W. (Born Sept. 29, 1813, at Bermondsey, Surrey.)
- Rev. George Vance Smith, D.D., Professor, Parade, Carmarthen.
- Mr. SAMUEL PRIDEAUX TREGELLES, LL.D. (Prevented by ill-health from attending; born Jan. 30, 1813, at Falmouth; died April 24, 1875.)
- Rev. Brooke Foss Westcott, D.D., Canon of Peterborough and Regius Professor of Divinity, Trinity College, Cambridge. (Born in January, 1825, near Birmingham.)
- Rev. John Troutbeck (Secretary), Dean's Yard, Westminster.

New Test. Company, 30.

Members in both Companies, 67.

II. AMERICAN REVISION COMMITTEE.

GENERAL OFFICERS OF THE WHOLE COMMITTEE.
PHILIP SCHAFF, D.D., LL.D., President.
GEORGE E. DAY, D.D., Secretary.

(1) OLD TESTAMENT COMPANY.

- Rev. WILLIAM HENRY GREEN, D.D., LL.D. (Chairman), Professor of Hebrew in the Theological Seminary, Princeton, N. J. (Born Jan. 27, 1825, in Groveville, N. J.)
- Rev. GEORGE E. DAY, D.D. (Secretary), Professor of Hebrew in the Divinity School of Yale College, New Haven, Conn. (Born March 19, 1815, in Pittsfield, Mass.)
- Rev. CHARLES A. AIKEN, D.D., Professor of Old Test. Criticism in the Theological Seminary, Princeton, N. J. (Born Oct. 80, 1827, in Manchester, Vt.)
- Rev. Talbot W. Chambers, D.D., Collegiate Reformed Dutch Church, N.Y., and Lecturer in the Theological Seminary at New Brunswick, N.J. (Born Feb. 25, 1819, in Carlisle, Pa.)
- Rev. THOMAS JEFFERSON CONANT, D.D., Brooklyn, N. Y., formerly Professor of Hebrew in the Theological Seminary at Rochester, N. Y. (Born Dec. 13, 1802, in Brandon, Vt.)
- Rev. John De Witt, D.D., Professor of Hebrew in the Theological Seminary, New Brunswick, N. J. (Born Nov. 29, 1821, in New Brunswick, N. J.)
- Rev. George Emlen Hare, D.D., LL.D., Professor of Hebrew in the Divinity School, Philadelphia. (Born Sept. 4, 1805, in Philadelphia.)
- Rev. CHARLES PORTERFIELD KRAUTH, D.D., LL.D., Vice-Provost of the University of Pennsylvania, Philadelphia, and Professor in the Evangelical Lutheran Theological Seminary in Philadelphia. (Born March 17, 1823, in Martinsburg, Va.; died Jan. 2, 1883, in Philadelphia.)
- TAYLER LEWIS, LL.D., Professor of Greek and Hebrew, Union College, Schenectady, N. Y. (Born March 27, 1802, in Northumberland, N. Y.; died May 11, 1877, in Schenectady.)
- Rev. Charles Marsh Mead, D.D., formerly Professor of Hebrew in the Theological Sem. at Andover, Mass. (Born Jan. 28, 1836, at Cornwall, Vt.)
- Rev. Howard Oscood, D.D., I.L.D., Professor of Hebrew in the Theological Seminary, Rochester, N. Y. (Born Jan. 4, 1831, in the Parish of Plaquemines, La.)
- Rev. JOSEPH PACKARD, D.D., Professor of Hebrew in the Theological Seminary, Alexandria, Va. (Born Dec. 23, 1812, in Wiscasset, Maine.)

- Rev. Calvin Ellis Stowe, D.D., Hartford, Conn., formerly Professor of Hebrew in Andover, Mass. (Born April 26, 1802, at Natick, Mass.; resigned 1876.)
- JAMES STRONG, S.T.D., LL.D., Professor of Hebrew in Drew Theological Seminary, Madison, N.J. (Born Aug. 14, 1822, in New York.)
- Rev. Cornelius V. A. Van Dyck, D.D., M.D., Professor in the American College at Beirût, Syria. (Born Aug. 18, 1818, in Kinderbook, N. Y. Advisory Member on questions of Arabic.)

Old Test. Company, 15.

(2) NEW TESTAMENT COMPANY.

- Rev. Theodore D. Woolsky, D.D., LL.D. (Chairman), Ex-President of Yale College, New Haven, Conn. (Born Oct. 31, 1801, in New York.)
- Rev. J. HENRY THAYER, D.D. (Secretary), formerly Professor of New Test. Exegesis in the Theological Seminary at Andover, Mass. (Born Nov. 27, 1828, in Boston, Mass.; now resides in Cambridge.)
- CHARLES SHORT, LL.D., Professor of Latin in Columbia College, New York. (Born May 28, 1821, in Haverhill, Mass.)
- EZRA ABBOT, D.D., LL.D., Professor of New Test. Exegesis in the Divinity School of Harvard University, Cambridge, Mass. (Born April 28, 1819, in Jackson, Maine.)
- Rev. J. K. Burr, D.D., Trenton, N.J. (Born Sept. 21, 1825, in Middletown, Conn.; died at Trenton, N.J., April 24, 1882.)
- THOMAS CHASE, LL.D., President of Haverford College, Pa. (Born June 16, 1827, in Worcester, Mass.)
- Rev. George R. Crooks, D.D., Professor in Drew Theological Seminary, Madison, N.J. (Accepted the original appointment, but found it impossible to attend, and resigned. Born Feb. 3, 1822, in Philadelphia, Pa.)
- Rev. Howard Crossy, D.D., LL.D., Ex-Chancellor of the University of New York. (Born Feb. 27, 1826, in New York.)
- Rev. Timothy Dwight, D.D., Professor of New Test. Exegesis in the Divinity School of Yale College, New Haven, Conn. (Born Nov. 16. 1828, in Norwich, Conn.)
- JAMES HADLEY, LL.D., Professor of Greek, Yale College, New Haven, Conn. (Born March 30, 1821, in Fairfield, N.Y.; died Nov. 14, 1872, in New Haven.)
- Rev. Horatio Balch Hackett, D.D., LL.D., Professor of New Test. Excessis in the Theological Seminary at Rochester, N.Y. (Born Dec. 27, 1808, in Salisbury, Mass.; died Nov. 2, 1875, in Rochester.)
- Rev. Charles Hodge, D.D., LL.D., Professor of Theology in the Theological Seminary at Princeton, N. J. (Never attended the meetings,

- but corresponded with the Committee. Born Dcc. 18, 1797, in Philadelphia; died June 19, 1878, in Princeton, N. J.)
- Rev. ASAHEL CLARK KENDRICK, D.D., LL.D., Professor of Greek in the University of Rochester, N. Y. (Born Dec. 7, 1809, in Poultney, Vt.)
- Right Rev. Alfred Lee, D.D., LL.D., Bishop of the Protestant Episcopal Diocese of Delaware. (Born Sept. 9, 1807, in Cambridge, Mass.)
- Rev. MATTHEW B. RIDDLE, D.D., Professor of New Test. Exegesis in the Theological Seminary, Hartford, Conn. (Born Oct. 17, 1836, in Pittsburgh, Pa.)
- Rev. Philip Schaff, D.D., LL.D., Professor of Sacred Literature in the Union Theological Seminary, New York. (Born Jan. 1, 1819, in Coire, Switzerland.)
- Rev. HENRY BOYNTON SMITH, D.D., LL.D., Professor of Systematic Theology in the Union Theological Seminary, New York. (Attended one session, and resigned from ill-health. Born Nov. 21, 1815, in Portland, Me.; died Feb. 7, 1877, in New York.)
- Rev. WILLIAM FAIRFIELD WARREN, D.D., President of Boston University, Boston Mass. (Accepted the original appointment, but found it impossible to attend, and resigned. Born March 13, 1833, in Boston.)
- Rev. Edward Abiel Washburn, D.D., LL.D., Rector of Calvary Church, New York. (Born April 16, 1819, in Boston; died Feb. 2, 1881, in New York.)

New Test. Company, 19. In both Companies, 34.

[A number of Bishops and Professors of sacred learning, who had been invited to join the American Committee at its first organization in 1871, declined, from want of time, or other reasons, but expressed interest in the work and confidence in its success. Among these may be mentioned Bishops McIlvaine, Whittingham, and Williams, Dr. Whedon (Methodist), Dr. Nevin (Reformed), Dr. Shedd (Presbyterian.)]

Number of English and American Revisers on the Old Test. Com-	52
Number of English and American Revisers on the New Test. Com-	
pany	49
Total	101
The English Committee up to date, i. e., April, 1883, lost by death and resignation 15 members; leaving the number still living	52
The American Committee up to date, i. c., April, 1888, lost by death and resignation 11 members; leaving the number still living	23
Total	75



APPENDIX IV.

LIST OF CHANGES

PROPOSED BY THE AMERICAN COMMITTEE AND ADOPTED BY THE ENGLISH COMMITTEE.

BY ALFRED LEE, D.D.,
BISHOP OF THE PROTESTANT EPISCOPAL DIOCESE OF DELAWARE.

[This list was prepared from the official records of the American Committee (printed, but not published), and kindly placed at our disposal by the venerable Bishop Lee, one of the most faithful and regular members of the New Testament Company of Revisers. He wishes it to be understood that the list is far from complete. The A. V. is placed first, the R. V. second. In some cases, slight differences between the rendering suggested and that adopted are not noticed.]

I. AMERICAN SUGGESTIONS ADOPTED IN TEXT.

MATTHLW.

- L 18. "When as his mother . . . was": "When his mother had been"
 - 20. "while": "when"
 - 22. Instead of, "of the Lord by the prophet," read "by the Lord through the prophet." This change is placed in the Appendix General Rule. No. V., as preferred throughout.
 - 24. "from sleep": "from his sleep"
- II. 9. "went on before" " went before"
 - 10. "When ": "And when "
 - 18. "would not": "she would not"

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- II. 20. "which sought": "that sought"
 - 23. "shall be called": "should be called"
- III. 4. "meat": "food"; and so elsewhere for τροφή.
 - 13. "Jordan": "the Jordan"; and so elsewhere.
- IV. 24. "lunatic": "epileptic"; and so elsewhere.
- V. 1. "was seated": "had sat down"
 - 15. "candle": "candlestick"; "lamp": "stand"; and so in Mark iv. 21; Luke xi. 33.
 - 25. "lest": "lest haply"; and so often for μήποτε.
 - 35. "neither": "nor"
- VI. 6. "when thou hast shut": "having shut"
 - 7. "But when ye pray": "And in praying"
 - 8. "Be not ye therefore": dele "ye"
 - 16. "sour": "sad"; and new paragraph.
 - 26. "much better": "of much more value"; and Luke xii. 24.
- VII. 9. "of whom if his son shall ask bread, will he give": "who, if his son shall ask him for a loaf, will give"
 - 10. "a fish": "for a fish"
- "will he give": "will give"
 VIII. 1. "came down": "was come down" (A. V.).
 - 9. "this man": "this one"; and Luke.
 - 11. "and west": "and the west"
 - 18. "multitudes": "great multitudes"
 "other shore": "other side"; and so clsewhere. (With A.V.)
 - 34. "the whole city": "all the city"
 - 1X. 31. "And they": "But they"
 "that country": "that land"
 - X. 21. "and father shall deliver up child": "and the father his child"
 - XI. 5. "the gospel": "good tidings"; and so in Luke vii. 22.
 - 7. "look upon": "behold"; and so in Luke vii. 24.
 - 10. "order thy way" (E. I.)1: "prepare" (A. V.).2
 - 23. "Hell": "Hades"; and so elsewhere. This change was urged by the American Revisers from the outset, and acquiesced in by the British at the last review.
 - 26. "that so": "for so"; from margin.
- XII. 2. Read, "But the Pharisees, when they saw it, said,"
 - 4. "save for the priests alone": "but only for the priests" (A. V.).

¹ First English Revision.

² Authorized Version.

- XII. 12. ! instead of ?
 - 28. "but if I cast out devils by the Spirit of God": "but if I by the Spirit of God cast out devils"
 - 45. "is": "becometh"
- XIII. 2. "the whole": "all the"
 - 12. "taken": "taken away"
 - 15. "should understand": "understand"
 - 21. "he is offended": pro. "falleth away": ad. "stumbleth"
 - 25. "amidst the wheat": "among"
 - 33. Margin, "is" (E. I.): "denotes"
 - 44. "for joy thereof": "in his joy"; from margin.
- XIV. 1. "report of Jesus": "report concerning Jesus"
 - 19. "and took": "and he took"
 - 22. "his disciples": "the disciples"
 - 26. "in their fear": "for fear"
 - XV. 13. "All plants": "Every plant"
 - 26. "to cast": dele "to"
- XVII. 4. "good that we be here": "good for us to be here" (A. V.); and so in Mark and Luke.
 - 8. "no man": "no one"; and Mark ix. 8.
 - 11. "truly": "indeed"
- XVIII. 3. "be converted": "turn"; and John xii. 40, etc.
 - 22. "seventy times and seven": "seventy times seven" Exchange text and margin.
 - XIX. 5. "For this": "For this cause" (A. V.); and Mark x. 7.
 - 8. "the hardness of your hearts": "your hardness of heart"; and so Mark x. 5.
 - 9. "whose marrieth": "he that marrieth"
 - 10. "be so": "is so"
 - XX. 5. "the sixth and ninth": "the sixth and the ninth"
 - 7. "hired": "hath hired" (A. V.).
 - 14. "that is thine": "that which is thine"
 "it pleaseth me": "it is my will"
 - XXI. 10. "moved": "stirred"
 - 15. "And when": "But when"
 - 36. "likewise": "in like manner"
 - 38. "But when the husbandmen saw . . . they said": "But the husbandmen, when they saw . . . said"
 - "keep his inheritance": pro. "have": ad. "take"

- XXI. 41. "his vineyard": "the vineyard"
 - 42. "this was the Lord's doing": "this was from the Lord"; and so Mark xii. 11.
- XXII. 13. "ministers": pro. "attendants": ad. "servants"
 - 26. "the seven": "the seventh" (A. V.).
 - 84. "were gathered": pro. "gathered": ad. "gathered themselves"
 - 43. "in spirit"; "in the Spirit"
- XXIII. 8. "master": "teacher": (Another reading.) The American Revisers preferred always to translate διδάσκα-λος, "teacher."
 - 14. Margin, "and that": "even while"; and so Mark xii. 40.
 - 23. "to leave the other": "to have left the other"
 - 26. "may be": "may become"
 - 83. "escape from the judgment": dele "from"
- XXIV. 8. "pains": pro. "pangs": ad. "travail"; and Mark xiii. 8.
 - 14. "gospel": margin, "Or, these good tidings"
 - 16. "which be": "that are"
 - 22. "should have been": "would have been"
 - 25. "foretold you": "have told you beforehand"; and so Mark xiii. 23.
 - 43. "the thief cometh": "was coming"
 - XXV. 9. Dele "Nay"
- XXVI. 16. "betray him": "deliver him unto them"; and elsewhere.
 - 24. "good were it for him if that man had not been born":

 "good were it for that man if he had not been born"

 (A. V.).
 - 39. "praying and saying": "and prayed saying"
 - 44. "saying the same words again": "saying again the same words"
 - 49. "forthwith": "straightway"
 - "kissed him": margin, "Gr., kissed him much"; and elsewhere.
 - 50. "is it this for which thou art come?": "do that for which thou art come."
 - 66. "guilty" (of death): "worthy"; and so Mark xiv. 64.
- XXVII. 6. "silver pieces": "pieces of silver"
 - 21. "They said": "And they said"
 - 24. "a tumult was made": "a tumult was arising"

- XXVII. 44. "cast the same in his teeth": "cast upon him the same reproach"
 - 47. "Some": "And some"
 - 50. "And Jesus, when he had cried again . . . yielded": "And Jesus cried again . . . and yielded"
 - 58. "begged": "asked for"; and so in other places for airis.
 - 61. "And there was there Mary Magdalene": "And Mary Magdalene was there"
- XVIII. 11. "were done": "were come to pass"
 - 16. "appointed": "had appointed"

MARK.

- I. 4. "there came John": pro. "John appeared": nd.
 "John came"
 - 26. "having torn him, and cried": "tearing him and crying"
 - 43. "solemnly": pro. "sternly" [Put in margin]: nd. "strictly"; and Matt. ix. 30.
- II. 3. "carried": "borne"
 - 15. "cometh to pass": "came to pass"
- III. 8. "all the things": "what great things"
 - 10. "for to touch him": "that they might touch him"
 - 26. "riseth up": "hath risen up"
- IV. 8. "thirty . . . sixty . . . a hundred" : "thirty fold . sixtyfold . . . a hundredfold"
 - 22. "but rather that"; "but that"
 - 30. "place it?": "set it forth?"
 - 32. "it groweth up" : dele "it"
 - "all herbs": "all the herbs"
 - "putteth forth": pro. "maketh": ad. "putteth out"
 - 36. "take him" "take him with them"
 - 39. "arose": "awoke"
 - V. 3. "among the tombe": "in the tombe"
 - 11. "nigh unto the mountain" pro, "by the mountain" ad, "on the mountain side."
 - 26. "Be ove afraid": "Francise"
 - 25. " people" : pro. Bornan type : al. " northy "
 - 40. "when he had": "having"
- VL 2 "the many "El" many "and change margin
 - 22 Lie deuglier Hervaue enfetitute margin, "the

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VI. 24. "should I ask": "shall I ask"
     54. "they": "the people"
VII. 8. "lay aside": pro. "let go": ad. "leave"
     18. "Is it so that ye also are": pro. "So then are ye also!":
            ad. "Are ye so . . . also"
     21. "proceed all evil thoughts": "evil thoughts proceed"
VIII. 13. "neither had they": "and they had not"
     18. "remember, when": "remember? When"
     19, 20. "ye took up": "took ye up?"
 IX. 3. "such that no fuller . . . can so whiten them": "so as
            no fuller on earth can whiten them"
      8. "when they had looked": "looking"
     12. "truly": "indeed"
     18. Exchange margin and text, "rendeth him": "dasheth
            him down"; and Luke ix. 42.
  X. 2. "and they asked": dele "they"
     37. "thy left hand": "thy" italics.
      8. "leaves": pro. "boughs from leaves"; and dele margin ::
 XI.
            ad. "branches"
XII. 9. "shall": "will"
     10. "so much as this": "even this"
XIII. 2. "on another": "upon another"
     11. "lead you": pro. "lead you away": ad. "lead you to
            judgement"
     14. "which be": "that are"
     19. "as hath not been": as there hath not been"
     20. "should have been saved": "would have been saved"
     23. "foretold you all things": "told you all things before-
            hand"
     27. "from the end" (E. I.): "from the uttermost part"
     35. "either": "whether"
XIV. 8. "to the burying": "for the burying"
     25. "drink no more": "no more drink"
     32. "while I shall pray": "while I pray"
     55. "all the council": "the whole council"
XV. 37. "when he had uttered . . . gave up": "uttered . . . and
            gave up"
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43. "begged": "asked for"

XVI. 7. "go your way": "go"

"counsellor": "councillor"

LUKE.

- I. 21. "was waiting": "were waiting"
 - 28. Exchange margin and text. "Endued with grace": "high-ly favoured"
 - 30. "grace": "favour"
 - 87. "from God no word": "no word from God"
 - 58. "how": "that"
 - 59. "were calling": pro. "were about to call": ad. "would have called"
- II. 2. "Quirinus": "Quirinius"
 - 8. "keeping": "and keeping"
 - 9. "stood over": "stood by"
 - 85. "shall pierce": "shall pierce through"
 - 49. Read, "in my father's house?" with E. I.
- III. 8. "worthy of your repentance": dele "your"; put in margin.
 - 18. "Many other things, therefore, in his exhortation preached he unto the people": "With many other exhortations, therefore, he preached good tidings unto the people"
 - 85. "Salah": "Shelah"
- IV. 25. "a great famine came": "there came a great famine"
 - 41. "forbade them": "suffered them not"
 - V. 22. "What": "Why"; put in margin.
- VL. 3. "so much as this": "even this"
 - 27. "do well": "do good"
- VII. 1. "After that": dele "that"
 - 2. "held in honor by" (E. I.): pro. "highly valued by": ad. "dear unto"
 - "Ready to die": pro. "about to die": ad. "at the point of death"
 - 35. "was justified": pro. "hath been": ad. "is"
- VIII. 1. "proclaiming": "preaching"
 - 6. "fell down on the rock": dele "down"
 - 14. "as they go": "as they go on their way"
 - 25. "who then is this? for he": "who then is this, that he"
 - 29. "caught": "seized": and Acte vi. 12, and elsewhere.

 "Bound, being kept with chaine": "kept under guard
 and bound with chains"
 - IX 7.8. "of": "bn"(br)
 - 12. "bere we are": "we are here"

LIST OF CHANGES.

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IX. 58. Margin: "roosting places": "lodging places"
   X. 1. "seventy and two" E. I.: "seventy" and change margin,
              and v. 17.
        7. "workman": "labourer"
       21. "that so": "for so" Ex. text and margin.
       22. "to whomsoever": "he to whomsoever"
       29. "willing": pro. "wishing": ad. "desiring"
       41. "careful": "anxious"
  XI. 39. "dish": "platter"
      45. "thus saying,": "in saying this"
  XII. 11. "unto": "before"
      36. "and ye yourselves": "and be ye yourselves"
       46. "faithless": "unfaithful"
       58. "exactor": "officer"
 XIII. 4. "debtors" E. I.: "offenders"; margin, "Gr. debtors."
       9. Insert "well" after "thenceforth"
       16. "to be loosed": "to have been loosed"
 XIV. 1. "chief Pharisees": "rulers of the Pharisees"
       23. "compel": "constrain"
  XV. 7. "just": "righteous"
       13. "a country afar off": "a far country" (and Luke xix.
              12, A. V.).
 XVI. 2. "mayest be": "canst be"
        3. "I cannot dig": "I have not strength to dig"
       14. "mocked": "scoffed"
       16. "the kingdom": pro. "the glad tidings of the kingdom":
              ad. "the gospel of"
       28. "warn": "testify unto"
XVII. 2. "profitable": pro. "gain": ad. "well"
        6. "would obey": "would have obeyed"
       17. "were there not the ten": "were not the ten"
       33. "shall quicken it": "shall preserve it" (A. V.).
XVIII. 9. "the rest": "all others"
       22. "yet lackest thou one thing": "one thing thou lackest
              yet"
 XIX. 2. "being himself also rich": "and he was rich"
  XX. 46. "Take heed of": "Beware of"
 XXI. 25. "waves": pro. "swelling waves": ad. "billows"
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35. "break in" E. I.: "come"

XXII. 29. Read "I appoint unto you a kingdom"

- **EXII. 37.** "for indeed that": dele "indeed"
- XIII. 1. "number": pro. "multitude": ad. "company"
 - 12. "together": "with each other"
 - "with each other": "between themselves"
 - 23. "requiring": pro. "demanding": ad. "asking"
 - 85. "derided": "scoffed at"
 - 55. "sepulchre": "tomb"; and so elsewhere for μιημείον.
- XIV. 22. "made us astonished": "amazed us"
 - 39. "behold we have": "behold we having"

Јоих.

- I. 5. Exchange text and margin. "overcame": "appre-hended"
 - 6. "there was": pro. "appeared": ad. "came"
 - 7. "through him might believe": "might believe through him"
 - 8. "but that he might": "but came that he might"
 - 12. Exchange text and margin. "power": "the right"
 - 14. "the glory": "glory"
 - 15. "spake": "said"
 - 18. Exchange text and margin. "God only begotten": "the only begotten Son"
 - 83. "Holy Ghost": "Holy Spirit"; and Acts vi. 5.
 - 42. "(Which is by interpretation, Peter)."
 - 48. "before that Philip": "before Philip"
- II. 6. "the manner of the purifying of the Jews": "the Jews' manner of purifying"
 - 10. "largely" (E. I.): "freely"
- III. 8. Exchange margin and text. "The Spirit breatheth":
 "The wind bloweth"
- IV. 21. "at Jerusalem": "in Jerusalem"
 - 22. "of the Jews": "from the Jews"
 - 25. "tell us": "declare unto us"
 - 27. "talked": pro. "was talking": ad. "was speaking"
 - 34. "perfect": "accomplish"; and xvii. 4.
 - 89. "for the word": "because of the word"
 - V. 6. "wilt thou": "wouldest thou"
 - 80. "of mine own self": "of myself"
 - 39. "scriptures; for ye think": "scriptures, because ye think"
- VI. 1. "over": "to the other side of"

VI. 39, "all which": "all that which"

41. "at" "concerning"

66. "After this": "Upon this"

VII. 6. "present": "come" (A V).

16, 17, "doctrine" "teaching"

18 "his glory that sent him " . " the glory of him that " hum "

45. "Why have ye not brought him?" "Why 44 girl bring him "

51 "hear him", "bear from bimself"

52. Exchange margin and text "see; for out of today " see that out of Galil cc."

VIII. 8 "when they had" "having"

12. "Jesus therefore again " · " Again therefore Jesus "

42. "came out" "came forth"

46, "say the truth" | dele "the "

49, "ye do dishonour" dele "do "

IX. 5, "Whensoever": "When"

X. 12. "scattereth the flood" " senttereth them"

38. "If I do" "If I do them"

41. "John did", "John indeed did"

Xi 12. "he slall be saved", "he will recover"

20 "Mary sat still" . "Mary still sat "

28 "her sister, saying secretly ". "her sister secretly mi

47. "miracles": "signs" Exchange margin and text 50. "reckon" pro. "consider" ad "take account"

XII. 28, "from heaven" "out of heaven"

36. "was hidden" (E.L); "hid himself"

38, "who believed" "who bath believed"

50 "whatsoever" "the things which"

XIII. 18. "I chose" · "I have chosen"

23, 28. "at meat": "at the table"

34 "I loved you" "I have loved you" "may love" (E. L.) dele "may"

XV. 3 "Even now", "Already"

5 "without me": "apart from me"

15. "have heard" . ' heard"

XVI. 8 "of sm" "in respect of sin"

Return to A V

XVII. 13. "And now", "But now"

- XVII. 24. "they also may be with me where I am": "where I am, they also may be with me"
- KVIII. 6. "As soon then as": "When therefore"
 - 9. "of them which": "of those whom"
 - 15. "and that disciple": "How that disciple"
 - 20. "whither all the Jews resort": "where all the Jews come together"
 - 30. "would not": "should not"
 - XIX. 12. "whosoever": "every one that"
 - 17. "a place": "the place"
 - 30. "gave up the ghost": "gave up his spirit" (παρέδωκε τὸ πνεῦμα).
 - 39. "which": "he who"
 - XXI. 11. "went up": "went aboard" (In margin.)
 - 17. "seest": "knowest"
 - 20. "leaned on his breast": "leaned back on his breast"

ACTS.

- I. 4. "saith he": "said he"
 - 13. "room": "chamber"
 - 18. "acquired a field": "obtained"
 - 21. "Wherefore of the men": "Of the men therefore"
 - 23. "appointed": pro. "set forth": ad. "put forward"
- II. 6, 11. "speak": "speaking"
 - 20. "before the great and notable day of the Lord come":

 "before the day of the Lord come, that great and notable day"
 - 22. Exchange text and margin. "powers": "mighty works"
 - 24. "pains": "pangs"
 - 26. "rest": "dwell"
 - 32. "of whom": "whereof"; and so iii. 15.
 - 38. "for the remission" "unto the remission"
 - 39. "unto you": "to vou"
 - 47. "such as were in the way of salvation." (E. I.): "them that were being saved." [Further change suggested by American Committee and not adopted.] See Appendix.
- III. 1. "for the hour" (E. I.): "at the hour"
 - 10. "gate": "Gate"
 - 20. "which was": "who hath been"
 - 22. "say": "speak"

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IV. 2. "being troubled": "being sore troubled"; and xvi. 18.
      9. "be examined": "are examined"
     12. "our salvation is not in any other" (E. I.): "in none other
             is there salvation"
     24. "hast made": "didst make"
     25. "hast said": "didst say"
     27. "hast anointed": "didst anoint"
     28. "determined before to be done": "foreordained to come
             to pass"
      32. "and of one soul": dele "of one"
  V. 15. "some of them": "some one of them"
      21. "early in the morning": "about daybreak"
     30. "ye hanged on a tree and slew": "ye slew, hanging him
             on a tree"
     33. "wished": "were minded"
      34. "reputation": "honour"
         "little space": "little while"
      85. "intend to do": "are about to do"
     36. "brought to nought": "came to nought"
 VI. 1. "And in these days": "Now in these days"
      14. "delivered us": "delivered unto us"
 VII. 4. "he removed": "God removed"
      11. "dearth": "famine"; also xi. 28.
      12. "first": "the first time"
      16. "Emmor": "Hamor"
     33. "from off thy feet": dele "off"
     40. "brought": "led"
     45. "receiving it after": "in their turn"
     52. "ye were even now": "ye have now become"
VIII. 10. "great": "Great"
     21. "this word": "this matter" (A. V.).
     23. "for gall": "in the gall" Margin, pro. "art": ad. "wilt
            become gall"
     38. "went down both": "both went down"
 IX. 17. "mightest": "mayest"
     23. "counsel": "counsel together"
     32. "passed": pro. "was going": ad. "went"
     33. "and was sick of the palsy": "for he was palsied"
     34. "maketh thee whole": "healeth thee"
     41. "when he had called": "calling"
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- X. 10. "would have eaten": pro. "wished to cat": ad. "desired"
 - 17. "porch": "gate"
 - 28. "and to me": "and yet unto me"
 - 33. "are commanded": "have been commanded"
 - 36. "he sent the word": "the word which he sent": "he is Lord of all" in ().
- XI. 4. "rehearsed": pro. "set forth": ad. "expounded"
 - 13. "which stood and said": "standing and saying"
 - 19. "They then which": pro. "Now they that": ad. "They therefore that"
 - 23. "in the purpose of their heart": "with purpose of heart"
 - 26. "assembled themselves": pro. "came together": ad. "were gathered together"
 - "in the church": "with the church"
- XIII. 5. "their minister": pro. "assistant": ad. "attendant"
 - 7. "who called": "The same called"
 - 10. "thou child": "thou son"
 - 13. "sailed": "set sail"; also xvi. 11, xx. 3.
 - 16. "with his hand": "with the hand"
 - 18, 20. "about": "for about"
 - 34. "faithful": "sure"
 - 46. "waxed bold": "spake out boldly" "have been spoken": "be spoken"
- XIV. 6. "perceived it": "became aware of it"
 - 19. "And": "But"
 - "came thither certain Jews": "came Jews thither"
 - "drew": "dragged"
 - XV. 1. "manner": "custom"; also xvii. 2.
 - 10. "to put": pro. "by putting": ad. "that ye should put"
 - 17, 18. Read "who maketh these things known"; and margin.
 - 25. "being assembled with one accord": pro. "having come to one mind" with marg., "having come together": ad. "having come to one accord"
 - 31. "at the exhortation": "for the consolation" (A. V.).
 - 38. "right": pro. "meet": ad. "good" (A. V.).
- XVI. 4. "that were ordained"; "which had been ordained"
 - 6. "preach": "speak"
 - 8. "and they passed by Mysia, and came": "and passing by Mysia, they came"
 - 18. "the spirit came out": "it came out"

- XVII. 28. "things that ye worship" (E. I.): "objects of your worship"
- XVIII. 10. "hurt": "harm"
 - 18. "unto Syria": "for Syria"
 - 24. "born at Alexandria": "an Alexandrian by race"
 - 25. "in the spirit"; "in spirit"; and xix. 21, same change proposed.
 - 26. "John. The same": "John; and he"
 "synagogue: but": "synagogue. But"
 - 27. Exchange text and margin: "helped much through grace them which had believed": "helped them much which had believed through grace"
 - XIX. 2. In margin for "be a Holy Ghost": "is" etc.
 - 7. "all the men were": "they were in all"
 - 8, 9. "disputing"; pro. "discoursing"; ad. "reasoning"
 - 16. "Jesus I acknowledge": "I know"
 - 31. "which were his friends"; "being his friends"
 - 39. "enquire" : pro. "seck for " : ad. " seek "
 - XX. 8. "three months were past": "he had spent three months there"
 - 5. "had come": "had gone before": change of text.
 - 10. "trouble not yourselves": "make ye no ado"
 - 27. "all the counsel": "the whole counsel"
 - 28. Exchange text and margin. "overscers": "bishops"
 - XXI. 9. "Now the same man": "Now this man"
 - 20. "zealous of the law": "zealous for the law"
 - 25. "strangled": "what is strangled"
 - 31. "sought": "were seeking"
 - "chief captain": margin, "military tribune"
 - "an uproar" " confusion"
 - XXII. 13. "standing over me": "standing by me"
 - 15. "his witness": "a witness for him"
 - 19 "believe": "helieved"
- XXIII. 6. "of the hope" : pro. "for the hope" : ad. "touching"
 - 15. "for that ye would": "as though ye would"
 - 27. "would have been slain": "was about to be slain" my soldiers": "the soldiers"
 - 29. "touching": pro. "concerning": ad. "about"
- XXIV. 11. "understand": pro. "ascertain": ad. "take knowledge"
 - 12. "gathering": "stirring up"
 - 14. "so worship I" : "so serve I"

- XXIV. 14. "and written": "and which are written"
 - 18. (:) after "offerings" instead of (.)
 - 24. "his own wife": "his wife"
- XXV. 1. "the province": "his": ad. in margin.
 - 8. "answered for himself": "said in his defence"
 - 11. "if I be a wrong doer": "if I am," etc.
 - 16. "that he which is accused": "that the accused"
 - 19. "superstition": "religion": text in margin.
 - 22. "should wish": "could wish"
- XXVI. 3. "because thou art specially expert": "especially because thou art": text in margin.
 - 14. "pricks": "good"
 - 16. "wherein thou hast seen me": "which thou hast seen"; put in margin.
 - 22. "the succour of": "the help that is from"
- XXVII. 9. "already past": "gone by": ad. "already gone by"
 - 17. "run into": "fall away into": ad. "be cast upon"
 - 19. "furniture": pro. "movables": ad. "tackling"(A. V.).
 - 21. "not set sail": "not have set sail"
- XXVIII. 4. "justice": "Justice"
 - 6. "mind": "minds"
 - 8. "it came to pass": pro. "happened": ad. "it was so"
 "to whom": "unto whom"
 - 17. "were of the Jews first": "were chief of the Jews"; dele margin.
 - 19. "not because": "not that"

ROMANS.

- I. 1. "bondman": "servant"; margin, "Or, bondman"
 - 2. "holy scriptures": "the boly scriptures"
 - 4. "resurrection": "the resurrection"
 - 17. "the righteousness": "a righteousness"
 - 26. "affections": "passions"
 - 32. "do": "practise" (his): "commit": "do"
- II. 1. "inexcusable": "without excuse"
 - 17. "art named": "bearest the name of"
 - 23. "in a law": "in the law"
 - 27. "through the letter": "with the letter"
- III. 5. "as a man"; "after the manner of men"

Hi. 20, 28. "works of law": "the works of the law"; from margin.

31. "law": "the law" (bis); dele margin. "through the faith": "through faith"

IV. 12. Dele "that he might be" (E. I.).

18. "was spoken"; "had been spoken"

19. "regarded": "considered"

V. 5. "maketh not ashamed": "putteth not to shame"

8. "establisheth": "commendeth"

11. "our reconciliation": "the reconciliation"

20. "a law"; "the law"

VI. 2. "live any longer": "any longer live"

4. "even so wo": "so we also"

13. "from being dead": "from the dead"

21. "therefore had ye then": "then had ye at that time"

VII. 1. "know law": "know the law"

5, "by the law"; "through the law"

7. "lust": "coveting"

12. "Wherefore": "So that"

VIII. 2. Dele "thee" in margin.

28. "with them": "to them"

IX. 1. "therewith bearing me witness" : "bearing witness with me"

A marginal rendering was suggested (see American Appendix), for which three others were substituted.

21. "one vessel": "one part a vessel"; from margin.

X. 7. "deep": "abysa"

12. Pro. "being rich": ad. "and is rich"

14. Dele margin, "of whom"

16, "obey": "hearken to"

XI. 22, 23. "abide": "continue"

30. "yet"; "but"

XII. 3. "not to be highminded above what he ought to be minded; but to be so minded as to be soberminded": "not to think of himself more highly than he ought to think; but so to think as to think soberly"

13, " following after hospitality": "given to hospitality"

16. "be not highminded": pro, "mind not high things": ad.
"set not your mind on high things"

XIV. 23. "if is not": "he eateth not" (A. V.).

1 CORINTHIANS.

- I. 2. Insert "them that are" before "sanctified"
 - 3. "grace": "Grace"
 - 11. "shewn": pro. "made known": ad. "signified"
 - 12. "and this I say": "Now this I mean"
 - 22. Dele "likewise" before "Greeks"
- II. 4. "my message": "my preaching" (A. V.).
- VII. 26. "necessity" (E. I.): "distress" (A. V.).
 - 87. "virgin": "virgin daughter"
- IX. 17. "willingly": "of mine own will"
 "unwillingly": "not of mine own will"
 - 19. "being" free: pro. "though I am": ad. "though I was"
 - X. 2. "into Moses": "unto Moses"
- XI. 7. "a man": "a man indeed" (A. V.).
- XIII. 1, 2, 8. "and have not": "but have not"
 - 5. "reckoneth not the evil" (E. I.): "taketh not account of evil"
 - 12. "in a glass": "in a mirror"; and 2 Cor. iii. 18.
 - 13. "greater": "greatest"; margin, "Gr., greater"
- XIV. 22. "wherefore the tongues": dele "the"
- XV. 1. "declare": "make known"

 Dele "as touching" before "the gospel"
 - 34. "as is right": "righteously"
- XVI. 12. "God's will" (E. I.): "his will"
 "that he should come": "to come"

2 CORINTHIANS.

- III. 18. "Moses put": "Moses, who put"
- IV. 8. "afflicted": "pressed"
 - 15. "having multiplied may through the many": "being multiplied through the many may"
- V. 21. "sin for us"; "sin on our behalf"
- VII. 2. Margin, "Gr., Contain us": "Make room for us" "defrauded": "took advantage of"
- VIII. 3. "of their own": "they gave of their own"
 - 4. "they offered the grace": "for the grace": ad. "in regard of" etc.
 - 17. "for he accepted": "for indeed he accepted"
 - IX. 18. "for the subjection of your profession to the gospel": "for the obedience of your confession unto the gospel"



596

LIST OF CHANGES.

- X. 8. Dele "an authority" and enclose "which . . . down" in ().
 - 9. "as it were to"; "as If I would" (A, V.).
 - 10. "forcible"; "strong"
 - 12. "do not understand"; "are without understanding"
- XI. 2. "have espoused"; dele "have" "may present"; "might present"
 - 6. "in everything we have made manifest the gospel among all men unto you": "in everything we have made it manifest among all men to you-ward"
 - 20. "taketh you"; pro. "catcheth you"; ad. "taketh you captive"
 - 23. "I am more than they": "I more"
 "exceedingly": pro. "beyond measure": ad. "above measure"
- XIII. 8. "mighty"; "powerful"
 - 4. "might" (E. L.) : "power" bis.
 - 7. "should"; "may" bis.

GALATIANS.

- II. 6. "what they once were" (E. I.): "whatsoever they were" (from margin).
 - "imparted nothing more"; "imparted nothing"
 - 16. "works of law": "works of the law" bis, and iii. 5. "except it be": pro. "but": ad. "save"
- III. 11. "in the law": "by the law"; margin, "Gr., in"
- 1V. 11. "I have toiled for you": "I have bestowed labour upon you" (A. V.).
 - 17. "zealously court you" (E. I.): "zealously seek you"
 - 18. "courted" (E. L): "sought"; (.) after "you" instead of (,).
 - 19. "my": "My"
 - V. 4. "put away": "severed" "fallen": "fallen away"
 - 13. "For ye were called . . . brethren": "For ye, brethren, were called"

EPHESIANS.

II. 6. "raised us up": "raised us up with him" "to sit together": "to sit with him"

- II. 15. "even the enmity, in his flesh, having abolished": "having abolished in his flesh the enmity"
 - 16. "slain the enmity in it": "slain the enmity thereby"
- III. 17. "ye being rooted": "to the end that ye," etc.
 - 18. "that ye may have strength": pro. "may be fully able": ad. "may be strong"
 - 21. Insert "Amen" at end of verse.
- IV. 21. "by him": "in him"
 - 22. "decayeth according to": "waxeth corrupt after"
 - V. 19. "speaking to yourselves": "speaking one to another"; and Colos. iii. 16.
- VI. 13. "take up unto you": "take up"
 - 24. "in incorruption": pro. "with a love incorruptible": ad. "in uncorruptness"

PHILIPPIANS.

- I. 8. "compassions" (E. I.): pro. "tenderness": ad. "tender mercies"
 - 10. "giving no offence": "void of offence"
 - 17. "supposing": "thinking"
 - 20. "ashamed": "put to shame"
 - 28. "to them": "for them"
- II. 3. "themselves": "himself"
 - 4. "on his own": "to his own"
 - 8. "unto death": "even unto"
 - 10. "in earth": "on earth"
 - 12. (;) after "trembling" instead of (.).
 - 22. "unto": "in furtherance of"
- IV. 7. "keep your hearts": "guard your hearts"
 - 8. "make account of" (E. I.): "think on" (A. V.).
 - 13. "enableth me": pro. "giveth me power": ad. "strengtheneth me" (A. V.).
 - 21. "chiefly": "especially"

COLOSSIANS.

- I. 2. "holy": exchange with margin, "saints"
 - 14. "the redemption": "our redemption"
 - 23. "be not moved away": dele "be"
- II. 1. "with how great striving I contend": pro. "how great a contest I have": ad. "how greatly I strive"



598

LIST OF CHANGES.

- II. 10. "fulfilled"; "made full"
 - 18. "taking his stand upon": "dwelling in"
 - 23. "not of any value": "but are not of any value"
- IV. 2. "instant": pro. "stedfast": ad. "stedfastly"
 - 3. "would open": "may open"
 - "a door of utterance": "a door for the word"; from margin.

1 THERSALONIANS.

- II. 2. "with much contention": "in much conflict"
 - 4. "put in trust": "intrusted"
 - 7. "babea": "gentle"
 - 13. " of us" : "from us"
- IV. 6. "forewarned you": pro. "told you before": ad. in margin, "told you plainly"

2 THESSALONIANS.

- I. 11. "the calling": "your calling"
- 4. "an object of worship"; "that is worshipped" (A. V.).
 - 6. "to the intent": "to the end"
 - "bis season"; "his own season"
 - 8. "appearing of his presence" (E. I.): "manifestation of his coming"
- III. 9. "power": "the right"

1 TIMOTHY.

- I. 6. "Now"; "But"
 - 10. "whoremongers"; "fornicators"
 - 12. "to minister" (E. I.): "to his service"
- III. 7. "a good report of": "good testimony from"
 - V. 6. "liveth in pleasure": "giveth herself to pleasure"
 - 11. "come to wax": pro. "have grown": ad. "have waxed"
 - 14. "women": "widows" Text and margin exchanged.
 - 22. "thine own self": "thyself"
 - 25. "be otherwise": "are otherwise"
- VI. 2. "the more": "the rather"
 - 3. "other": "a different"
 - 10. "all evil": "all kinds of cvil"; so E. L.

2 Тімотну.

- I. 14. "by": "through"
- II. 14. "testifying unto": "charging"
 - 18. "who concerning the truth": "men who" etc.
 - 19. "iniquity": "unrighteousness"
 - 25. "might": "may"
- III. 9. "Howbeit": pro. "Yet": ad. "But"
- IV. 1. "I protest": "I charge thee" (A. V.).
 - 3. "having itching ears" after "but," instead of "teachers"
 - 6. In margin, "poured": "poured out"
 - 16. "supported me": pro. "was by my side": ad. "took my part"

TITUS.

- I. 5. "are wanting": "were wanting"
 - 8. "a lover of hospitality": "given to hospitality"
 - 12. "slow bellies": "idle gluttons"
- II. 1. "become": "befit"
 - 4. dele margin "discipline"
 - 7. "a pattern": "an ensample"
- III. 1. "principalities": pro. "governments": ad. "rulers"
 - 5. "the laver" (E. I.): pro. "a washing": ad. "the washing" the renewing": pro. "a renewing": ad. "renewing"

PHILEMON.

2. "our sister": "the sister" Put in margin.

HEBREWS.

- I. 2. "by whom": "through whom"
 - 8. "a sceptre of thy kingdom": "the sceptre," etc.
- II. 10. "having brought": "in bringing" Text in margin.
 - 14. "Forasmuch then as": "Since then"
- III. 2, 5, 6. "his house": pro. "Ilis": margin added, "That is, God's house"
 - 3. "insomuch": pro. "by as much": ad. "by so much"
 - 13. "daily": "day by day"
 - 14. dele ().
 - "partakers of Christ": add in margin, "Or, with Christ"
- IV. 2. "a gospel": "good tidings"
 - 8. "would he not": "he would not"
 - 10. "himself also hath"; "hath himself also"



600

LIST OF CHANGES.

- IV. 12. "of joints and marrow": "of both joints and marrow"
 - 14. "profession": "confession"
 - 15. "but that": "but one that"
 - V. J. Arrangement (that of A. V.) changed.
- VI. 13. "because": "since"
 - 20. "as our forerunner": "as a forerunner"
- VII. 19. "bringing in": "bringing in thereupon"
- VIII. 4. "have been a priest": "be a priest"
 - 5. "serve an example": "serve that which is a copy"
 - 6. "was established": pro. "hath been established": ad. "hath been enacted"
 - IX. 1. "Even the first covenant then": "Now even the first covenant"
 - 2. "are": "were"
 - 4. "is": " sogs"
 - 9. "unto the time": "for the time"
 - "perfect . . . him that doeth the service" : "make the worshipper perfect"
 - "(which rest only on meats and drinks and divers washings)": "being only (with meats, etc.)"
 - 11. In margin, "have come": "are come"
 - 12. "gained": "obtained"
 - 22. "blood is": "blood there is"
 - 24. "to be manifested": "to appear" (A. V.).
 - 28. "without sin": "apart from sin"
 - X. 16. Arrangement changed: "upon their mind also will I write"
 - 25. "manner": "custom"
 - 34. "ye have yourselves for a better possession" (E. I.): "5e yourselves have a better" etc. Exch. marg. and text.
 - XI. 17. "and he that had received": pro. "yes, he that had accepted": ad. "yes, he that had gladly received"
- XII. 15. "many be defiled": "the many" etc.
 - 22. "innumerable hosts"; add in marg., "Gr., myriads"
- XIII. 20. "by the blood": "with the blood"

JAMES.

- I. 2. "among": "into"
 - 21. "superfluity": pro. "excess": ad. "overflowing"
 - 23. "any be": "any one is"
- 8. "in honour"; "in a good place" (A. V.); pro. for marg.

- IL 8. "pet if ": pru. "if however": ad. "howbeit if"
 - 9. "work sin ": "commut sin " (A. V.).
 - 13. "glorieth over": "glorieth against" (A. V.).
 - 22. "his faith wrought": dele "his"
- III. 15. "This window is not one": pro. "This is not a wisdom that": ad. "This window is not a window that"
 - 17. "doubtfulness": pro "partiality" (in marg): ad. "variance"
- IV. 4. "desireth to be": pro. "chooseth to be": ad. "would be"
 - 5. "planted": " made to dwell"; both in text and margin.
 - 12. "The lawgiver and judge is one, even he": "One only is the lawgiver and judge, he"
 - V. 13. "paalme": pro. "praises": ad. "praise"

1 Peter.

- L 12. "reported": pro "declared". ad. "ambounced"
 - 18. "entirely": "perfectly"
 - 20. "verily was foreknown": "was foreknown indeed"
 - 22. "with a clean heart": "from the heart" Exchange marg. and text.
 - 23. "toro again": "tegorien again"
 - 24. "For" put at end of line preceding: "all": "All"
- II. 2. "sincere": pro. "pure": ad. "which is without guile"
 - 12. "whereas": "wherein": and so iii. 16.
 - 30. "be buffered": "are buffered"
 - 25. "overseer": "bishop" (A. V.)
- III. 3. "that outward": "the outward"
 - V. 2. "feed": "tend"
 - "exercising lordship": "kerding it": from margin.

2 PETER

- I. 1. "Symeon": "Simon" Exchange margin and text.
 - 8. "being yours and abounding unto you": pro. "belonging unto you and abounding": ad. "are yours and abound"
- II. 1. "were": "arose"
 - 4. "into dungeons": pro. "into the abyss": ad. "to bell"
 - 7. "oppressed": pro. "wearied out": ad. "sore distressed"
 - 10. "diguities"; and marg., "Gr., glories"; and so Jude 8.
 - 15. "Beor"; add marg note of the reading Bosor.

III. 12. "hartening": pro. "cagerly desiring": ad. "carnestly desiring"; margin, "Or, hastening"

1 JOHN.

II. 1. "sin not" : " may not sin "

8. "perceive we"; "know we"; and so vs. 5, 18, etc.

V. 16. "sin a sin": "sinning a sin"
"of": "concerning"

2 JOHN.

9. goeth "before": pro. "forward": ad. "onward"

3 JOHN.

- "I rejoice greatly, when brethren come and bear witness":
 "I rejoiced greatly, when brethren came and bare witness"
- 8. "support": pro. "sustain": ad. "welcome"

June.

- 4. "sentence": pro. "judgement": ad. "condemnation"
- 7. "as an example of eternal fire, suffering punishment": "as an example, suffering the punishment of eternal fire" Text and margin exchanged.
- 8. "dreamers also": pro. "also, dreaming": ad. "also in their dreamings"
- "shepherds to themselves": "shepherds that feed themselves"

REVELATION.

- I. 2. "of the witness": "of the testimony"; and ver. 9, vi. 9,
 - 16. "went" : pro. "went forth" ad. "proceeded"
 - 19. "after them": "hereafter"; and so iv. 1,
- II. 19. "faith and love": "love and faith"
- III. 2. "perfect": pro. "perfected": ad. "fulfilled"
- IV. 1. "open": "opened"
- V. 1. "sitteth " : "sat " ; and v. 7.
 - 9. "out of every tribe": "men of every tribe"
- VL 8. "sat thereon": "sat upon him"
 - 9. "beneath the altar": "underneath the altar"
- VII. 12. "all blessing"; pro. "the blessing" from margin; ad. blessing"
 - "unto our God"; "be unto our God"

- VII. 15. "tabernacle among them": "spread his tabernacle over them"; from margin.
 - IX. 6. "mankind shall seek": "men shall seek"
 - XI. 4. "which are before the Lord of the earth, and there stand":
 "which stand (standing) before the Lord of the earth"

II. SUGGESTIONS OF THE AMERICAN COMMITTEE PUT IN MARGIN.

MATTHEW.

- I. 1. "The book of generation": "The genealogy"
 11, 12, 17. "carrying away": "removal"
- V. 35. "by" Jerusalem: add marg. "Or, toward"
- VI. 19. "break through": Gr., "dig through"; and xxiv. 48.
- VIII. 8. "say in a word" (E. I.): Gr., "with a word" 20. "nests": Gr., "lodging places"
 - IX. 6, 8. "power": "authority"
 - X. 21. "cause them to be put to death": add marg. "Or, put them to death"; and so Luke xxi. 16; Mark xiii. 12.
 - XI. 17. did not "mourn": Gr., "beat the breast"
 - XII. 82. "world": add marg. "Or, age"; so elsewhere.
- XIV. 19. "sit down": Gr., "recline"; and so elsewhere.

 This explanation becomes important in such passages as

 Luke vii. 88 and John xiii. 23.
- XVII. 4. "tabernacles": add marg. "Or, booths"; and Mark ix. 5.
- XXIII. 28. "anise": add marg. "Or, dill"
- XXVI. 41. add margin, "Watch ye, and pray that ye enter not"; and so Mark xiv. 38.
- XXVII. 28. "stripped": Some ancient authorities read "clothed"

MARK

XIV. 68. "porch": Gr., "forecourt"

LUKE.

- II. 19, 51. "sayings": add marg. "Or, things"
 - 49. restore in marg. "about my Father's business"
- VI. 85. (A. V.) "hoping for nothing again" (E. I.): "never despairing"; add margin, as a various reading, "despairing of no man"
- XV. 16. "husks": Gr., "pods of the carob tree".

XVII. 18. "stranger": "alien"

XX. 16. "God forbid": Gr., "Be it not so"

JOHN.

II. 19, 20, 21. "temple": add marg. "Or, sanctuary"; and so in other places where ναός occurs.

VII. 20, 21. "marvel. For this cause hath Moses given": "marvel because of this. Moses hath given"

VIII. 58. "Abraham was": "was born": ad. marg. "Gr., was born"

XI. 38. "against it": add marg. "Or, upon it"

45. "that which": Many ancient authorities read "the things which"

XII. 27. "hour": add marg. "Or, hour?"

XVIII. 12. "chief captain": add marg. "Or, military tribune; Gr., chiliarch"; and so elsewhere.

XIX. 23. "coat": add marg. "Or, tunic"

XX. 17. "Touch me not": add marg. "Or, Take not hold on me"

ACTS.

II. 23. "lawless men": add marg. "Or, men without the law"

III. 13. "Servant": add marg. "Or, Child," etc.

22. "like unto me": "as he raised up me": text in marg.

V. 6. "young": "younger"

VI. 2. "fit": "pleasing": marg. "Gr., pleasing"

VII. 35. "deliverer": "redeemer": marg. "Gr., redeemer"

XIV. 15. "passions": "nature"; and so James v. 17.

XVII. 31. "the man": "a man"

XVIII. 4. "persuaded": pro. "exhorted": with marg. "Or, strove to persuade": ad. marg. "Gr., sought to persuade"

XXI. 15. "put up our baggage": "made ready" etc.

XXIV. 17. "many": "some"

18. "amidst which": add marg. "Or, in presenting which"

25. "temperance": add marg. "Or, self-control"; and so Gal. v. 23; 2 Pet. i. 6.

ROMANS.

I. 20. "that they may be": add marg. "Or, so that they are"

II. 13. "just": add marg. "Or, righteous" "justified": add marg. "Or, accounted righteous"

1 CORINTHIANS.

IX. 26. "fight": Gr., "box"

XV. 2. "in vain": add marg. "Or, without cause"

2 Corinthians.

- V. 17. "he is a new creature": add marg. "Or, there is a new creation"
- XII. 1. Some ancient authorities read, "Now to glory is not expedient, but I will come"

GALATIANS.

I. 18. "visit": "become acquainted with"

EPHESIANS.

I. 4, 5. add marg. "Or, him: having in love foreordained us" 10. "in the heavens": Gr., "upon" etc.

PHILIPPIANS.

- II. 15. "lights": Gr., "luminaries"
- IV. 20. "for ever and ever": Gr., "unto the ages of the ages"

1 THESSALONIANS.

IV. 14. add. marg. "Or, will God through Jesus"

1 TIMOTHY.

III. 16. "he who": Some ancient authorities read "which"

PHILEMON.

4. "thy love, and of the faith": "thy love and faith"

HEDREWS.

- II. 7, 9. add marg. "Or, for a little while lower"
 - 18. Or, "For having been himself tempted in that wherein he hath suffered"
- V. 11. "of whom": add marg. "Or, of which"
- VI. 11. "fulness": "full assurance"; and so x. 22.
- IX. 15, 17. The Greek word here used signifies both covenant and testament.

LIST OF CHANGES.

- IX. 26. "by the sacrifice of himself": "by his sacrifice"
- X. 11. "priest": Some ancient authorities read, "high priest"
 - 12. Or, "sins, for ever sat down"
 - 38. "my righteous one": Some ancient authorities read, "the righteous one"
- XIII. 7. "life": Gr., "manner of life"

JAMES.

- I. 18. "of God": "from God": ad. marg. "Gr., from"
- II. 4. "are ye not divided in your own mind": "do ye not make distinctions among yourselves"
- III. 15. add to margin, "Or, animal"; and Jude 19.
- V. 7. "it receive": add marg. "Or, he receive"

1 PETER.

- I. 23. Or, "God who liveth"
- II. 24. "bare our sins . . . upon the tree": "carried up our sins . . . upon (to) the tree"

2 PETER.

- I. 4. "the divine nature": "a divine nature"
 - 17. "excellent glory": "majestic glory"
- II. 20. Many ancient authorities read, "our Lord"

1 John.

III. 2. Or, "it shall be manifested"

2 John.

8. Many ancient authorities read, "ye have wrought"

JUDE.

- 4. add marg. "Or, the only Master, and our Lord Jesus Christ"
- 22. "who are in doubt": "while they dispute with you"

REVELATION.

- VI. 1. Some ancient authorities read, "Come and sec." So ver. 3, 5, 7.
 - 8. "death": add marg. "Or, pestilence"

APPENDIX V.

ADOPTION OF THE REVISION BY THE BAPTISTS.

A FEW days after this book was completed an important event took place—the first formal act of adoption of the Revised Version by an ecclesiastical body.

The American Baptists, the most numerous denomination in the United States next to the Methodists, and the pioneers in the Bible Revision work, who spent much money and labor on a revision of their own for more than thirty years, held a Bible Convention in Saratoga in May, 1883—the most widely representative Baptist Convention ever held; and after a full discussion of the whole subject, came to the unanimous conclusion to adopt and circulate through their Publication and Missionary Societies the Anglo-American Revision, with the American changes incorporated in the text, together with the Authorized Version and that of the Baptist "American Bible Union" (Dr. Conant's), according to the desire of the purchasers and donors. The scene of rejoicing over this unexpected result of a long and excited contest was remarkable; and the assembly which crowded the church sang "Blessed the tie that binds," and "Praise God from whom all blessings flow," with an enthusiasm rarely witnessed.

The action was undoubtedly the wisest that could be taken by that body. Let the three versions be used together in friendly rivalry and co-operation, until the best will supersede the others, or a still more perfect one will take the place of all. A liberal gentleman has already donated to the Baptist Board of Publication electrotype plates of an Americanized edition of the Revised New Testament of 1881, and much money has been contributed towards its gratuitous circulation. It is also extensively used in the pulpits. The Baptists have broken the ice and showed the way to other denominations.

The following is the adopting act, as furnished to me on the spot by the Secretary, the Rev. Dr. Morgan:

608 ADOPTION OF THE REVISION BY THE BAPTISTS.

"At a meeting of The Baptist Bible Convention, held in Saratoga, N. Y., May 22, 28, 1883, at which there were present and voting four hundred and thirty-six delegates, the following resolution was adopted

unanimously:

"'Resolved (4th), That, while in the judgment of the Convention the work of revision is not yet completed, whatever organization or organizations shall be designated as the most desirable for the prosecution of Home Bible work among American Baptists should now circulate the commonly received version, The New Revised Version, with the corrections of the American Revisers incorporated in the text, and the translation of "The American Bible Union," according to demand; and that all moneys specially designated for circulation of either of these versions should be faithfully appropriated in keeping with the wish of the donor.'

"Attest:

THOMAS J. MORGAN, Secretary."

ALPHABETICAL INDEX.

Abbot, Dr. Ezra, 84, 101 8q., 105 (note), 191 (note), 241 (note), **252,** 260, 366, 576.

Abbott, T. K., 102.

Adler, 252.

Æthiopic Version, 159 sq.

Aiken, Dr., 573.

See Sinaitic MS. **Ale**ph, Codex.

Alexander, Dr. W. Lindsay, 381, 572.

Alexander II., connection with Sinaitic MS., 103, 108, 261.

Alexandrian or Egyptian text, 275.

Alexandrian MS. (A), 111 sq.

Alford, Dr. Henry, 83, 266 sqq., **383**, 367, 467, 573.

Alter, F. C., 253.

American Bible Society, 392.

American Revision Committee, when and how appointed, 391; **constitution,** 396; relation to **British Committee and Univer**sity Presses, 398; share in the work, 478; Appendix, 482; list of members, 575-577; list of | Bensly, Robert L., 572. changes adopted, 579-606.

American Editions of Revised

New Testament, 371.

American Episcopal Church, endorsed King James's Version, 333; invited to co-operate with Revision, 394.

Anderson, Christopher, 299.

Andrewes, Bishop, 320, 332.

Angus, Dr., 384, 392, 491, 574. Anthem, the angelic (Luke ii, 14),

Apocalypse, style of, 75 sqq.

Apocrypha, revision of, 390.

Apostle, 485.

Apostles and the Greek Language, 16 sq.

Apostolic Greek, 25 sqq.

Archaisms, 342 sq., 456 sqq. Armenian Version, 163.

Augustin, St., 144, 145.

Authorized Version, 299, 303; origin, 312; instructions to the translators, 317 ; reception, 325 ; merits, 337 ; English style, 345 , defects, 347.

B.

Bagster's Hexapla, 299. Bancroft, Bishop, 313 eq., 317, 319. Barker, printer of Authorized V lpharion, 319, 329. Bashmuric Version, 159. Beckett, Sir Edmund, 378, 474.

Bengel, 246 sq., 268.

Bentley, Richard, 211 sqq

Beza, 237 sqq

Bezar, Codex (D), 122 -q. Bible and Christianity, 505

Bibliographical Works on

English Bible, 300, Bickersteth, Dr. E. H., 383, 573.

Birch, 252.

Birrell, Prof., 572.

Blackie, on the Greek article, 470, 472.

Blakesley, Dean, 573.

Blayney's Revision, 325.

British Committee, organization and rules of, 382 sqq.; work of, 387 sqq.

Broughton, Hugh, 291 sq., 326.

Brown, Dr. David, 384, 574.

Browne, Bishop, 383, 571.

Bruder's Concordance, 3.

Burgon, Dean, 84, 108, 119 sq., 191, 293 sq., 378, 425, 491.

Burr, Dr., 576.

Buttmann, Alexander, 2.

Cambridge Paragraph Bible, 304. Canterbury Convocation, action of, 380 sqq. Chambers, Dr., 575. Chance, Frank, 572. Chase, Prof., 576. Chenery, Thomas, 384, 572. Cheyne, Thomas Kelly, 572. Christ and the Greek Language, 12 sqq. Christian Element in New Testament Greek, 39 sqq. Christian Opinion and Revisionist, 379. Chrysostom, 165, 168. Codex Alexandrinus (A), 111; Bezae (D), 122; Claromontanus (D_2) , 124; Ephræmi (C), 120; Sinaiticus (x), 103; Vaticanus (B), 113. See Manuscripts. Coins, rendering of, 487 sqq. Colinæus, 236. Complutensian Polyglot, 232 sqq. Conant, Dr., 299, 575. Conant, Mrs. H. C., 299 sqq. Concordances of the Revised Version, 373 sqq. Condit, 300. Convocation of Canterbury, action

on Revision, 380 sqq.

Cook, Canon, 191, 365, 378, 384, 419, 425 sqq., 491.
Coverdale, 303, 338, 339.
Cremer's Lexicon, 2.
Critical Rules, 202 sqq.
Crooks, Dr., 576.
Crosby, Dr., 343, 576.
Curetonian Syriac, 156.
Cursive Manuscripts, 133 sqq.

D.

Davies, Benjamin, 366, 384, 572.
Davidson, Andrew Bruce, 572.
Davidson, Randall T., 332.
Davidson, Samuel, 83, 366, 384.
Day, Dr., 393, 575.
Delitzsch, 4, 13.
De Witt, Dr., 575.
Diodati, 3.
Douglas, Principal, 572.
Doxology of the Lord's Prayer, 186.
Driver, Samuel R., 572.
Dwight, Dr. Timothy, 483, 576.

E.

Eadie, Dr., 300, 324, 325, 329, 346, 384, 574. Egyptian Versions, 157 sqq. Ellicott, Bishop, 85, 297, 374, 376, 383, 392, 573. Elzevir, 240 sq. English Bible, literature on the history of the, 299. English Style of the Authorized Version, 345 sqq.; of the Revised Version, 455 sqq. Ephræmi, Codex, 120 sq. Erasmus, 229 sqq. Euschius, 165, 168. Evidential Value of the Language of the Greek Testament, 80. Ewald, 297, 312.

F

Faber, F. William, on the Authorized Version, 346.

Fairbairn, Dr., 384, 572. Farrar, Canon, 65, 85. Field, Dr., 375, 334, 572. Five Anglican Clergymen, 367. Foreign Words in New Testament, number and value of, 38 sq. Forshall, 302. Fry, 301, 302, 303. Fuller, Thomas, 315, 316, 328, 330.

G.

Gardiner, F., 84. Gebhardt, Oscar von, 1, 84, 255. Geden, Prof., 572. Gell, Robert, 327. Genealogical Method, 208 sqq. Geneva Bible, 328, 332. Ginsburg, Dr., 384, 572. "God" manifested in the flesh, 199. Godet, Dr., 68. Goethe, 45, 312. Gospel, meaning of, 40. Gotch, Dr., 366, 384, 572. Gothic Version, 160 sqq. Greek and English compared, 17 sqq. Fathers, quotations Greek 167 sqq. Greek Language, spread of, 4 sqq. Greek Testament, style of, 43 sqq.; evidential value of, 80 sqq. Greek Text of the Revised Version, 420 sqq Green, Dr. William Henry, 480, 575. Green, Samuel G., 2, 393. Green, Thomas Sheldon, 2, 84. Gregory, Dr. C. R., 44, 82, 260. Griesbach, 82, 250 sqq. Grimm, C. L. W., 2. Grimin, Jacob, 18. Guillemard, 4.

H.

Hackett, Dr., 576. Hadley, Prof., 4, 576. Hall, Dr. I. H., 137 sqq., 497-524. Kennedy, Dr., 376, 384, 574.

Hallam, on the Authorized Version, 345. Hammond, 84. Hampton Court Conference, 312 sqq. Hare, Dr., 575. Harrison, Archdencon, 571. Hebraisms in the New Testament, 27 sqq. Hellenistic Dialect, 22 sq. Hervey, Bishop, 383, 571. Hitcheock, Dr., Editor of Revised Version, 372. Hobart, on the Medical Language of Luke, 54. Hodge, Dr. Charles, 576. Holtzmann, 44. Hort, 120, 123, 185, 194, 268, 280, 384, 574. See Westcott and Hort. Hudson's Concordance, 3. Hug, 3, 11, 251, 253. Humphry, 377, 384, 491, 574.

Itala, 144 sqq.

J.

James, King, 312 sqq. James's Version. See Authorized Version. Jebb, Canon, 572. Jerome, 1, 148 sq., 170 and passim. Jerusalem Chamber, 388 sq. Jerusalem Syriac, 157. Jesus Nazarenus Rex Judæorum, 4 sqq. Jews and the Greek Language, 8 sqq. John, style of, 66 sqq. Josephus, 11.

K.

Kny, Dr., 573. Keim, 67. Kendrick, Dr., 577. Krauth, Dr., 575. Kuenen, 83. Küster, 244.

L.

Lachmann, 1, 82, 254 sqq. Lange's Commentary, 365 (note). Latin Fathers, quotations of, 169 Latinisms, 35 sqq. Latin Versions, 144 sqq. Law and the law, 472. Leary, 378. Leathes, 384, 572. Lee, Archdeacon, 384, 574. Lee, Bishop, 376, 479, 577, 579-606. Leo Judæ, 323. Lewis, Dr. Tayler, 575. Lightfoot, Bishop, 331, 375, 384, 487, 573. Lightfoot, John, 326. Lincoln, Bishop of. See Wordsworth. Loftie, 301. London Times, 367. Luke, style of, 54 sqq. Lumby, Dr., 572. Lünemann, 1. Luther, 323.

M.

Macedonian Dialect, 19 sqq.
McClellan, John Brown, 366.
McGill, Prof., 572.
Madden, 302.
Malan, S. C., 379.
Manuscripts, Uncial, 82 sqq.;
specimens of, 91 sq.; description of, 93 sqq.; Cursive, 133 sqq.
Mark, style of, 51 sqq.; last verses of, 189 sq.
Marsh, Dr. G. P., 345.
Martin, Gregory, 326.
Matthew, style of, 46 sqq.
Matthew's Bible, 303.

McGill, 384, 572. Mead, Dr., 480, 575. Medical Vocabulary of Luke, 54. Memphitic Version, 158. Merivale, Dean, 573. Merrill, 84. Middleton, on the Greek article. 472. Mill, 244. Milligan, 375, 384, 574. Mitchell, 84. Moberly, Bishop, 383, 573. Moldenhawer, 252. Mombert, Dr., 300. Montfortianus, Codex, 136. Moon, G. Washington, 378. Moulton, Dr. W. F., 1, 300, 339, 384, 470, 574.

N.

Nautical Vocabulary of Luke, 60 sq.
Neutral Text, 275 sqq.
Newman, Cardinal, 384.
Newth, Dr., 375, 384, 574.
Nicholson, Edward Byron, 376.
Nicolson, W. Millar, 375.
Norton, Andrews, 366.
Noyes, G. R., 366.

O

O'Callaghan, 301, 329 (note).
Ollivant, 383, 571.
Origen, 164, 165, 168 and passim.
Osborne, 377.
Osgood, Dr., 575.
Overall, 320.
Oxford and Cambridge University
Editions of Revised New Testament, 371.

P.

Packard, Dr., 575.
Palmer, Archdeacon, 85, 285, 297, 376, 574.
Papias, 51.
Patristic Quotations, 164 sqq.

Paul, style of, 62 sqq. Peculiarities of style of New Testament writers, 43 sqq. Penny, 487 sqq. Peshito Version, 152 sqq. **Perowne**, 384, 571. Pfannkuche, 3. Philoxenian or Harclean Version. 154. Plumptre, 384, 571. Porter, J. Scott, 83. Pressensé, 66. Public Opinion, 379. Pusey, 384. Printed Text of the Greek Testament, history of, 225 sqq.

R.

Renan, on Luke, 54; on Paul, 66. Reuss, 4, 84. Revision, preparations for, 364; books on, 374; publication, 403; criticised, 411 sqq. Reynolds, Dr., 313 sqq., 320. Riddle, Dr., 365, 577. Roberts, Alexander, 4, 375, 384, 1 574. Robertson, F. W., 311. Robinson, Edward, 2. Rönsch, 144. Rose, Archdeacon, 571. Rossanensis Codex, 131 sq. Rossi, G. Bern. de, 3. Rules, critical, 202 sqq.; of Authorized Version, 317; of Revised Version, 382, 383.

S.

Saint, in the titles, 484.
Samson, 379.
Sanday, 85.
Saravia, 320.
Sayee, Prof., 572.
Schaff, Dr., 375, 393, 577.
Schirlitz, 2.
Scholz, 82, 253 sq.
Scott, Dean, 384, 573.

Scrivener, Dr., 83, 96, 104, 120, 192, 282 sqq., 304, 321, 324, 325, 384, 390, 419, 428, 574. Scrivener and Palmer, 282 sqq. Selden, John, on the Authorized Version, 322. Selwyn, W., 369, 572. Semler, 249. Selborne, Lord, 337; letter on Authorized Version, 336. Septuagint, 23 sqq. Shea, 301. Short, Dr., 376, 397, 576. Sinuitic MS., 103 sqq., 425 sqq. See Tischendorf. Smith, Dr. Henry Boynton, 577. Smith, George Vance, Prof., 574. Smith, Miles, Bishop, 321, 323, 359. Smith, Robert Payne, Dean, 384, Smith, W. Robertson, Prof., 573. Stanley, Dean, 383, 389, 573. Stephanus (Stephens), 236 sq. Stoughton, John, 300, 547. Stowe, Dr., 576. Strong, Dr., 576. Stunica, 233. Syriac Versions, 152 sqq. Syrian and Antiochian Text, 271 sqq.

T.

Taverner's Bible, 303.
Text, sources of the New Testament, 85 sqq.; of the Revision, 420 sqq.
Textual Criticism, 171 sqq.
Textus Receptus, 205 sq., 228 sqq.
Thayer, Dr., 1, 2, 576.
Thebaic Version, 159.
Thirlwall, Bishop, 382, 571.
Thoms, Concordance of the Revised Version, 373 sq.
Thorpe, 301.
Tischendorf, 1, 82, 84, 103 sqq., 108 sqq., 257 sqq., 265.

Tregelles, 1, 82, 83, 122, 256, 262 sqq., 265, 574.

Trench, Archbishop, 39, 42, 327, 345, 374 sq., 573.

Troutbeck, Canon, 574.

Tyler, W. S., 470, 472, 492.

Tyndale, 290, 302, 338.

U.

Ulphilas, 160.
Uncial MSS., 98 sqq.; list of, 139 sq.; primary, 102; secondary, 124.
University Presses, agreement with, 398.

V.

Van Dyck, Dr., 576.
Variations, Classes of, 183 sqq.; origin of, 173 sqq.; in the R. V., 473 sqq.
Vatican MS., 113 sqq., 425 sqq.
Vaughan, Dr., 376, 384, 574.
Vercellone, 117, 151.
Versions, value of, 142 sqq.; Æthiopic, 159 sqq.; Armenian, 163; Gothic, 160 sqq.; Latin, 144 sqq.; Old Egyptian or Coptic, 157 sqq.; Syriac, 152 sqq.
Vulgate, Latin, 148 sqq.

W.

Walton's Polyglot, 241 sqq.
Warfield, Benjamin B., 85, 208
sqq., 280.
Warren, Dr. W. F., 577.
Washburn, Dr., 577.

Wayland, 311. Weir, Prof., 573. Weiss, Bernhard, on the style of John, 68. Wendell, Rufus, 372. Wetstein, 82, 247 sqq. Westcott, 4, 44, 71, 84, 291, 384, See Westcott and Hort. Westcott and Hort, 1, 83, 118, 268 sqq., 279 sq. Western Text, 274 sqq. Wiclif, 289. Wigram, 3. Wilberforce, Bishop, 381, 385, 394, Winer's Grammar, 1, 470, and passun. Witnesses, Three Heavenly, passage on the, 136 sqq., 192. Woolsey, Dr., 393, 478, 576. Wordsworth, Bishop of Lincoln, 310, 334, 475, 476, 571. Wordsworth, Bishop of St. Andrews, 384, 573. Wright, William, Prof., 573. Wright, W. Aldis, 384, 573. Woman Taken in Adultery, section of, 188 sq.

X.

Ximenes, Cardinal, 232.

Y.

Young, Robert, 378.

Z.

Zezschwitz, G. von, 4.

SCRIPTURE PASSAGES EXPLAINED.

		PAGE	l		PAGE	1		PAGE
Matt.	l. 18,	484	Matt.	viii. 20,	471	Mark	ET. 34,	14
AE	1, 20,	435	41	ix. 17,	241	44	xvi. 9-2	Λ,
46	5, 22, 3	357, 435	64	x. 4,	432		181	eq., 431
44	i. 23,	435	44	xi. 23,	442			
45	1. 25,	428	64	xini, 37-3			i, 6, 59,	
44		855, 435	44	xiv. 8,	442	**	i. 28,	480
44	ii. 4,	351	ш	xv. 24,	355	**	ii, 2,	444
44	ii. 5, 17,		**	xv. 27,	412	14	ii. 14,	195 sq.,
44	ii. 6,	435	44	xvi. 13,	442			357, 432
44	ii. 11,	435	44	xvi. 15,	342	44	il. 49,	444
44	ii, 16, 17	7, 436	44	xvi, 26,	443	£0	iii. 28,	444
44	ii. 18,	428	46	xix. 17,	433	44	rii, 2,	444
14	iii. 3,		14	xx 16,	428		vii. 5,	354
41	iii. 4,	436	11	xsi, 41,			viii. 23,	356
4.	iü. 6,	436	=4.	xxii. 1-1-			xiv. 34,	
44	iii. 7,	436	**	xxii. 37,		#	xvi. 8,	
44	iii. 11,	436	**	xxiii, 24,		44		13, 856
41	iii. 12,	437	44	xxv. 8, 3		44	AA. 101	
44	iii. 13,	437	44	xxv.46, 3			xxii, 59	
64 44	iii. 15,	437	#4	xxvi. 28,			xxiii. 6,	
	iii. 17,	437	44	xxvi. 73,			A.V	
	iv. 14,	357	44	xxvii. 3,		1	AAHH. O	
4	iv. 21, 2;	2, 437	44	xxvn. 46,		"	axiii. 4:	2, 857
	v. 10,	355	•	xxviii, 19		T. 3	1.70	0.54
	v. 13,	842	,		482	John	i. 16,	336
	v. 15,	437	Mr. at.		48a	"	1.18)	193 sq q.,
16	v. 21,	438 467	Mark	i. 2, 2, 2, iii. 17,	02. 482 18	44	iti oe e	43 <u>2</u> 34. 3 54
	v 35,	428	64	iii. 18,	431	14	lii, 33, 3 iv. 9,	13 13
	v. 44,		**	Ball and		64		187 Aq.,
	vi. 2, 5, vi. 9-13,		**	ni. 20, v. 41,	14		1, 0, 1,	480
	vi. 12,	473	44	v. 41, vii. 34,	14	44	v. 35,	
	vi. 13,		41	viii. 27, 2		1	v. 39,	444
	vi. 25,	442		ix, 50,			vi. 17,	356
44	vi 26,		4.	x. 51,	18		vi 57,	357
84	vii. 6,	471	44	xiv. 70,	13	44	vi. 65,	355
	TPG	4441	,		-01		401	4

		PAGE			PAGE			PAGE
John	vii. 49,	342	Rom.	vi. 2, 15,		Col.	i. 6,	433
66	vii. 52,	13	46	vi. 11,	357	46	ii. 20,	355
46	vii. 53-viii.	11,	44	vi. 17,	451	44	iii. 1, 3,	355
	188 sq.	, 431		vii. 6,	356			
"	viii. 52,	356	si	vii. 7, 13			. iv. 1,	
	viii. 58,		44	viii. 1, 2,			iv. 15,	467
44	x. 16,			•	429			
46	xiii. 2,	446	.66	ix. 1,			iii. 16, 199	
41	xiv. 16, 26,		66	ix. 1, 11,		46	v. 4,	
		446	46	xi. 2,			vi. 5,	
46	xv. 26,	362		xi. 15,			vi. 10, 352	2,454
"	xvi. 7,	362	"	xii. 2, 341				
	xvii. 24,		"	xiii. 2,			ii. 16, 355	
66	xx. 31,	351	"	xiv. 14,		"	ix. 27,	
	•• •		"	xv. 17,	357	"		
	ii. 3,		. ~		4 7 0	46 46	xi. 19,	
••	ii. 31,			iv. 4,		••	xii. 13,	467
44		446		iv. 8,		•	• • •	
"	iii. 19, 20,			vi. 15,		Jas.	iv. 12,	434
"	iii. 21,	447		vii. 5,			•• •	
	iv. 27,		66	•	429		ii. 2,	434
"	viii. 10,	433		xi. 29,			ii. 12,	
••	viii. 37, 19	1 sq.,		xii.3,9,13	•	"	iii, 16,	
	• ~ ~	431	64	xii. 13,	355	•	iii: 21,	454
	ix. 5, 6,	428		xii. 8–10			• •-	
	xii. 4,	362		xiii. 1–13	, 452		i. 5-7,	357
66	xvi. 14,		2 4		420	••	i. 7,	467
	xvi. 17,	433		iv. 3, 355	, 452			000
	xvii. 22,			v. 14,	356			362
	xx. 4,			v. 18, 19			ii. 23,	
••	xx. 28, 197	•	ļ	v. 20,	358	"	iii. 1,	
44		447		• •	0-1	••	v.7,8, 192	
••	xxvi. 28,	341	Gal.	i. 1,				429
Dame	: 1 0	0-1	ł	i. 13, 23,		Tanda	o~	4 *
	•	351		ii. 17,		Juac	25,	434
	ii. 12,		"	ii. 19,		T)	: 0 400	4 42 4
	iii. 4, 6, 31,			ii. 20,		Rev.	i. 8, 430,	
	iii. 23,	356	"		453		i. 11,	
	iii. 25,	449	"	iv. 13, 35'			iii. 2,	
	v. 1, 197		"	vi. 11,	408	46	v. 8.	
	v. 11,	362	T01.:1	: 1	961	66	vi. 6-9,	
66	v. 12,		Phil.	i. 1,		44	viii. 7,	
	v. 15–18,	•		ii. 6, 7,		46	xii. 2,	355
44	9 <i>t</i> - 9	450		ii. 10,		44	xiv. 1,	
	vi. 2, 7, 8,			iii. 20,	454		xvii. 8, 201	
		451	i •••	iii. 21,	454	••	xx. 14,	404

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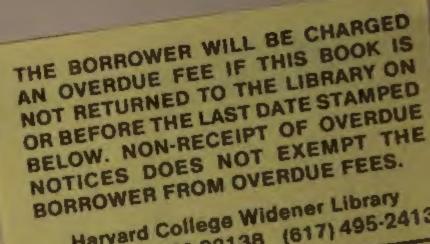
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